THE WAY TO THE TRVE CHVRCH:

wherein

The principall Motiues perſwading to Romaniſme;

and

Queſtions touching the nature and authoritie of the Church and Scriptures, are familiarly diſputed, and driuen to their iſſues, where, this day they ſticke betweene the Papiſts and vs:

Contriued into an Anſwer to a Popiſh Diſcourſe, concerning the Rule of Faith and the marks of the Church. And publiſhed to admoniſh ſuch as decline to Papiſtrie of the weake and vncertaine grounds, whereupon they haue ventured their ſoules.

Directed to all that ſeeke for reſolution: and eſpecially to his louing countrimen of Lancaſhire.

By IOHN WHITE *Miniſter of Gods word at Eccles. in Lan*

For the finding out of the matter and queſtions handled, there are three Tables: two in the beginning, and one in the end of the Booke.

¶ *De hoc inter nos Quæſtio verſatur, vtrum apud Nos, an apud Illos vera Eccleſia ſit.* Auguſt. de vnit. Eccleſ. cap. 2.

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1608.

TO THE MOST REVEREND FATHERS IN GOD, TOBIE, THE LORD ARCHBISHOP OF YORKE HIS GRACE, Primate and Metropolitane of England:

Dr. Toby Matthew.

and to

GEORGE, Lord Bishop of Chester: his very good Lords.

Dr. Geo. Downham.

WHen I first pẽned this Treatise, which now I offer to your Lordships, I did it for mine owne priuate exercise, and the satisfying of certaine friends that desired it. Afterward seeing some hope that it might doe good abroad, principally in the countrey where I dwell: and desirous, if it were possible, to do any thing that might helpe the seduced out of their errors, and confirme the rest in the truth, I was easily perswaded to put it forth; and the rather for that the questions handled, touching THE AVTHORITIE AND SENCE OF THE SCRIPTVRE, and SIGNES OF THE CHVRCH, are the profitablest that can be stood vpon, and such as I haue alway obserued our people commonliest vse, and most desire to looke into; not being able to apprehend the difference, or iudge of the reasons in other

queſtions; but preſuming that if by certain marks they could find which is the true Church, there would remaine litle difficultie in the reſt, forſomuch as therein they ſhould find the truth in euery controuerſie.

2 *The proper cauſe why our aduerſaries put this deuice into the peoples heads, was to dazle their eyes, and delude their ſences with the name of* THE CHVRCH; *that when they ſhould find the word of God, and all diſcourſe againſt their opinions, yet that name ſhould amaze them, while they might beleeue nothing vntill they were perſwaded, by other marks, that it came from the* CHVRCH. *And no doubt this is the* [a] *Gorgons head that inchanteth and oppreſſeth them, euen the learnedſt of them all, and holdeth them in bondage to their errors, hauing a conceit that they wil heare nothing againſt the Church: which they preſuming to be the Papacy (though it be but* AN IMPOSTVME BRED IN THE CHVRCH, *or* A DISEASE GROWING TO IT) *will go no further. All their ſpeech is of the Church: no mention of the Scriptures, or God their Father, but their* MOTHER THE CHVRCH. *Much like as* [b] *they write of certaine Æthiopians, that* by reaſon they vſe no mariage, but promiſcuouſly companie together, it cometh that the children onely follow the mother: the fathers name is in no requeſt, but the mother goeth away with all the reputation. *Let their talke be liſtened, and their bookes peruſed, and it will appeare, this authoritie of their Church is at the end of euery queſtion, and ſtriketh the ſtroke: as* [c] *one ſaith pleaſantly of Æſops Fables, that* therein the Foxe is the chiefe ſtickler of all the company. *The beaſts ſeldom meet but he is among them, and beareth his part with the buſieſt.*

[a] Apollodor. Bibliothec. li. 2.

[b] Solin. polyhiſt. c. 33.

[c] Philoſtrat. in imaginib.

3 *This matter is handled in this Booke betweene my aduerſarie and me. For though others haue done the ſame before*

before me, yet I haue done it in mine owne method. The water is all one, but the veſſell wherein I haue brought it, is my owne. And it was the iudgement of [d] *Saint Auſtine, that* In places infected with hereſie, all men ſhould write that had any facultie therein, though it were but the ſame things in other words; that all ſorts of people, among many bookes, might light vpon ſome, and the enemie, in all places, might find ſome to encounter him. *The Ieſuites, which are the Popes Ianizaries that guard his perſon, and were brought in now at the laſt caſt, when the ſtate of the Papacie was at a dead lift, to ſupport the waight of the maine battell, haue peſtered the land with their writings, and filled the hands and pockets of all ſorts of people with their papers; yea fannes and feathers are lapped vp in them; wherein it is admirable to ſee how preſumptuouſly they take vpon them, in diſgracing our perſons, belying our doctrine, and coining and defending ſtrange opinions of their owne, neuer heard of afore; as if Chryſippus ſchoole had bred them,* [e] *who vſed to make his boaſt,* that many times he wanted opinions to aduance, but if once he had the opinion, he neuer wanted arguments to defend it: *whoſe writings, ſeeing they cannot be ſuppreſſed, pitie but they were effectually anſwered. The applauſe that ignorant and vnſetled minds giue them, and the conqueſt that of late yeares they haue made of a few Libertines and diſcontented perſons, hath ſo fleſhed them, that it is incredible how they brag and ſing, like* [f] *the clownes of Germany, when they had expelled the Franks:*

Mille Francos, mille Sarmatas ſemel occidimus:
Mille, mille, mille, mille, mille Perſas quærimus.

But I dare boldly ſay it, that if the maner how they haue preuailed be looked into, [g] *Tertullians ſpeech will fall out to be true,*

d Trinit. l. 1. c. 3. & de Mendacio. c. 6.

e Dieg. Laert. in Chryſip.

f Auentin. Annal. lib. 2.

g Præſcript.

true, It is the weakneſſe of ſome that giueth them the victory, being able to do nothing when they encounter an able faith. *Diſcontent and vanitie of mind, voide of the knowledge and faithfull practiſe of religion, are good diſpoſitions to hereſie.* They liue Gentiles, *ſaith Cyprian*, and die heretickes. [h] *Epicurus, in his time, with teaching pleaſure and libertie, filled the moſt houſes and cities with his friends. But if we looke what the motiues were that led them away, and what the Ieſuites ſaid againſt vs, I preſume three verſes in* [i] *Plautus will anſwer them:*

h ὅτι τὸν φίλους ποιῆσαι τὸ πλῆθος, οὐ μικρὸν ἂν τοῖς πολλοῖς ὄλεθρος μαρτυρεῖ δυνατόν. Diog. Laert. in Epicur.

i Pſeudol.

Quid ait? quid narrat? quæſo quid dicit tibi?
Nugas theatri, verba quæ in comœdijs
Solent lenoni dici, quæ pueri ſciunt.

4 *A ſingular miſery no doubt, and aboue all other to be lamented, that mans mind ſo free, ſo ready, ſo able, with thoſe helpes that God hath left him, to ſearch out the truth, yet ſhould not be ſatisfied, nor reſt contented with heauen and earth, or any other thing that God hath reuealed for the finding thereof: but ſuffereth it ſelfe to fall into opinions, and with the conceits thereof, as it were with irons and fetters, like a priſoner to be ſhut vp in the bottome of a lothſome dungeon, where they can find nothing but the crawling of blind error, and vnſetled opinions, and irkſome vncertainties, as vermine creeping round about them. If euer any thing deſerued* [k] *pitie, it is to ſee ignorant men and women, that know nothing themſelues, thus to be impriſoned in the iayle of opinions, by the deceit of cunning ſeducers,* [l] *that ſeeke nothing hereby but to rob and ſpoile them, poſſeſſing the wiues, leading the children, vſing the goods, to ſwagger and ſerue their owne luxuriouſneſſe: that ſince the Harpyes were chaſed away, and Bel was ouerthrowne, neuer was there ſuch a greedy and rauenous idoll as the Seminary; with his backe and*

k Agathias hiſt. lib. 1. ἐλεεῖσθαι μὲν οὖν ἂν καὶ συγγνώμης τυχεῖν ἄνευ πόνου δίκαιοι ἀνθρώπους, ὅσοι δὴ τῶν ἀληθοῦς ἁμαρτάνουσι

l *The Quodlibets make full demonſtration of all this: beſides that which we ſee with our eyes.*

and belly ſinking and drowning all that entertaine him. I neuer thinke hereof, but Moloch the idoll of the Ammonites cometh into my mind: [m] It was an Image hollow, and had ſeuen chambers or ambries in it: they opened the firſt and offered meale into it: in the ſecond they put pigeons; the third receiued a ſheepe, the fourth a ramme, the fift a calfe, the ſixt an oxe: and if any man would offer his ſonne or daughter, the ſeuenth was ready for him; his face was like a calfe, and his hands altogether framed to receiue gifts of the ſtanders by; *the liuely portraiture of theſe ſeducers, if we pleaſe but a little to compare the ſhape and conditions of the one with the other.*

m Paul. Fagius, paraphr. Chaldaic. in Leuit. 18.21.

5 *And would to God they had made our land, their natiue country, but a ſtage for theſe fooleries, and not turned it into a theater of their tragedies and* [n] *vnprieſtly practiſes: or had planted their ſuperſtition in the heart of the ſubiect, ſo as a little more roome had bin left for loyaltie to the magiſtrate. For what concluſions are theſe to be brought into a kingdome?* [o] It is iudged that no Chriſtian monarch hath his crowne wholly giuen him from heauen, vnleſſe it receiue firmneſſe and ſtrength alſo from Chriſts Viear *the Pope.* [p] *And againe,* It is to be holden, according to the Natural, Moral, and Diuine law, with the right faith, that the Lordſhip of the Roman Biſhop is the true and only immediat Lordſhip of al the world, not as concerning ſpirituall things onely, but alſo as concerning temporall things: and that the imperiall Lordſhip of Kings dependeth vpon it, and oweth ſeruice and attendance thereunto, as a meanes, miniſter, and inſtrument; and that by him it receiueth inſtitution and ordination, and at the commaundement of the Papall Lordſhip it may be remoued, reuoked, corrected, puniſhed. In the gouern-

n Vide pater ſi tunica filij tui ſit an nõ ſapud Math. Weſtm. pag. 71.

o Poſſeuin. Biblioth ſelect. pag 17.

p Roderic. Sancius Epiſco. Zamorenſis *alledged and followed by Cherim*, de poteſt. Rom. Pont. pag. 131.

uernment of the world, the ſecular Lordſhip is not neceſſary either of pure, or meere, or expedient neceſſitie; but when the Church cannot. Reſoluing this article therefore, we ſay, that in all the world there is but one Lordſhip, and therefore there muſt be but one vniuerſall and ſupreame Prince and Monarch; who is Chriſts Vicar, according to that of [q] Daniel: He gaue him dominion, and honor, and kingdome, and all people and languages ſhall ſerue him. In him therefore is the fountaine and originall of all Lordſhip, and from him the other powers flow. *All their religion is full of this doctrine, and hence proceed the monſters of conſpiracies againſt our State. Whereby it appeareth,* IT IS NOT RELIGION THEY STRIVE FOR, BVT SOVERAIGNTIE: *and not the conſciences of men, yeelding to their ceremonies and ſuperſtitions, will ſatisfie them, vnleſſe they may alſo haue their willes in ouerruling all, and the Crownes of Princes, and the Scepters and ſubiects of the Kings of the world be at their deuotion. Whereby they haue branded themſelues for euer with the indeleble character of the Miniſters of Antichriſt: that being but Prieſts, and confined to their bookes, and hauing* [r] *no other commiſſion but* TO PREACH AND TEACH, *yet thus they creepe into thrones, filling the world with Anarchy and confuſion; and whoſe ſoules they ſhould winne to God by miniſtring the word and ſacraments, their bloud they ſacrifice to the diuell, by ſtirring them vp to treaſon and rebellion, and canonize them for* MARTYRS *when they haue done.* [s] *We thinke it lamentable that is written of the great Turk, how at Conſtantinople, in the place that ſometime was the pallace of Conſtantine, now he keepeth fierce Elephants, and a thouſand other cruel beaſts: and in a ſtately Church neere to adioyning, where God was wont to be honored, he feedeth ſauage*

q Dan. 7. 14.

r Mat. 16. 19. & ibi Perus. § Tertiò obſeruandum & illud quòd ſignanter dicit.

s Anton. Magin geograph. pag. 168.

uage monsters, and to euery pillar therof tieth Lions, Beares, Wolues, Tygers. * This is the practise of the Man of Rome: in the pallace of Constantine, where formerly of old, godly Bishops had wont to be entertained, he stalleth vp purpled Machiavellians, and vnreasonable beasts to prey vpon Constantines successors, and deuoure the Princes of the earth: and to euery pillar of our Churches welnigh in Europe, he chaineth Wolues and Libards to flie at our throates, whensoeuer we come within their reach. And those heards that we see of Friers, Seminaries, Masse-priests, Iesuites, pretending to be the Pastors of our soules, be nothing else but so many Beares and bloudie Tygers, chained to the pillars of our Churches, the fatall enemies of Princes and their people, to suck their bloud: saue that the Turks lions at Constantinople with feeding and familiaritie of their keepers become tame and gentle; but the Popes sauages of Rome by no forbearance or mercie shewed them can be mollified: no gentle vsage can tame their nature; no clemencie will reconcile them, no diet will swage their thirst of bloud; no benefits, no patience, no endurance can alter their hearts from practising against their mercifullest Prince, and deerest countrey. Alas for our people, that haue made choise of such maisters. I remember t the speech of Philotas touching Alexander, what time he would be made a god: That he was glad Alexander was receiued into the number of the gods: neuertheless he could not but pitie their state who must liue vnder him that would exceed the degree of a man. The Popes Deitie therfore maketh them in a miserable case that liue vnder him, that disdains the place that God hath allotted him. The alliance they haue with the Church of Rome, wil not let them see this, though the former ages u counted it noueltie and heresie, and x with passion cried out of it.

* Witnesse the murders of the infants of Spaine, the Prince of Orenge, the French King, King Iohn of England, the Irish warres, the English rebellion in the North, the French massacres, the infinite treasons against Qu. Elizabeth and hir Maiestie and about all other the Powder treason in Nouemb. 1605.

t Q. Curt. l. 6. Sed quidem gratulari quòd in numerum deorum receptus esset Alexander; cæterùm misereri eorum quibus viuendum esset sub eo qui modum hominis excederet.

u Sigeb. ann. 1088.

x Anna Cæsarissa hiſt. ἡ ταῦτα αἱρεσιάρχαις, οἱ δ' ἄν, ἡ ταῦτα αἱρέσεις αὖτε αἱρεσιῶται, ἡ ταῦτα αἱρεσιάρχαις ἀντὶ αἱρέσεων ἐπιγράφειν ἀξιοῦσιν. Refert Illyric.

For

y Cæl. Rhodigin. l. 10. c. 35.

For adultery is a foule ſinne, yet y among the old Arabians no man was reputed an adulterer if he were ſib to the woman: *which is the reaſon why nothing is amiſſe among our aduerſaries, becauſe the men that do it are ſib to the Romane Church.*

6 *There is but one way to preuent the danger that may be feared from this generation and their practiſes: and that is, that ſinne be ſeuerely puniſhed, and a preaching miniſtery ſetled, as much as is poſsible, in all places of the land, and painfull preaching effectually maintained againſt the manifold diſcouragements of this iron age, whereby the ſubiect may be taught obedience, and ignorance and ſuperſtition (the roote of diſloyaltie) may be expelled; that ſlie Papiſts, ſpecially thoſe of the better ſort, be met with, and not ſuffered with cunning and friendſhip to ſlide through the fingers of the Magiſtrate: that beſides all other courſes vſed to bridle them, they be reuoked to continual conference with ſuch perſons as are euery way fit to encounter the reputed learning of their Seminaries, and to lay the vain rumor of it: that finally his Maieſtie and the State, vpon all occaſions, be encouraged againſt the manifold dangers and troubles, which (to the exceeding griefe of all good ſubiects) their gracious care ouer the Church, and Zeale againſt falſe religion, bringeth vpon them; and that by deuoting our ſelues to their obedience, and expreſsing our contentment in their gouernment, they be encouraged to proceed and take heart for euer in the faith and profeſsion which the ſacred lawes of our land and the mercy of God haue hitherto vpholden to vs, and vnder which we haue liued ſo happily, and obtained ſuch ſtrange deliuerances againſt all our enemies. The perſons that muſt do this, are your Lordſhips, and the reſt of your place, the Fathers of the Church, whoſe ſeates were firſt erected, euen from the begin-*

ning

ning, for such very purposes. No contradiction nor contentiō must weary you, no peace must make you secure, no opposition dismay you. The chiefe magistrates of our state are properly in your hands, to frame their conscience, to direct their proceedings, to stirre them to action: the inferior sort of the Clergy meddle not with this charge; it is your Lordships, to whom the cure belongeth. The vigilancy, Zeale and courage of the Primitiue Bishops (to say nothing of our Grindals, Iewels, Pilkintons, and other famous Prelats of our time, your Lordships predecessors) was admirable in these businesses: after God once blessed them with an orthodoxal magistrate to support them, there could no heresie harbour vnder them, but they draue it out. They were faithfull Fathers to the Church, and Tutors to Emperours, and by their Zeale and courage made the names of METROPOLITAN *and* BISHOP *the most gratefull and honorable titles in the world; that euery toung pronounced them with ioy, and euery heart affected them with contentment; when the negligence and securitie of some that succeeded in after times, gaue the first occasion to quarrell at it, and deprane it.*

7 *If this be wanting, that God be not pleased, but sinne increase, and so much superstition remaine still in the land vnreformed,* [y] NO HVMANE VVISEDOME CAN KEEPE OVT GODS IVDGEMENTS, BVT THEY VVIL COME AT THE LAST VPON VS. *We haue bin often threatned, and the world about vs, amazed at our dangers, wondreth how we haue escaped.* [z] *When Nicephorus Phocas had built a mightie wall about his pallace, for his securitie, in the night he heard a voice, crying,* ὦ βασιλεῦ, ὑψοῖς τὰ τείχη κἂν μέχρι νέφους φθάσῃς, ἔνδον τὸ κακὸν, ἐνδάλλοντος ἡ πόλις: Though he built as high as the clouds, yet the citie might easily be taken, the sinne within would marre all. *If the diuell had employed*

[y] τὸ μέλλον γαρ ἀπροφάτως ἡμῖν φρονῶν. Georg. Pachymer.

[z] Cedren. hist. pag. 542.

employed any wit againſt vs, but THE FRIERS, *our feare ſhould haue bin the leſſe: but all ages, and this beyond all, ſheweth their practiſes to haue bin of extraordinary aſcendencie. It is not much leſſe then* 500. *yeares ſince* [a] *a Biſhop of Lincolne gaue the Frier this definition*: Eſt cadauer mortuum, de ſepulcro egreſſum, pannis funebribus inuolutum, à diabolo inter homines agitatum. *There is nothing about him, but it reliſheth of the graue and deſtruction; and God deliuer vs from him.*

a Wickliffe. in Trialog. pa. 143.

8 *There is a generation that thinketh there is no difference betweene the two religions, but they may be reconciled, and all this ado needeth not. Two ſorts of people ſay thus. The firſt are certaine* POLITICK ROMANISTS, *to extenuate the foulneſſe of Popery, and to hold mens conceits toward it in the meane time till oportunitie ſerue to ſet it wholy vp; what time they wil change their dittie, and ſay, the difference is ſo great, that they which hold our part muſt be burned at a ſtake. The ſecond are* IGNORANT, AND VNDERSTAND NOTHING, *but liuing voide of the knowledge and conſcience of all religion, are poſsible of his mind that Turonenſis* [b] *writeth of, who ſaid it was beſt of al,* ſi & illa & illa colantur; neque eſſe noxium ſi inter Gentilium aras & Dei Eccleſiam quis tranſiens, vtraque veneretur. *Whom God in his iudgement giueth ouer to this opiniõ, to plague their ſloth; who minding nothing but Epicuriſme & earthly things, and not enduring the paines and conſcience to make triall of that which ſhould ſaue their ſoules, are ſeduced by this perſwaſion, and plunged into Atheiſme, to thinke the iuſt defence of our faith to be nothing but the maintenance of contention. Wherein, at one breath, they haue not onely cenſured* our State *reſtraining Papiſtry, and* all the Churches *throughout the world, inſiſting vpon the difference; and* the Church of Rome *too*

b Greg. Turon. hiſt. Franc. li. 5. c. 43. *If both the one and the other were followed, neither were it any hurt if going between the altars of the Gentiles and the Church of God, a man ſhould giue honor to both.*

that

that proclaimeth it and purſueth it: but they haue alſo condemned the Primitiue Church *and all the* Doctors *therof, who would neuer yeeld, I wil not ſay in an opinion, but not ſo much as in a form of ſpeech, or in the change of a letter, ſounding againſt the orthodoxal faith. The difference between the* [b] *Councell of Nice and Arius was but in* [c] *a letter.* [d] *The controuerſie whereupon the Latine and Greeke Churches brake, touching the proceeding of the holy Ghoſt, depeded but vpon two prepoſitions,* ἐκ *and* διὰ. *The monſtrous hereſie of Neſtorius, lay but in the change of* [e] *one poore letter; and* [f] *Cyril would haue him euen in that* to gratifie the Church: *and when he would not,* [g] *ſix thouſand Biſhops roſe vp againſt him for it; ſo religious were they that had religion, that* THEY VVOVLD NOT EXCHANGE [h] A LETTER OR A SYLLABLE OF THE FAITH, VVHEREVVITH OVR SAVIOVR HAD PVT THEM IN TRVST. *Which is our iuſt defence that write in the controuerſies againſt all our cenſurers.* Φεύγομεν τὸν εἰρήνλυν; *ſaith Cyril,* οὐδαμῶς, ἀλλὰ μᾶλλον ἁρπάζομεν, ἐὰν ὁμολογηθῇ ἡ πίστις ὀρθὴ: Are we enemies to peace? no: we rather wil pul it to vs with violence, ſo that the true faith withal may be confeſſed. *But when it cannot be obtained, we cleare the truth, and by expelling their errors, labour to plucke the ſeduced out of the fire, and bring them to knowledge, that their ſoules may be ſaued, and their life reformed, and the State ſecured wherein they liue.*

[b] ὁμοούσιον & ὁμοιούσιον.
[c] Georg. Pachymer. hiſt. l. 5.
[d] Θεοτόκον & Θεοτόκον.
[e] Concil. Epheſin. Græc. p. 10.
[f] Dalmat. apolog. in Concil. Epheſin.
[g] διὰ δὲ τὰς θείας λόγους ἐκτεθεμένοι, οὐχὶ μὴν τῆς θείας δόγματα τὴν ἢ δὲ μίαν ἀνίκητον συλλαβὴν Baſil. apud Theodorit. l. 4. c. 19.
[h] Epiſt. ad Cleric. Conſtantinopol. in Concil. Epheſ. p. 72.

9 *And this my poore endeuour in this kind I humbly preſent to your Lordſhips, vnder whoſe iuriſdiction I exerciſe my miniſtery; not in affiance of any thing therein worthy your reading, whom our Church hath long ſince knowne to be the ſame that Eunapius ſaith of two other in his time,* φιλοσοφίας ἀτάσης ἀφροδίτης λύρα, *and* πειστατῶν ἀγαλμα σοφίας; *nor in hope to eſcape the diſgracefull cenſures of intermedlers;*

medlers; but in zeale to my countrey, and assurance that it may do good therein, going vnder so HONORABLE *protection. I am so meane a man, and obscure euery way, that I feared the truth would sustaine losse, and be contemned for my obscuritie, if some extraordinary fauor did not leade it forth. And let it go forward indeed, and shew it selfe abroad, hauing* THE TRVTH *to support it, and so acceptable an inscription to go before, and the name of so* VVORTHY PATRONS *to leade it forth.*

And so desiring pardon for this my boldnesse, I humbly commit your Lordships to the mercifull protection of Almightie God, who long continue your prosperous estate, and make you happie instruments of much good vnto his CHVRCH. *Octob.* 29. 1608.

Your Lordships in all dutie

IOHN WHITE.

THE

THE PREFACE TO THE READER, TOVCHING THE present controuerſies betweene vs and *the Romiſh Church.*

IT is not as ſome thinke touching the queſtions between the Church of Rome and vs, that there is no reall difference. Would to God it were ſo. But they that examine the points ſhall find it farre otherwiſe. 1. Concerning the Scriptures the Church of Rome teacheth, that [a] *Manie things appertaine to faith and Chriſtian doctrine, which, neither openly nor obſcurely, are contained in holy writ.* [b] For *the totall and full rule of our faith is Scripture and Tradition both together: Tradition being of equall authoritie with the Scripture.* This aſſertion is directly againſt the doctrine of our Church, and leadeth men into pernicious errors pretended to be deliuered by Tradition, and withdraweth them from the obedience of onely Scripture, to the following of vncertaine authoritie. 2. Concerning the iuſtification of a ſinner, [c] *whereby of a wicked, vniuſt, and vncleane perſon, he is made cleane, holy, and ſimply iuſt*: it teacheth that this is done, by the habite of our owne inherent righteouſneſſe, and not by Chriſts. Bellarmine, expounding the Councell of Trent, ſaith, [d] *Our owne inherent iuſtice is the formall cauſe of abſolute iuſtification, not the iuſtice of Chriſt imputed to vs*: and [e] *beſides the merits of Chriſt imputed to vs for our ſatisfaction, there is in vs an inherent iuſtice, which is the true and abſolute righteouſneſſe wherewith, by the iuſt iudgement of God, not puniſhment, but glorie is due.* This opinion containeth ſo reall a difference from the truth, that S. Paule [f] ſaith of it: *Ye are aboliſhed from Chriſt, ye are fallen from grace, whoſoeuer are iuſtified by the Law.* 3. Concerning the merite of our workes it holdeth, [g] that *when men hauing conuerſed godlily and righteouſly in this mortall life to the end, obtaine eternall life: this is not to be deputed to the purpoſe of Gods grace, but to the ordinance of nature, appointed preſently in the beginning, when man was created. Neither, in this retribution of good things, is it looked to the merite of Chriſt, but onely to the firſt inſtitution of mankind, wherein by a naturall law it was ſet downe, that, by the iuſt iudgement of God the keeping of the commandements ſhould be rewarded with life, as the breaking of them is puniſhed with eternall death.* Whereby we ſee that there is a plaine difference betweene the Church of Rome, and vs, in the principall article of our faith, touching the ſaluation

a Can. loc. pag. 251.

b Totalis enim & adæquata regula, eſt Scriptura, & Traditio ſimul. Deinde Traditio parem authoritatem habet cum Scriptura. Becan. circul. Calu. p. 378.

c Vigor. Inſtitut. theol. p. 286

d De Iuſtif. l. 2. p. 1032. c.

e Pag. 1072. d.

f Gal. 5. 4.

g Mich. Bal. de merit. oper. p. 13

of our ſoules: we beleeuing ſtedfaſtly that it is to be aſcribed to the merits of Chriſt, they expecting it for the merite alſo of their owne works. 4. Concerning Images, [h] it practiſeth the hauing and worſhipping of them: yea [i] *the Diuines of that Church hold that idolary Image is to be honoured with the ſame honour, wherewith they worſhip the ſamplar.* No man can be ſo ſimple but he may ſee a ſubſtantiall difference in theſe points: and the like may be ſhewed in aboue two hundred queſtions controuerted betweene vs, though I will not denie that in many things the heate of the contenders hath deuiſed differences where there are none, and to diſcredit one another they haue wreſted that which might be well vnderſtood.

h Concil. Trid. ſeſſ. 25
i Azor. Inſtit. tom. 1. p. 737.

2 Beſides the Church of Rome not onely requireth vs to profeſſe her faith, but alſo to do it [k] with *ſubiection to the Pope*: and teacheth, [l] that *this is abſolutely neceſſarie to ſaluation*. A point ſo fully oppoſite to the gouernment of our Church that it can no way be reconciled, forſomuch as we know the ſame to be a meere pretence to hide their tyrannie.

k Bell. de laic. c 29. p. 1939 c.
l Turrecr. quæſt ex S. Tho. q. 13.

3 And as the difference is reall, and of long continuance, ſo is there no hope to reconcile it. The Papacie, that ſtandeth in oppoſition againſt vs, was brought in by Satan at the firſt, and is ſtill continued, onely to ſeduce the world: and [m] *what fellowſhip hath righteouſneſſe with vnrighteouſneſſe? what communion hath light with darkneſſe? or what concord hath Chriſt with Belial? or the temple of God with idols?* It is in vaine therefore to hope for reconciliation of things ſo farre vnlike, vnleſſe our aduerſaries would wholly renounce their parts, and embrace the truth, which [n] they will neuer do. Many meanes haue bene vſed, but neuer anie could preuaile. The Emperours, Ferdinand, and Maximilian, trauelled painfully herein, and by their appointment Caſſander, a great learned Papiſt, drew [o] a project, to ſhew his iudgement. And in the time of Charles the fift, it was much laboured in Germanie to accord the ſides, both by Papiſts and Proteſtants. And it is [p] reported, that at a meeting at Regenſpurge, there was an agreement made of many weighty points, touching *Free will, Originall ſinne, Iuſtification, Faith, Merits, Traditions, the Maſſe, &c.* but this held not; neither indeed can the wit of man auoide that [q] which God will haue, for the triall of his Church, and manifeſting of his truth. There is in our aduerſaries that refractarie froward neſſe, that they ſeeke nothing but to be contrarie vnto vs, and euen hate the name of peace. *This opinion,* [r] ſaith Bellarmine, *we imbrace and defend ſo much the more willingly, by how much it diſpleaſeth our aduerſaries, and eſpecially Caluin.* [s] Another, expounding a place of Scripture, ſaith: *Though I haue no author for my expoſition, yet I allow it rather then that of Auſtin and others, though it be moſt probable*; becauſe this of mine more croſſeth the ſence of the Chiliaſts.

m 2. Cor. 6. 14.
n 2. Theſſ. 2. 11.
o Conſilt. de Artic. controu. ad Imp.
p Act colloqu. Ratiſbon. an. 1541. Lindan. l. de querela pac. in. Præfat.
q 1. Cor. 11. 19. 2. Theſſ. 2. 8. & inde.
r De Grat. & lib. Arb. l. 5. c. 1.
s Maldon. comment. in Ioh. 6.

4 Hauing therefore to do with aduerſaries ſo contentious, with doctrine ſo pernicious, with a Church ſo diſeaſed: it is a better way to examine the queſtions and betake our ſelues to the true part, then to hope for that which will not be. And this was the courſe that the Chriſtians tooke when the Church in ancient times was vexed with Arianiſme and Pelagianiſme. They were not indifferent which ſide preuailed, but they claue faſt to the truth: they

did not neutralize betweene both; they did not idly sit, and deride those that contended for the truth: they made not the questions of religion the matter of their quarrels, and rude discourse in Tauernes and streetes, and euery base companie; but with godly affection they lamented the Churches trouble, and with zealous consciences, and earnest prayer, and religious endeuour they sought the faith. This is the way that all men should take, now when the rumor of the contention groweth so great: 1. with HVMILITIE to craue at Gods hand the direction of his Spirit: 2. then with DILIGENCE to reade and learne the Scripture, whereby to iudge: 3. and so with LOVE to the persons of the men, and with a mind prepared to yeeld to the truth, to trauell through the questions. The want of which no doubt is the true cause why contentions grow, and questions multiply, and all things are vncertain. For the preachings and writings of learned men are licentiously censured afore they be vnderstood: the most people making the same onely a matter to cauill at; neuer considering with what religious hands they ought to touch the questions of faith, wherin whosoeuer erreth, loseth no lesse then his soule thereby. The questions of faith, and all matters of religion, require in such as will profitably exercise themselues therein, three things: *Humilitie* of mind, because they concern the holy things of God: *Diligence* in attending, because they are spiritually discerned: and *strength of iudgement*, because enemies and seducers are exceeding cunning to beguile a slothfull examiner, and deceiue him that considereth not attentiuely.

5 Our aduersaries that manage the Papacie, if euer any, haue expressed this cunning and skill in perswading and setting forth their heresie, so farre that it cannot be denied, they haue omitted no art that might set it forth, nor no diligence that might adorne it. We reade strange things of certaine painters, how admirably they cast and shadowed their workes: but the skilfullest painters that euer were are our Iesuits and Schoolmen, and others, the workmen for the Church of Rome. Not the famous Zeuxis (* who wrote vnder his table, when he had drawne it, that *men should sooner enuy then imitate him*) was to be compared to these painters: not the ancient Polignotus, nor Parrhasius, not Mycon, Timanthes, Bularchus, Phidias, did euer bestow such paines on their images, as these haue done on their idol the Papacie: specially the Iesuite, who, as Plinie [u] noteth of Parrhasius, is *secundus artifex, sed qui nemo libentius & arrogantius sit vsus gloria artis*: *a workman full of deuice, but no man vseth the reputation of his skil more proudly and arrogantly then he.* Zeuxis being to make the image of Iuno, to hang vp in her temple, chose out certain virgins, to put the seuerall beautie of them all into his picture: so haue these painters made choise of the exquisitest deuices that all the learned in the world could yeeld, to put the same into their religion: no policie in Machiauell, nor Sophistry in Aristotle, nor eloquence in Rhetorick, but they haue contriued it into their Image, that, saue *truth* and *sinceritie*, there is nothing wanting. Tertullian saith, *As the Gentiles with their hands, so heretickes with their words, are the makers of idols: for euery lie that they speake of God, is a kind of idolatry.* The

[t] Plin. l. 35 c. 9.

[u] Lib. 35. c. 10.

x C.44.v.12. Prophet Eſay letteth downe a liuely deſcription of this matter. *The Smith taketh an inſtrument, and worketh in the coles, and faſhioneth it with hammers, and worketh it with the ſtrength of his armes: the Carpenter ſtretcheth out a line, he faſhioneth it with a thred, and plaineth it, and pourtrayeth it with the compaſſe, and maketh it after the figure of a man; and according to the beauty of a man, that it may remaine in a houſe. He heweth him downe Cedars, and Pine trees, and Okes, and he taketh thereof and burneth it, and warmeth himſelfe, and baketh his bread: yet he maketh a god and worſhippeth it, an idol and boweth downe before it: he burneth the halfe of it in the fire, and vpon the half of it he eateth his meate; he roſteth it, and ſatisfied: alſo he warmeth himſelfe, and ſaith Aha, I am warm, I haue bin at the fire: and the reſidue thereof he maketh a god, euen his idol, whereto he boweth, yea he worſhippeth and prayeth vnto it, ſaying, Deliuer me, for thou art my god.* In which words the God of heauen deriding the Gentile, doth very fitly ſhew vs the idolatry of Rome, and the maner how the idol religion thereof was framed and ſet on foote. At the firſt it was but a rude block, and ragged trunk, rough hewne by bungling workmen that were not their crafts maſters, till the Smith, the Carpenter, and the painter came, every one in his place, and ſhewed his skill. Firſt the Canoniſts like blackſmiths blew with the bellowes of their Decrees, and hammered, and heat it in the coles of the Popes Conſtitutions: theſe ſmithes were Gratian, Pope Iohn, Gregory, and Boniface, with their prentiſes that ſerued them, Hoſtienſis, Innocent, Panormitane, and the reſt of that profeſſion. Next, the Carpenters that tooke it in hand were the Friers and Schoolmen, which ſtretched their line ouer it, and brought it into better ſhape. Thomas, and Scot, and Alexander faſhioned it with line and leuel, they ſtretched out the line of Method ouer it, and with the thred of a Diſtinction they plained it where it was rough, and with the compaſſes of their Logick and Philoſophy made it in the faſhion of a man. After that the great Lateran Councell, about the yeare 1215. had poliſhed it, and giuen it ſtrong ioynts to ſtand vpon: not long after the Councels of Conſtance, Baſil, and another Lateran hewed it ouer again, and altered the faſhion in certain points touching the Popes authoritie. There ſome Cardinals, Senenſis and Cuſanus, thought the head ſtood too high aboue the ſhoulders, and would haue had it bowed downe a little lower. At laſt they brought it to Trent, into the hands of their beſt workmen, as they ſay, who mended it from top to toe, and ſet it vp againe, when the wormes had welnigh conſumed it: ſince which time the third ſort of workmen the Painters haue taken it in hand; the Ieſuits and their fellowes, who neuer ceaſe to paint it day and night. There is no colour but they haue tried it to make it beautifull. Some with varniſh and plaiſter ſtop vp the crackes, which the Sunne ſhining vpon it, hath made, that they might not be ſeene. Bellarmine and his aſſociates in that kind, ſtirre all colours together, and varniſh ouer the ſmoky and doſtie places ſo cleanly, that a man can ſcarce tell what the colour is. Surius and Baronius with other colours, ground by Legendaries, caſt a ſhadow ouer it for ſeeming too youthfull, but they haue painted a gray beard to a greene head: the reſt ſtand by, ſuch as are

y Abſolutiſſima Trident. Synod. Poſſeuin bibliorth. ſelect. pag. 18. A.

Sixtus

Sixtus Senenſis, Lindan, Staphylus, Poſſeuine, like Cenſors, commending the workmanſhip, and flattering the workmen, and extolling the idoll againſt them they call Lutherans and Caluiniſts. Thus at the laſt haue they poliſhed their Dagon, and ſet it vp before the Lords Arke: ſaue that it may not be forgotten, that with ſome of it they warme themſelues, and roſt their meate; as Pardons, the Maſſe, and Purgatorie: and laugh in their ſleeues at ſuch as turne the ſpit: *Ah I am warme, I haue bin at the fire.*

6 This is the labor and workmanſhip that our aduerſaries haue beſtowed on their religion, to ſet it forth: whereby they haue made their Church ſo ſeeming Catholicke. And indeed we haue alwayes obſerued that there be two principall things which draw mens conceits to Papiſtrie. The firſt is the Name and report that goeth of the Church of Rome, while men perſwade themſelues that a Church ſo ancient, and renowmed in all ages, cannot but be the true Church of God. The ſecond is the rumour and opinion of our aduerſaries learning, as if it were vnpoſſible ſo learned men ſhould be deceiued, and their writings could be anſwered. Neuertheleſſe it is eaſie enough to ſee the truth through all this, if men will conſider of things attentiuely. For touching the name and ſhew of the ROMANE CHVRCH, it is but an empty ſound of words and titles: this preſent Romane being wholly departed, in the queſtions controuerted, from the ancient, and retaining nothing but the title. This ſhould deceiue no man. For the true, ancient, and Apoſtolicke Church of Rome, ſo much commended by the Fathers, and ſought to by the world, profeſſed another kind of faith then this doth, and the ſame that now we defend againſt them: whereas this is fallen from it; and yet skilfully retaining ſtill the ſame Seate and Title, impoſeth marueilouſly vpon the world hereby. Iſidorus Peluſiota [b] hath a ſaying that ſheweth the likelihood of this: *In the daies of the Apoſtles, and afterward, when the Church floriſhed, and laboured as yet of no diſeaſe, the diuine graces of God went, as it were in a ring, round about it; the holy Ghoſt adminiſtring all things, and all the Biſhops thereof inuiting and turning it towards heauen: afterwards it grew diſeaſed, and was troubled with faction, and then all thoſe things flew away. Thus the Church is like a woman fallen from her ancient happineſſe, and retaining onely ſome ſignes thereof. She hath the ſheathes and caskets where her ornaments lay, but the goods themſelues ſhe is ſpoiled of. Not through his careleſneſſe and negligence that firſt enriched her, but through their naughtineſſe that gouerned not things as they ſhould haue done.* This Doctor well perceiued that a Church may loſe the faith, and yet retaine her name ſtill: and he ſaw that, in his time, things fell to decay, and the faith of Chriſt began to be altered. To what purpoſe then ſhould any man reſpect the name of the Romane Church, when the true faith is changed? or what do the prerogatiues and royalties of the ancient Church concerne this that is turned to another religion? or who regardeth a houſe of ſtately building, and honorable title, or antick memory ſince Iohn of Gaunt, when the plague hath infected it, and theeues poſſeſſe it? Beſides, when it was at the beſt, in the Apoſtles time and after, yet other Churches were commended as well, and counted as good as

[b] L. 3. Epiſt. 408.

it. [c] These are the words of Balsamon: *The fiue Patriarkes* (of Rome, Alexandria, Constantinople, Ierusalem, and Antioch) *had identitie of honour:* [d] *and obtained the roome of one head ouer the body, that is, the holy Churches of God.* And Nicephorus the Patriarke of Constantinople, [e] in an Epistle to Leo, the Bishop of Rome, saith, *And we also, who haue obtained the name of new Rome, being built vpon one and the same foundation of faith, the Prophets and Apostles, where Christ our Sauiour and God is the corner stone:* [f] *in the matter of faith are nothing behinde the elder Romanes. For in the Church of God there is nothing to be reckoned before the rest. Wherefore let Saint Paul glory and reioyce in vs also, and ioyning new things with old, and comparing vs in doctrines and preaching, let him glory in vs both alike. For we, as well as they following his doctrines, and institutions, wherein we are rooted, are confirmed in the confession of our faith, wherein we stand and reioice, &c.* So that the Greeke Churches in the East thought themselues equall with Rome, and the commendations of the Apostle to belong to them as well as to the Church of Rome; whereby we may iudge how vndiscreet a part it is to be caried away with the name of a Church afore we haue enquired whether it keepe the ancient faith: or so to be conceited of one Church that we will looke toward no other but it.

c Meditat. & Respons in iure Græcoroman. tom. 1. p. 449.

d διὰ τὸ ἴσην ἔχειν τοῖς πέντε πατριάρχαις τιμὴν ἀφ' ἑνὸς κεφαλῆς.

e Concil. Ephesin pag. 307.

f καὶ ἡμεῖς ἐν πίστει τὰ δόξαντα ἐκ τῆς πρεσβυτέρας Ῥώμης διαφερόμεθα ἐν τῇ ἐκκλησίᾳ τοῦ Θεοῦ, ἐν ἧς τὸ ὑφηγεῖσθαι.

7 The second point that deceiueth manie, is the rumour and opinion that goeth of our aduersaries learning: which is as weake a motiue to build on, as the former; when the greatest heretickes that euer were haue wanted no learning, and we may be sure, this of our aduersaries is not commended with the least. Themselues are vnmeasurable, and more then odious in extolling their owne faculties, and their people as ridiculous and irkesome in reporting it. It is nothing beseeming Christians to leaue the cause, and to fall a boasting. Let our bookes be viewed, and the disputations betweene vs weighed, and it will appeare they haue no such vantage, no not in Art and learning: and, but that vnsetled braines are giuen vainly to admire nouelties, our Church at home here in England (to say nothing of those abroad, who haue made our proudest enemies feele the edge of their learning) hath brought forth, and at this day yeeldeth, as learned as our aduersaries euer had anie. And that the Reader may haue some triall of this, I will giue an example or two wherein he shall see, and by that iudge of the rest, how learnedly they carrie themselues now and then against vs, and how great their skill is to helpe them when they are a little vrged.

8 They haue a solemne tradition among them concerning the Assumption of the Virgine Marie, the story whereof you may reade in the [g] Rhemish Testament, to this effect: *Now at the time of her death all the Apostles, then dispersed into diuerse nations, to preach the Gospell, were miraculously brought together (sauing S. Thomas, who came the third day after) to Ierusalem, to honour her diuine departure and funerall: where before her death, and after for three dayes, not onely the Apostles and other holy men present, but the Angels also and powers of heauen did sing most melodiously. They buried her bodie in Gethsemani: but for S. Thomas sake, who desired to see and reuerence it, they opened the sepulcher the third day, and finding it void of the holy bodie, but exceedingly*

g Act. 1. 14.

ceedingly fragrant, they returned, assuredly deeming that her bodie was assumpted into heauen, as the Church holdeth, and therefore celebrateth most solemnely the day of her Assumption. And [h] some adde, that companies of Saints and Angels, and Christ himselfe (for how else should he haue fulfilled the cõmandement, Honor thy father and thy mother) met her, and with great glory and ioy placed her in her throne. This is the Legend; and that no man should mistrust they could not defend it, [i] most bitterly they raile vpon all that denie it, perswading men [k] that it is the iudgement of the vniuersall Church: [l] yea a point of faith. The ground whereupon they stand, is the Testimonie of many authors: a certaine writing of Iohn the Euangelist, Dionysius Areopagita, Melito, Athanasius, Ierome, Austine, Damascene, Bernard, Andreas Cretensis, Nicephorus, Metaphrastes, Glycas, &c. Who would not thinke but here were a learned defence of that they say? But marke the issue: First we haue shewed them, and it is the truth, that whatsoeuer the later writers Damascene, Bernard, Andreas, Metaphrastes, Nicephorus, Glycas and others of those times, haue written touching this matter, is borrowed from the former authours, Dionysius, Melito, the writing of S. Iohn, Athanasius, Ierome, and Austin: and can haue no more credite then the said authours haue from whom it is borrowed. Now these authors we proue to be all forged, and our aduersaries, in the pursuite of the matter, confesse it. [m] The booke going vnder the name of S. Iohn is bored through the eare by the Pope himselfe in a Councell, and so is Melito, as [n] Baronius acknowledgeth, who calleth him *an idle companion, full of dotages and fooleries vnworthie of Christian audience.* The same censure he giueth [o] of Sophronius, and Ierome, to Paul. & Eustoch. and [p] of Athanasius, confessing them to be *forged in their names*, and *full of lies and impostures.* And [q] of that which goeth vnder the name of Austine, as the Diuines of Louan haue done before him. Dionysius is he that, when all is done, must beare the burden. But he also is acknowledged by [r] right skilfull Papists, to be a counterfet. And if the Rhemists [s] say true, that the blessed Virgine liued but 63. yeares, then, by [t] computation of times, she died in the eight and fortieth yeare after Christs birth, what time Dionysius could not (as the booke going vnder his name pretendeth) be present. For the same Rhemists [u] say, he was not conuerted till an. 51, and Baronius [x] not till an. 52, which was three or foure yeares after her death. Besides Baronius [y] is driuen to confesse *her sepulcher was not found, or knowne in Ieromes time: but when at the length, not much before the dayes of Iuuenalis the Bishop of Ierusalem, it was found, and that without the body, by occasion hereof the argument of writing concerning the assuming of her body into heauen, was exhibited: for before that time none had writ so.* Let this be noted. If her sepulcher was *not knowne*, nor her *body missed* out of it, nor *no man writ of her assumption* till Iuuenalis time; how can Dionysius that liued so long afore, mention it? Againe, let the booke be Dionysius his owne, and legitimate: yet the words thereof conuince not this Assumption. He saith no more but thus: [z] *When we also, as you know, and your selfe, and many of our holy brethren came together to behold the body which the Prince of life was in, and which receiued God; where Iames the brother of our Lord also*

h Anton. chron. part. 1. p. 147. Suar. tom. 2. p. 200.
i Feuard. in Hesl. pag. 616. Rhem. act. 1. 14 Bristo. mot 32.
k Baron. an 48. nu. 17. & 24.
l Cathar. opusc. de concept.
m D. 15. sanct. Romana. Sixt. Senens. p. 104.
n An. 48. n. 12.
o Nu. 13. & inde.
p Nu. 20. & inde
q Nu. 17.
r Brasm. declar. ad Censur. Parisiens. tho. p. 180. Caietan. & Valla annot. in Act. 17.
s In Act. 1. 14.
t *She bare Christ at 15. yeares. Christ died at 33 then she was 48. whereto if you adde 15. more, it maketh them 63 and that yeare falleth into the yeare of Christ 48.*
u *Table of Saint Paul. p. 375.*
x An. 52 nu. 1.
y Nu. 19.
z De Diuin. nom. p. 281. grec.

was preſent, and Peter the higheſt and ancienteſt top of the Diuines: then after we had beheld it pleaſed all the Biſhops as euerie one was able, to praiſe the almightie goodneſſe of his infirmitie that was the beginning of life vnto vs Where Ieroteus, as you know, excelled all the other holy Biſhops, except the Apoſtles, being wholly rapt out of himſelfe. In which words he meantioneth no more but

a Διεν τῦ ζωαρχικὲ ἡ θεολόγιαν σώματος. εἶτα ἐδόξαζε μετὰ τῶν θίας, ὑμνοῦμεν δὲ ἱερουργίας τῶν ἁγίων τῶν τοῦ θεοτόκου.

[a] THE BEHOLDING OF THE BODY WHICH THE AVTHOR OF LIFE WAS IN, AND WHICH RECEIVED GOD: and the PRAISING OF CHRISTS GOODNES: which ſpeech is ſo obſcure and vncertaine, that Baronius [b] obſerueth, ſome haue expounded it of the *Sepulcher* which receiued the body of Chriſt, and ſome of Iohn the Euangeliſts *houſe* which entertained the holy Virgin, and ſome of the *fleſh* of Chriſt wherin the Diuinitie dwelt. But ſuppoſing the body of ꝧ virgine Mary be meant, which they came to ſee, yet how followeth it that this was at her death, and funerall, and aſſumption, & all the reſt that the Rhemiſts tell? where is the learning that ſhould proue this? Moreouer we ſhew them how vaine and vncertaine all things touching this matter are. The Authors are vnſufficient. No man can tell either when ſhe died, or where the ſepulcher ſhould be, or when ſhe was aſſumed. Touching her age when ſhe died, whereupon dependeth the credit of Dionyſius, [c] they ſay it is *vncertaine and vnknowne.* The time of her aſſumption is noted by [d] ſome to haue bin the ſame day ſhe died by [e] others, 3. daies, by [f] others 40. daies after. Baron. [g] ſaith there is *monſtrous diuerſity among writers touching theſe things.* And concerning the ſepulcher, you ſee the Rhemiſts ſay confidently it was in Gethſemani: but the counterfet [h] Ierom ſaith, *in the vally of Iehoſaphat.* Baronius thinks it is *vnknowne.* But how is the matter then defended, after they haue ſo gravely related it, and ſo reuiled the Proteſtants for not beleeuing it? as in many more queſtions, ſo in this, when they haue floriſhed awhile, and ſpent a few vaine brags, their blood cooleth, and the ſwelling ſwageth. [i] One ſaith: *The truth is, ſhe was taken vp in ſoule, but whether her body remained on the earth it is vncertaine. And better it is pioufly to doubt, then raſhly to define any thing touching the matter. Yet it is pioufly to be thought, ſhe was totally aſſumed.* [k] Another ſaith: the opinion is now ſo generally receiued that it cannot, without raſhneſſe, be denied: yet *there is neither Scripture nor ſufficient tradition to make the faith hereof infallible.* Baronius ſaith, [l] *the things pertaining to this hiſtorie are ſtrengthened neither by the Scriptures nor the teſtimonies of the auncient fathers.* If their learning could haue iuſtified their fable, they would not firſt raile at the Proteſtants for refuſing it, and then in the end themſelues halfe miſtruſt it, laying it vpon bare tradition, and intreating the world to receiue it as a godly opinion, though there be no teſtimonie in antiquitie to proue it.

a Suar. tom. 2. p. 197. Baro. an. 48. n. 24.
b An. 48. n. 6. & 8.
c Suar. tom. 2. p. 197. Baro. an. 48. n. 24.
d Suar. p. 200.
e Rhem. act. 1. 14.
f Beleth. explic. diuin. offic. pag. 559. Durand. rational. p. 447.
g Nu. 4.
h Ep. ad Paul. & Euſtoch.
i Durand. vbi ſupra.
k Suar. vbi ſupra.
l Nu. 9.

9 Another example to ſhew what little cauſe we haue to feare or regard their learning, ſhall be this that followeth. When the ſecond Nicene Councel had brought in the worſhip of images, the Emperour Charles aſſembled another Councell at Frankford, and condemned it againe, and reiected the Nicene: whereby it appeareth that images were brought in at that time,

and

and that the Church of Rome, in confirming the ſaid Nicene Councel, changed the ancient faith. Our aduerſaries haue had time enough to thinke vpon this, and to frame their anſwer. But they know not what to ſay, the beſt learned among them confuting one another in the point. Firſt [m] they endeuour to proue, that this of Frankford was but a prouinciall Councell; and faine they would haue it ſo, that they might ſay it erred, and muſt giue place to the Nicene which was generall. But we ſhew this to be falſe: for [n] the ſtories report it to haue bene a generall Councell of three hundred Biſhops, aſſembled out of all the prouinces of the Empire, the Popes owne Legates alſo being preſent: and therefore [o] other Papiſts let go this anſwer, graunting it was a full Councell, and cannot be reiected as a prouinciall: and that it did condemne the Nicene Councell, but this, they ſay, was erroneouſly; being deceiued by thoſe that penned the booke of Charles againſt Images, and thinking it had decreed they ſhould be worſhipped with Latria, diuine honor, which was the reaſon why they reiected the Nicene Councell. [p] Many of the learnedeſt flie to this anſwer: but we reply, that beſides that it is againſt [q] a principle of their owne, that a generall Councell cannot erre, it is manifeſtly againſt the truth. For the mind of the Nicene Councell was well enough knowne, and the ſame Popes Legats that were at the one, were at the other: and the contrary cannot be ſhewed out of Charles his booke, whereupon other Papiſts perceiuing this anſwer cannot be defended, giue it ouer, and confute it, and betake themſelues to a worſe. [r] They ſay, that in the Synod of Frankford, the Nicene Councel was not condemned, nor any thing attempted againſt it, but the Councell of Conſtantinople vnder Conſtantinus Copronymus which had condemned Images: yea it ratified and confirmed the Nicene Councell, and decreed the worſhip of Images, as it had done. A ſtrange aſſertion; yet Baronius ſaith, *It is the anſwer of very many good Catholickes*; as it is indeed: but note what Bellarmine ſaith of it, *I wiſh this were true, but I doubt it is falſe.* For marke into what deſperate ſtraits they haue brought themſelues that hold it. Firſt, they of the former opinion confute them. Next, we produce the vniuerſall conſent of the Church ſtories againſt them. The booke of Charles the great [s] ſaith, *There was brought forth the queſtion touching the late Synod of the Grecians, which they made at Conſtantinople concerning the adoring of Images, wherein it was written, that they ſhould be curſed which did not giue the ſame ſeruice and adoration to the images of Saints, which is giuen to the diuine Trinitie. This our moſt holy Fathers* (of Frankford) *deſpiſed, and with one conſent condemned.* To this agree diuers other authors: Hincmarus, Ado, Vrſpergenſis, Rhegino, Aimon, Auentin, &c. But they anſwer: Hincmarus (though he were Archbiſhop of Rhemes, and liued at the ſame time) his authoritie is nothing. [t] The words are forged, or he was deceiued: the reſt that followed him, are all either corrupted, or miſtaken. [u] Baronius ſaith, the bookes of Charles deceiued them. Suarez, [x] that either they erred, or their bookes are corrupted, or they ſpeake not of the ſecond Nicene Councel. Vaſquez, [y] that they were all manifeſtly deceiued by Hincmarus, as Hincmarus was by the bookes of Charles. And thus all the blame is layd on that booke, the author

m Suar tom. 1. p. 800. c. Vazq. adorat. p. 303. Bin. tom. 3. concil. p. 427.

n Vrſperg. pag. 187. Rhegin p. 30.

o Quand bre uiloq. in 4 ſent. pag 52. Baron. an. 794. nu. 2.

p Bozi de Sign. eccl tom. 2. pag. 270. Genebrard chron. an. 794. Bellar. de imag. c. 14. Baron. an. 794. n. 31. & inde.

q Concil. Baſil. epiſt Synod. Reſponſ. de authorit. Concil.

r Alan. Cope. p. 570. Sand. viſib. monarc. p. 480. Sur. comment. p. 445. & concil tom. 3. p. 428. Alphon. contra hær. p. 339. Catharin. de ſanct. glor. p. 87. Suar. tom. 1. p. 802. Vazq. adorat. p. 302. Binn. concil. tom. 3. pag. 429.

s An. 794 n. 26.

t De imag. c. 14.

u Præfat. citata med.

x Cope. p. 582. Vazq. p. 309.

y An. 794. n. 31.

z Tom 1. p. 804.

a De adorat. p. 309.

ritie whereof notwithſtanding they cannot infringe, though [b] they do their vttermoſt, to proue that Charles wrote it not. For firſt it beareth his title, as all other books do theirs. [c] Secondly it containeth the acts of the Synod of Frankford, and the Councell therein confuted is the ſecond Nicene. Thirdly [d] it was written in the time of Charles. Fourthly [e] it was ſent by Charles to Pope Adrian. Fiftly, one chapter thereof [f] is confeſſed to be the work of Charles himſelfe. Sixtly, and at the worſt, [g] it was written by ſuch as were neare about Charles. This is a briefe ſumme of all that long diſcourſe betweene vs touching the Councell of Frankford; which I haue obſerued, that the Reader may perceiue what is to be thought of our aduerſaries learning, ſo much bragged of: for were it able to do that which is boaſted, they would neuer ſuffer themſelues thus to be diſtracted, and driuen to theſe beggerly ſhifts, and foxed out of one hole into another, that they know not where to ſet their foote. Let them ſpeake directly, and go forward with the point in any controuerſie, and we feare not their learning. [h] *Let not him that girdeth on his harneſſe, boaſt himſelfe as he that putteth it off.* [i] *There is no wiſedom, nor vnderſtanding, nor counſell againſt the Lord.*

10 This opinion that they haue of their owne learning is it that puffeth them vp, and maketh them more then idle, euen baſe and ridiculous in their owne commendations; and (which ill beſeemeth the Miniſters of Chriſt) filleth their mouths with contumelious and ſtagelike ſpeeches againſt vs; ſuch as theſe are: [k] *In the ſight of the learned they are moſt ignorant of the word of God, not knowing the verie principles of Diuinitie, euen to the admiration truly of the learned that reade their bookes, or heare them preach.* [l] *Their vnlearned and beggerly Miniſters:* [m] *Looke to their Vniuerſities, and ſee whether there be any appointed publicke Readers or Teachers of ſuch matters* (the myſteries of Diuinitie) *any that priuately make them their ſtudie: whether they do not all in maner ſtudie nothing but the art of ſpeaking, or elſe but certaine new bookes of common places for a few points of their new doctrine, and them ſo lightly, that the common ſort of Catholickes are able to anſwer all their arguments, and to ſay alſo more for them then they can ſay for themſelues.* [n] *More declamatiõs in Greek in one common ſchoole of the Ieſuites, then in both your Vniuerſities* (I dare ſay) *being ioyned together: and better maiſters of Arts of two or three yeares teaching through all logicke and philoſophie, then with you in ſeuen yeares. No, no, regnum Grãmaticorum is paſt date, all are not children as they were when this geare began: your tongues will not now ſerue, no nor your ſtudy of Diuinitie it ſelfe in Caluins Schoole. Come once to the Catholike Schooles, and you will be aſhamed of your ſelfe, as many a one already is, that thought himſelfe, and was thought of others, at home a iolly fellow.* [p] *Your Miniſters be Tinkers and Tapſters, Fidlers & Pipers*, it is incredible to heare their veine in this kind, and how they vaunt of themſelues withall, as if they were playing vpon a ſtage the firſt Act and Scæne of Plautus his [q] Braggadochio. But it is a baſe courſe and cannot be purſued without lying and oſtentation, and therefore the Gentiles themſelues deriding it, [r] *Sacrificed an Aſſe to Mars the God of warres*, becauſe the noyſe and braying of the one agreed fitly with the tumult and confuſion of the other

b Ala. Cope. p. 566. Bellar. de Concil. l. 2. c. 8. Suar. tom. 1. p. 803. Vazqu 277
Baron. an. 794. n. 30.
c Bell. de imag. c. 14. Baron. n. 31
d Cope. p. 568. Vazqu. p. 277. Baron. n. 31.
e Baron. ibid.
f Baron. n. 32. & 46.
g Hadrian. Ep. ad Carol. tom. 3 concil. p. 263.
h 1 Reg. 20. 11.
i Pro. 21. 30.

k Rhem. 1. Tim 1. 7.
l Caluinotur. cism. p. 360.
m Brift. mot. 31.

n Brift. reply. p. 364.
o *This ſheweth they dare ſay any thing.*
p Hard. confut. Apol. pag. 279. *And Stapleton ſaith worſe in his* Counterbl. p. 481.
q Miles glorioſus. *A lively picture of our aduerſaries impoſsible brags.*
r Ἔθυε δονον Ἄρει τῷ πολεμοδόκῳ θεῷ ἀγανακτοῦντος τοῦ ὄνου. Phurnut. de nat. Deorum p. 42.

the other. And yet it were the easiest matter of a thousand to requite them with testimonies of their owne writers. For Theodoricke of Niem [f] saith, *Many are created Bishops to day, which yesterday like iesters and stageplayers, and prodigals, did nothing but run vp and downe the streetes and tauernes, and suspected places.* And Clemangis [t] writeth, how *innumerable Parish Priests came to their benefices, not from the Schooles, and their studie, but from the plow, and seruile occupations, which could neither reade nor vnderstand Latin, nor know b from a battledoore.* Yea the Bishops themselues, [u] saith he, *haue neither read, nor heard, nor learned the sacred letters, nor so much as touched the Bible, vnlesse peraduenture it were the hilling thereof. Ignorant and vnlettered persons hold the roomes of Bishops.* I could easily produce many of their owne authors (if our selues had knowne or seene nothing in their old Priests and young Seminaries:) to discouer as much in their owne Clergie as they reuile vs with, whether it be our [x] youth, or conditions, or vnlearnednesse, if I would imitate their vanitie. Their [y] *Mus* that preached at twelue yeares old: their [z] *Bennet* that was Pope being vnder ten yeares old, and [a] *John* not aboue sixteene: their [b] *Archbishop* of Rhemes at fiue yeares old: their [c] *Cardinals* vnder 12. yeares old: their [d] *youths* and *nephewes* thrust into Bishoprick; their [e] *idiots* allowed to minister. These & such like practises of their Church will shew what small cause there is why they should disdaine vs, supposing we had lesse learning then we haue. Irenæus [f] hath a saying which I commend vnto them when they thinke they haue so much vantage of learning against vs: *It is better and more profitable to be simple and of small knowledge, and by loue to approach neare God, then to thinke themselues to know much, and to be of high experience, and in the meane while to be found blasphemers against God.*

f L.3.c.12.de Schism.

t De corrupt. statu eccl.p.15.

u Pag.30.

x Maxima hæreticorum pars nimis maturè, ex scholis ad pulpita aliosue gradus, euocatur. Alan. Apol. p.106.

y Sixt.Sen.p. 245.

z Baron.ann. 1033.n.6.

a Baron.ann. 955.nu.1.2.

b Baron.ann. 923.n.9.

c See D. Reyn. apol. thes. p. 292.

d Baron.an. 923.n.11.

e Sa.apho.p.29. 208.

f L.2.c.45.

11 We know no cause therefore why we should not constantly and cheerfully go forward with our profession, and confirme our selues daily more and more therin, against all the premises and oppositions of the Romane Church whatsoeuer. First, we haue the Scripture in manifest places free from all ambiguitie, on our side; secondly, we haue the principles of religion, contained in the Lords praiers, the Creed, and the ten Commandements, that directly leadeth to euery point of our faith. Which is the true reason why the Church of Rome forbiddeth the reading and exercise of these things to the people, lest they should see so much. Thirdly, we haue the ancient fathers in expresse termes, in all things that they held constantly & certainly, with one consent. I do not deny but our aduersaries in some smaller points, as Purgatory, & praier for the dead, may make shew of some particular opinions in the fathers: but vpon triall it will fall out they held thē waueringly & doubtfully, that no certainty can be set downe touching their resolute iudgement. Whereas in the principall points touching the Scriptures, iustification, merit of workes, images, and all the rest, they write most clearely with vs. Fourthly, and which may perswade any man not drunken with his owne preiudice, we haue the mercies of God to pleade for vs, whereby our Church hath bene miraculously vpholden: when they *threatned*, God defended vs; when they *practised* and *expected* our vtter ruine, God disappointed them; when they wrought all manner

ner of treasons, yet God deliuered vs. Fiftly, and this is our further assurance, that we haue done nothing against the Church of Rome, but innumerable people in all ages wished it long ago. What ceremony? what doctrine? what custome? what one parcell of their superstition haue we refused, but the world long since complained of it? yea the learnedst men that were groned vnder the very burthens that we haue haue shaken off. g It is written of Gerson the Chauncellor of Paris, who liued about one hundred yeares before Luther, that the Sorbonists expulsed him the Vniuersitie, and in his old age depriued him of all his dignities: because, as it is like, he misliked diuers errors in the Church of Rome. What time he betooke himselfe to teaching of schoole, wherein his manner was daily to cause all his schollers, the little children, to ioyne with him in this short praier; *My God, my maker, haue mercy vpon thy miserable seruant Gerson.* It should seeme by this, that he tooke small comfort in those times, when forsaking all confidence in the glory of his Church, he would call for mercy at the hands of God, rather in the company of a few poore childrē, then in the societie of such as were reputed the Doctors of the world. And it may easily be thought, Gerson saw more then he either loued or liked, because the moderne Papists reiect his iudgement, & h confute his writings: and i say, *This Doctor in all things was an enemie to the Popes authoritie, and, with his heresie infected many others. His opinion touching this matter little differeth from schisme.* Yea at this day they see more errors then they will reforme. *O God*, saith k one of their Historiographers, *what will become of our age when our vices are grown to that, that they haue scarce left vs any place with God for mercy. What couetousnesse is there in Priests? what lust, what ambition, what idlenes, what pompe, what ignorance both of thē selues and of Christian doctrine? how little religion, and fained rather then true? God haue mercy on vs.*

g E vetusto quodam libro refert Illyric. catolog. test. tom. 2. p. 805.

h Resp. Card. Bellar. ad resolut Io. Gerson.

i Fra. Victoria. relect. 4. p. 138.

k Naucler. pag. 499.

12 And here, omitting the way that is by triall of arguments, I offer certaine externall markes, and sensible tokens whereby the falshood of the Romane Church may be discouered, & the most resolute Papist that liueth moued to misdoubt his owne religion: for it is vnpossible that these things following should be found in the true Church, or practised by men of the right faith. The first is, their enmitie with the sacred Scriptures, the word of God: whereof I haue spoken in the 11. Digression of this booke. For the words l of the Prophet are cleare: *To the Law, to the Testimony: if they speake not according to that word, it is because there is no light in them.* And one of their practises against it whereby they haue depriued it frō being the totall rule, hath left thē vtterly voide of all meanes to secure their faith by, and to find the truth. For the Church, the fathers the Councels, the Pope, which is all they can pretend, are yeelded by themselues to be subiect to error. And how can that giue them assurance of their faith, which it selfe is not assured from error? The second is the very face and outward state, and gouernment of their Church, cleane contrary to the first antiquitie. How vnlike is their Pope to Peter? their Cardinals to the Apostles? their Prelates to the ancient Bishops; in state, in ambition, in intermedling? This is noted at large by many among themselues. Zabarella, Cusanus, Marsilius, Occham, Duarenus. How vnlike is their priuate

l Esa. 8. 20.

uate Masse, halfe Communion, Latin Service, Image worship, to the ancient Service of the Church of God? If it were the true Church, no continuance of time could thus haue altered it: age changeth the colour of a mans haire, and the sound of his voice, but not his complexion or the shape of his bodie. The third is, that THERE IS NO POINT OF OVR FAITH BVT MANY LEARNED IN THEIR OWNE CHVRCH HOLD IT WITH VS, AND NO POINT OF PAPISTRIE THAT WE HAVE REIECTED, BVT SOME OF THEMSELVES HAVE MISLIKED IT AS WELL AS WE. And this may be demonstrated in all the questions that are betweene vs, and they know it, and for that cause haue purged and razed the principall bookes of the elder Papists, and some of them they haue vtterly forbidden. *In the bookes of later Catholickes also,* [m] saith the Index, *which were written since the yeare 1515. if that which needeth correcting can be amended by taking away or adding of a few things, let the correctors see it be done: but otherwise let it be wholly razed out.* The fourth is, that the most points of Papistrie are directly and at the first sight absurd and against common sense, and the law of nature. For who can conceiue that it should be the *Popes* right to Lord it thus ouer the Scriptures, Fathers, Councels, Church, and all the world? What possibility is there that the kingdomes of the world should be subiect to him? What likelyhood is there that *Images* should be worshipped? our *workes* should merit heauen? the *cup* should not be allowed to the people? the *Service* should be in a language vnknowne? the *Body of Christ* should be in ten thousand places at once? the Priest should haue iudiciall power to *forgiue sinnes*? the *Saints* in heauen should be made mediators for vs to God? He that will indifferently compare these and many points more, shall finde them manifestly against the principles of religion, and the light of nature. What man can thinke it to be the true Church that teacheth to *equiuocate*, to *murther the King*, to *pay no debts*, [o] to BLOW VP THE PARLIAMENT, to dispense with *murther* and *whoredome*? The fift is, their intemperate and vnchristian proceeding against vs. For if they were of the truth, they would not defend themselues, and confute vs with grosse lying, [p] vncharitable railing, and irreconcileable malice, which are the weapons of darkenesse; but with grauitie and sinceritie as becometh Christs Gospell. Who will beleeue that any can be so impious, that holdeth there is a God, as to make him *the author of sinne*? and yet [q] they shame not to say we do it. Who can thinke that any man is so absurd as to deny *the necessitie of good workes*, and a godly life? and yet they say our Church doth it. There is very little of our doctrine but maliciously they traduce and misreport it. That we haue neede to put them in minde of Philoxenus the Poet, [r] who hearing certaine Potters singing his verses vndecently, brake their pots: *For*, saith he, *I breake your pots, and you marre my verses.* What truth or sinceritie is it to publish abrode to the world, that in England, Catholickes (so they call themselues vntruly) are so cruelly persecuted? That *young women*, which are found to be of that religion, are *put into the stewes*: and such like vntruthes mentioned thicke and threefold in their [s] writings. [t] That ten thousand Churches and aboue are ouerthrowne: more then two hundred Martyrs slaine, an infinite multitude

m Index librorum prohib. p. 25. § 3.

n Posseuin. bibl. select. p. 533.

o Hersych. Illust. vit. philosoph. in Arcesilao.

p Nonnulla de castissimis virginibus vestris in Lupanaria alia quæ loca inhonesta (præclarissimam in hoc Agnetis, Luciæ) virginum exempla secutæ) prostituisse sunt. Alan. consolat. pag. 159.

q Concert. eccl. Cathol.

r Aquiponta de Antichristo. p. 110. post Sander. visib. monarch. l. 7. p. 685.

of

of all ſorts, and ſexes, impriſoned, baniſhed, and bereaued of their goods. One Cardinall, three Archbiſhops, eighteene Biſhops, one Abbot, foure Priours, foure whole Couents, thirteene Deanes, foureteene Archdeacons, ſix hundred Prieſts, ſeuentie ſeuen Doctors, one Queene, eight Earles, ten Barons, fixe and twentie Knights, foure hundred Gentlemen. What could they haue ſaid more if Queene Elizabeth had bene as cruell as Queene Marie was againſt vs in her time? Yea their hatred againſt vs is ſuch, that they hold vs to be [f] *poſſeſſed* (not ſimply ſeduced but *euen poſſeſſed* by the diuell) and thereupon, when any of vs reuolteth to the Papacie, and is reconciled to them, they haue an order to exorcize the party, [t] *who kneeling vpon his knees the Biſhop ſaith: I coniure thee, vncleane ſpirit, by the name of God, that thou depart out of this ſeruant of God, who he hath vouchſafed to deliuer frō thy errors, and to bring backe to his holy Church: he cōmandeth thee thou curſed and damned ſpirit, who ſuffered for the ſaluation of man, &c.* Beſides, their malicious [u] threatning of the peace of our Land, euen then when it had the happieſt time, and vnnaturall treaſons againſt vs, ſhew the true ſanctification of Gods ſpirit not to be among them, which teacheth meekeneſſe and forbearance, not rankor, and impatience, and rebellion. Saue that hauing ſaid, [x] *They were but thriftleſſe yonkers, vulgar readers, common perſons, that would not be perſwaded our countrey and ſtate to be in the greateſt, and moſt daungerous termes* (in the Queenes time) *that euer it was, ſince or before the conqueſt, and in far worſe then any countrey in Chriſtendome*: it pleaſed God by the coming of his Maieſtie to deride theſe their Prophecies; and in ſcorne thereof, at this day we enioy the very ſame peace and libertie that we then had.

f See Lindan. de ſuga idol.

t Pontifical. Rom. pag. 206.

u Staplet. prompt. moral. æ-ſtiu. pag. 493. Answer to the libel of Engl. Iuſt. pag. 170. & inde.

x Id.

13 The ſixt is the prodigious ignorance whereinto they fall that liue in Papiſtry. For as their Church commendeth it, ſo their people follow it moſt deſperatly, euen in the chiefeſt things touching their ſaluation. I will not ſpeake how vnable they are to render account of the faith, to vnderſtand the points of the Catechiſme, to iudge of things lawfull and vnlawfull, and ſuch like: I will only mention what I ſaw and learned, dwelling among them, concerning the ſaying of their prayers: for what man is he who le heart trembleth not to ſee ſimple people ſo farre ſeduced, that they know not how to pronounce or ſay their daily prayers? or ſo to pray, as all that heare them ſhall be filled with laughter? And while ſuperſtitiouſly they refuſe to pray in their owne language with vnderſtanding, they ſpeake that which their leaders may bluſh to heare. Theſe examples I haue obſerued from the common people.* The Creed: *Creꝛum ꝛnum patrum omitentem creatorum eius anicum Dominum noſtrum qui cum ſops, virigini Maria: crixus fixus, Ponchi Pilati ad dubitiers, morti by ſonday, father a fernes, ſclereſt vn iudicarum, ſuis a mortibus. Creꝛum ſpirituum ſantum, ecli Catholi, remiſſurum, peccaturum, communiorum obliuiorum, hitam & turnam again.*

The manner how the vulgar ſort of people, addicted to Papiſtry, ſay their prayers: the which I haue obſerued by liuing and conuerſing with them: and ſet downe for no other purpoſe but to note the pitifull ignorance and confuſion wherevnto the Church of Rome plungeth her children. Non verenda retego, ſed inuerecūda reſuro: vtinam nobis reliquerint moderni Noe, vnde à nobis poſſent aliquatenꝰ operiri. Bern. ep. 42.

The little Creed.

Little Creed, can I need,
Kneele before our Ladies knee?
Candle light, candles burne,

Our

Our Ladie prayed to her deare Sonne,
That we might all to heauen come.
Little Creed, Amen.

This that followeth, they call the White Pater noster.

White Pater noster, Saint Peters brother,
What hast i'th t'one hand? white booke leaues.
What hast i'th t'other hand? heauen yate keyes.
*Open heauen yates, and *steike hell yates:* * Shut.
And let euery cryſom child creepe to it owne mother:
White Pater noster, Amen.

Another Prayer.

I bleſſe me with God and the rood,
With his ſweet fleſh and precious blood:
With his Croſſe and his Creed,
With his length and his breed,
From my toe to my crowne,
And all my body vp and downe,
From my backe to my breſt,
My fine wits be my reſt:
God let neuer ill come at ill,
But through Ieſus owne will,
Sweet Ieſus Lord, Amen.

Many alſo vſe to weare Veruein againſt blaſts: and when they gather it for this purpoſe, firſt they croſſe the herbe with their hand, and then they bleſſe it, thus:

Hallowed be thou Veruein, as thou groweſt on the ground,
For in the mount of Caluary there thou waſt firſt found:
Thou healedſt our Sauiour Ieſus Chriſt, and ſtanchedſt his bleeding wound:
In the name of the Father, the Son, and the holy Ghoſt, I take thee for aye ground.

And ſo they pluck it vp, and weare it. Their prayers and traditions of this ſort are infinite, and the ceremonies they vſe in all their actions are nothing inferiour to the Gentiles in number and ſtrangeneſſe. Which any man may eaſily obſerue that conuerſeth with them: the which I haue noted in this place, not to diſgrace the perſons of any, but to ſhew the pitiful barbarouſneſſe wherein they liue that refuſe to heare the Goſpell, and whom our Seminaries haue trained vp, boaſting that there is no religion, or knowledge, or deuotion among vs, but in theſe people. And let any man iudge how it can poſſibly be the Church of Chriſt, that nouriſheth this barbarous, and more then brutiſh ignorance & ſuperſtition among the people. And it cannot be anſwered, that theſe are the cuſtomes of a few ſimple people: for this that I ſay, is generall throughout the country, the whole bodie of the common people practiſing nothing elſe, vntill it pleaſe God by the miniſtery of his Goſpell to conuert them. Yea the moſt men and women addicted to Papiſtry, though wel borne and brought vp for ciuill qualities, and of good place in the country, yet lie plunged in this ignorance, being perſwaded that what they haue learned by

long

long custome and continuance in their old religion (so they style it) they should not giue ouer. Yea this sore is so foule and grieuous, that it may not endure to be looked into.

14 This brutish condition of their people may the better be credited, and is the lesse to be wondred at, because the open practise of their Church giueth them example, and encourageth them by their idolatry and superstition toward the Saints departed. For how can that people discerne their ignorance, whose Pastors euen before their eies, in their open Seruice and printed bookes, serue the Saints and worship them with the same seruice that they giue to Christ? This I offer for the seuenth motiue, to induce any Papist to suspect his owne religion: for it cannot be the faith of Christ, that taketh his honor and giueth it to another. In their Seruice and prayers the virgine
a 1. Tim. 2. 5. Marie is made an intercessor for sinne,[a] as if Christ were not the sole Mediator, vnlesse the merits and mediation of another did come betweene. Let these formes be an example.

b Offic. Mar. pag. 43. [b] *By the prayers* AND MERITS *of the euer blessed virgin Mary, and of all Saints, our Lord bring vs to the kingdome of heauen. Amen.*

Againe:

c Ibid. pag. 87. [c] *All haile ô Queene, mother of mercie:* OVR LIFE, *sweetnesse and* HOPE, *all haile. We exiled, the sonnes of Eue, do crie to thee. To thee we sigh, groning and weeping in this vale of teares. Therefore ô thou our* ADVOCATE, *turne those thy mercifull eyes vnto vs: and shew vs after this exile blessed Iesus the fruite of thy wombe. O clement, ô pitifull, ô sweet virgin Marie: pray for vs ô holy mother of God.*

Againe:

d Ib. pag. 33. [d] *Marie that mother art of* GRACE,
Of MERCIE *mother also art,*
SAVE *and defend vs from our foe,*
Receiue vs when we hence depart.

e Ib. pag. 47. [e] *The guiltlesse bands* VNBIND,
Blind men their sight ASSVRE:
Ill things from vs expell,
All good for vs procure.
A mother shew thy selfe,
He takes our plaints by thee,
That being for vs borne,
Vouchsafed thy sonne to be.
Grant that our life be pure,
Make safe for vs the way,
That while we Iesus see,
Our ioy may last for ay.

Againe:

f Missal. Sarisb. 8. Septemb. Alle celeste. [f] *O Virgin, the only chast mother, loosing our sinnes, giue the kingdom where the blessed companies do raigne: for thou as Queene of the world, art able to do all things, and* WITH THY SONNE DISPOSEST ALL RIGHTS.

Againe

Againe:

O Marie, the ſtarre of the ſea, the haven of health to ſuch as ſuffer ſhipwracke, the godly guide, the ſweeteſt patron of the miſerable, the learneſt ADVOCATE *of the guiltie, the onely* HOPE *of the deſperate, the* SAVIOVR *of ſinners: I beſeech thee at my laſt day enlighten me with the beames of thy moſt cleare face. Then there is no other hope but thou.* SAVE ME Ô SAVIORESSE: REDEEME ME Ô REDEEMER: *my ſinnes loade me, the fleſh defileth me, the diuell lieth in waite, &c.* [h] *Thou calledſt thy ſelfe the Handmaid of Ieſu Chriſt, but as Gods law teacheth, thou art* HIS LADY *miſtris: for right and reaſon willeth that the* MOTHER BE ABOVE THE SONNE. *Therefore pray him humbly, and* COMMAVND HIM FROM ABOVE *that he leade vs to his kingdome at the worlds end.*

g Antidotar. animæ. p. 101.

h Hiſt. chor. Auguſt. cõmemor. virgin. Mariæ.

It is vnpoſſible to excuſe this kind of praying from formall idolatry, wherein the ſame titles are giuen to the Saints, and the ſame things by the ſame merits asked of them, that appertaine to Chriſt alone. And yet the Iesuites at this day excuſe it, and will not ſuffer it to be reformed. Yea we find in the writings of the moſt learned Papiſts that are, things touching the virgin Mary as bad, and worſe then all this. Dodechinus [k] writeth, that *an infant lying in the cradle, ſaw the virgine Mary ſtanding before the tribunall ſeate of Chriſt, and making moſt earneſt interceſſion for the world.* Biel [l] ſaith, *We flie principally to the bleſſed Virgine, the Queene of heauen, which is ſignified in Heſter the Queene, who coming to appeaſe king Aſſuerus, he ſaid vnto her, It ſhal be giuen thee, though thou aske the halfe of my kingdome. So the Father of heauen hauing his iuſtice and his mercie as the chiefeſt goods of his kingdome, keeping his iuſtice to himſelfe, ſurrendred his mercy to the Virgine mother.* And [m] they tell a viſion, how *Chriſt preparing to iudge the world, there were two ladders ſet that reached to heauen: the one red, at the top whereof Chriſt ſate: the other white, at the top whereof the virgine Marie ſate: and when the Friers could not get vp by the red ladder of Chriſt, but euermore fell downe, Saint Francis called them to the white ladder of our Ladie, and there they were receiued.* [n] Another ſaith, that *Chriſt was incarnate more for the redemption of the bleſſed virgine then for all mankind beſides.* Bozius [o] ſaith, *The victory obtained ouer the diuell, is to be aſcribed altogether to Chriſt himſelfe: but by Chriſt it muſt alſo principally be aſcribed to the virgine Mary. Seeing the bleſſed Virgine is the moſt noble part of the Church, it is chiefly referred to her to be Heuah, which ſignifieth the mother of the liuing: namely becauſe by the vertue of Chriſt, Marie principally giueth eternall life to mankind, and through her we increaſe in the faith, and are multiplied in charitie, and repleniſh heauen. By the two Cherubins vpon the Arke, were ſignified Chriſt and Maria, through whom God is mercifull, and heareth our prayers. There muſt needs be ſomething in the Church to anſwer thoſe old ceremonies. Wherefore in the Church there muſt needs be ſome woman, who being bleſſed with Chriſts gift and merits, may beare all men to God, and by whom God may be mercifull to vs.* But this that Galatinus writeth, deſerueth the noting: he ſaith, [p] THAT FOR THE LOVE OF IESVS AND MARY, GOD CREATED THE WORLD. *For the loue of the vndefiled Virgin, who is the wiſedome of the world, God made heauen*

i Suar. tom. 2. diſp. 23. per totum. Bellar. de Sanct. beatit. c. 17

k Append. ad Mariæ. acoſt. pa. 470.

l In Cano. lect. 8. p. 233.

m Specul. exempl. d. 7. n. 41.

n Bern. Senenſ. ſer. 51. c. 3.

o De ſign. eccl. tom. 1. pag. 479. & 681.

p De Arcan. Cathol. veri. pag. 489.

and earth; and it was not onely made for her loue, but also preserued: for it could no way stand, our deeds are so euill, BVT THAT SHE BY PRAYING FOR VS MERCIFVLLY VPHOLDETH IT.* Adam following sinne incurred death, but the glorious Virgine and her Sonne being no partakers of Adams sinne, and altogether free from originall sinne, of right were to be impassible and immortall. But forsomuch as the death of Christ was needfull for the redemption of mankind, therefore it was necessary that the body of Christ should be passible and mortall: and so likewise the immaculate Virgine being to beare a Sonne passible and mortall, which was to be one flesh with her, and that could not naturally be if she were impassible and immortall, therefore she was also necessarily mortall; and so both the mother and the sonne died. THE DEATH AND PASSION OF CHRIST AND THE HOLY VIRGIN, WAS FOR THE REDEMPTION OF MANKIND. It was impossible she should haue died afore the passion of her Sonne. The second reason is, that SHE ALSO MIGHT COME BETWEENE (God and vs) FOR THE REMISSION OF SINNE, seeing all things must come betweene for the remission, that came betweene when Adam did it. Thus they ioyne the virgine Marie with Christ, in the very worke of our redemption, and ascribe to her, no lesse then to him the execution of all Gods mercies toward vs. Brigit in her reuelations[q] saith, the virgin Mary told her, that AS ADAM AND EVE SOLD THE WORLD FOR ONE APPLE,* SO HER SONNE AND SHE REDEEMED THE WORLD WITH ONE HEART. Thus they haue ioyned a creature with Christ, and giuen his honour to another; yea that honour of redeeming and sustaining the Church, which no creature is capable of. And this idolatry they haue committed not with the blessed Virgine alone, (who is *blessed and honorable, though not to be worshipped, but her selfe worshipped him that was borne of her flesh*,[t] saith Epiphanius) but euen with the baleſt of their Saints, that we may know in what vile account they hold Christ the Sauiour. [f] They say, he imprinted his fiue wounds vpon Francis of Assise the Frier; as if he also were to suffer for the world, and redeeme mankind: and marke[u] the verses of Turſellinus the Iesuite, concerning the same:

Exue Franciſcum tunica lacerog; cucullo,
Qui Franciſcus erat iam tibi Chriſtus erit:
Franciſci exuuiis, (ſi quâ licet) indue Chriſtum
Iam Franciſcus erit qui modò Chriſtus erat.

Strip Francis from his coate and cowle, all nak'd, and you ſhall ſee,
He that euen now Saint Francis was, to Chriſt will turned be:
Againe, put Francis coate and cowle on Chriſt (and marke the lier)
He that euen now was Ieſus Chriſt, will Francis be (the Frier.)

The ſame conceit, or a worſe,[u] is thus expreſſed by another Ieſuit, Fr. Bencius.

Sancte patrum, ſpirans Chriſti exſpirantis imago
Tempore quam nullo deleat vlla dies:
Quas etenim fers ipſe manus, fers ipſe pedeſq;,
Has tulit ille manus, has tulit ille pedes.
Nec minus & teli tranſfixum caſpide pectus,
Quale tibi paulo pectore vulnus hiat.

Sancte

* Pag. 515.

q Pag. 21.

* Filius meus & ego redemimus mundum quaſi cùm vno corde.

r Lib. 3.

f Lib. Conform. Franciſ. pa. 304.

t Poſſeuin. bibl. ſelect. p. 295.

u Boz. de ſign. eccleſ. tom. 2. pag. 300.

Cuncta eſtin ſimiles: illum qui fortè verentur
Reddere, te ſaltem cur imitentur habent.
O holy Francis that of Chriſt, dying vpon the tree,
The very breathing image art, for euer ſo to be:
What hands thou bear'ſt, what feet thou haſt, ſuch hands ſuch feet had he,
And ſuch a wound wide in his breſt, as in thy breſt we ſee.
In all things you are both alike, that he which is aſſumed,
Him, t'imitate, may follow him at leaſt, and not be blamed.

Out of all this, the Reader muſt obſerue what the Church of Rome aſcribeth to Saints, and how farre they intrude them into the office of Chriſt: and then take a ſcantling thereby of the religion, and iudge whether it be the Church of God that offereth this iniury to his Sonne.

15 Let people therefore open their eyes, and view the Papacie a litle better, how it hath incroched vpon heauen and earth; that not the God of heauen, or the ſtates of the world, or the conſciences of men haue eſcaped the malice thereof, but it is buſily doing with them all: the which, me thinketh, ſhould moue them if no other thing could be obiected. For what tyrannie and vſurpation is it thus to loade the world with their traditions? and fill the Church with more then Iewiſh idolatry and ſuperſtition? Moreouer, what had the Councell of Trent to do, now after 1500. yeares, to make a new Creede and profeſſion of faith, which, euen the people of their owne Church were neuer bound to before? This is a point worth the looking at, that the Biſhop of Rome ſhould take vpon him to adde twelue more articles to the Creed, and to bind men by oath and confeſſion to receiue them. This ſheweth him to be the ſame [x] *that ſitteth in the Temple of God, exalting himſelfe aboue all that is God*, and his people to be in a miſerable ſtate, that muſt haue the matter of their faith increaſed, diminiſhed, and changed at his deuotion. I will ſet downe this new Creed word for word, that ſuch as haue not ſeene it may conſider thereof, and ſee the new faith which the Pope hath taught his children. Thus it lieth in the Popes [y] Bull, which calleth it THE PVBLICKE PROFESSION OF THE ORTHODOXAL FAITH, TO BE VNIFORMLY OBSERVED AND PROFESSED. [z] *I, N. do with firme faith beleeue and profeſſe all and ſingular things contained in the Creed which the Romane Church vſeth: namely, I beleeue in one God the Father almightie, maker of heauen and earth, and of all things viſible and inuiſible. And in one Lord Ieſus Chriſt the only begotten Sonne of God, borne of his Father before all worlds, God of God, light of light, very God of very God, begotten not made, being conſubſtantiall with the Father, by whom all things were made: who for vs men and for our ſaluation came downe from heauen, and was incarnate by the holy Ghoſt of the Virgin Mary, and was made man: crucified alſo for vs vnder Pontius Pilate, ſuffered, and was buried, and roſe againe the third day according to the Scriptures: and aſcended into heauen, and ſitteth at the right hand of his Father, and ſhall come againe with glory to iudge the quicke and the dead, whoſe kingdome ſhall haue no end: and in the holy Ghoſt the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne is wor-*

x 2. Theſſ. 2. 4.

y Bulla Pij 4. ſuper forma iuramenti profeſſionis fidei.

z THE NEW CREED OF THE CHVRCH OF ROME.

ſhipped and glorified, who ſpake by the Prophets. And I beleeue one Holy, Catholick and Apoſtolicke Church. I beleeue one Baptiſme for the remiſſion of ſinnes, and I looke for the reſurrection of the dead, and the life of the world to come. Amen.

1. *The Apoſtolick and Eccleſiaſticall* TRADITIONS, *and other obſeruances and conſtitutions of that Church do I firmly admit and embrace. Alſo the ſacred Scripture, according to* THAT SENCE WHICH OVR MOTHER THE CHVRCH HATH HOLDEN AND DOTH HOLD *(whoſe right it is to iudge of the true ſence and interpretation of holy Scriptures) do I admit. Neither will I euer receiue and expound it but according to the vniforme conſent of the Fathers.*

2. *I do alſo confeſſe that there be truly and properly* SEVEN SACRAMENTS *of the new law, inſtituted by our Lord Ieſus Chriſt, and neceſſary to the ſaluation of mankind, though all be not for euery man: that is to ſay, Baptiſme, Confirmation, the Euchariſt, Penance, extreme Vnction, Order, and Mariage: and that they confer grace, and that among theſe Baptiſme, Confirmation and Order cannot be reiterated without ſacriledge. Alſo the receiued and approued rites of the Catholicke Church vſed in the ſolemne adminiſtration of all the aforeſaid Sacraments, I receiue and admit.*

3. *All and euery the things which concerning* ORIGINALL SIN *and* IVSTIFICATION, *were defined and declared in the holy Councell of Trent, I embrace and receiue.*

4. *Alſo I confeſſe that in the* MASSE *is offered to God a true, proper, and propitiatory ſacrifice for the quicke and the dead: and that in the holy* EVCHARIST *is truly, really, and ſubſtantially the body and blood, with the ſoule and Diuinitie of our Lord Ieſus Chriſt; and that there is made a converſion of the whole ſubſtance of the bread into his body, and of the whole ſubſtance of the wine into his blood; which converſion the Catholick Church calleth* TRANSVBSTANTIATION.

5. *I confeſſe alſo that vnder* ONE KIND ONLY, *all & whole Chriſt, and the true Sacrament is receiued.*

6. *I do conſtantly hold there is a* PVRGATORY, *and the ſoules detained there are holpe by the ſuffrages of the faithful.*

7. *And likewiſe that the* SAINTS *raigning with Chriſt, are to be worſhipped and prayed vnto. And that they offer their prayers to God for vs: and that their* RELICKS *are to be worſhipped.*

8. *And moſt firmly I auouch that the* IMAGES *of Chriſt, and the Mother of God alwayes a Virgin, and other Saints, are to be had and retained, and that to them due honor and veneration is to be giuen.*

9. *Alſo that the power of* INDVLGENCES *was left by Chriſt in the Church, and I affirme the vſe thereof to be moſt wholſome to Chriſts people.*

10. *That the Holy, Catholicke and Apoſtolicke* ROMANE CHVRCH *is the mother and miſtris of all Churches, I acknowledge: and I vow and ſweare true obedience to the Biſhop of Rome, the ſucceſſor of S. Peter the Prince of the Apoſtles and the Vicar of Ieſus Chriſt.*

11. *And* AL OTHER *things likewiſe do I vndoubtingly receiue and confeſſe which are deliuered, defined and declared by the ſacred canons, and generall Councels, and eſpecially the holy Councel of Trident: and withal I condemne, reiect, and accurſe all things that are contrary hereunto, and all hereſies whatſoeuer, condemned, reiected and accurſed by the Church: and that I will be carefull this true Catholicke faith (out of the which no man can be ſaued, which at this time I willingly profeſſe and truly hold) be conſtantly (with Gods helpe) retained and confeſſed, whole and inuiolate to the laſt gaſpe, and by thoſe that are vnder me, or ſuch as I ſhall haue charge ouer in my calling, holden, taught and*

and preached, to the vttermost of my power: I the said N. promise, vow, & sweare, so God me help, and his holy Gospels. The Schoolmen & Lawyers were long ago in hand with this question, whether the Pope had authoritie to make a new Creed? And because they were long tempering with it, and the affirmatiue seemed a strange position, we maruelled what they would make of it. But now we see they meant in good earnest indeed, and this belike was the Creed whereof the Pope was with child, and all his Church must receiue it. This is a strange presumption, that taking vpon them to bring new matter of faith into the Church, and to make that necessary to be beleeued for saluatiō, which before was not so: yet their people should be so blind as not obserue it. Suarez the Iesuit, [a] *The matter may come to that passe, that without any new & explicate reuelation, the Church may haue sufficient motiues for the defining of this (or that) veritie, by the infolded and still reuelation of God: for this manner of defining* (whereby that which was not before, is now made an article of faith) *it is sufficient, that any supernatural veritie be infoldedly contained in tradition or Scripture; that the common consent of the Church, (by which the holy Ghost often explicates traditions and declares Scripture) increasing, the Church at the length may bring in her determination, which hath the force of a certaine diuine reuelation, in respect of vs. This consent of the Church may so increase, that at the length she may simply and absolutely define it.* This sheweth plainly that they thinke the Pope hath power to make a new Creed; and hereby the world may see that vnder pretence of *things lying hidden in the Church, and the common consent of the Church increasing*, the Pope may multiply the matters of faith, and so fit in the conscience as he pleaseth.

[a] Tom. 3. p. 30.

16 It is no small griefe to all that are well minded, to see this more then Egyptian bondage, wherein so many people liue; but yet if any man looke attentiuely vpon it, the matter will not seeme so strange. First, their custome and long continuance in blindnesse bindeth them in, there being nothing harder then to breake an ignorant man of his custome. [b] Saint Austin coming to Cæsarea, *where the people had an ancient custome once a yeare, for certaine daies together, to diuide themselues into parts, and throw stones one at another, whereby many were slaine:* found it an exceeding hard matter to dissuade them from it. Then the societie and alliance, whereby they are linked one to another, restraineth them; being ashamed to depart with their acquaintance, and the things which long continuance of friends hath ioined them to. This is noted by S. Basil in the vulgar of his time, seduced by Arius: *There is,* [c] saith he, *small hope of reducing them to the truth, who are linked to heretickes, with the band of long amitie.* And Saint Austin yeeldeth the same reason why the Donatists could so hardly be reclaimed. *How many,* [d] saith he, *being mooued with the truth, would euen presently haue bene good Catholicks, and yet deferred it daily, fearing the offence of their friends? How many did, not the truth, but the heauy band of obdurate custome, hold together, who thought the Church to be with Donatus, because their security made them slothfull and lasie in searching the truth? How many were hindred by the rumours and slanders that went of vs? How many stucke to Donatus, because there they were borne, and*

[b] De Doctrin. Christ. l. 4. c. 24.

[c] Ep. 70.

[d] Ep. 48. ad Vincent.

no man constrained them to depart thence, and go to the Catholicke Church? Finally, they are in the hands of skilfull workemen and wary leaders, that know how to entertaine and hold them, and with faire words to deceiue the simple: whose first worke, when they seaze vpon a Proselite, alway is to teach him foure conclusions, before he go any further: and I wonder their drift therein is not espied. First that the Protestants are heretickes, and their Church come vp but lately, and therfore he must neuer heare any Protestant or regard what he saith in the matter of religion. Next, that the Romane Church is the true Church, wherein onely saluation is to be found: and this Church can erre and teach false, in nothing. Thirdly, that the Scriptures are obscure, imperfect, troublesome, and therefore it is not for simple men to meddle with them, or once to hope that they cā therby come to any certain resolutiō. And then lastly, that in all things he must referre himselfe to his mother the Church, and his ghostly father, to whose cure God hath committed him, whose directions if he will follow resolutely, he may be careless in all the rest. When silly creatures haue drunke in these principles, (which a wise man will examine before he beleeue) what marueil is it if they be hardly conuerted? and when their teachers haue thus hedged them in, and taken away their eyes, their eares, their vnderstanding, it is no wonder if they be easily trained into any thing.

17 Who are againe and againe to be admonished that they looke into these things, because no lesse then the saluation of their soules lieth vpon it: and it is the foolishest thing in world in matters of such consequence to rely on the persons of men, or our owne affection. For which cause, and for whose sakes, I haue penned this booke, to shew the full triall of such motiues as they seeme to stand vpon. And whosoeuer will reade it attentiuely, shall finde therein a iust and complete answer to the principallest things that are obiected against our Church. Yea he shal reape this benefit by reading it, that he shall see the very point where diuers questions sticke, that are much talked of, but little vnderstood by many. I haue done it moderately, and with all the respect of my aduersary that I could. I haue meddled with the persons of no man, but onely debated the cause, and followed the argument as it led me. And I will freely confesse that my aduersaries kinde of writing, which I much liked, allured me to answer him, because as it is schollerlike performed, so it bringeth aboord the best questions & reasons that are ordinarily discourssed. His writing is borrowed wholly frō Gregory of Valentia his Analysis fidei, & tract. de obiecto fidei: who is as acute an aduersarie as any this day disputeth against vs. In my answer I hold this course throughout, to lay the argument, or question plainly downe, and then to answer it directly and perspicuously, that the reader may vnderstand what is said. And because the iudgement of the ancient Church is much obiected against vs, I haue indeuoured to cleare that point also, by shewing in euery question, as the cause requireth, the practise of the Primitiue Church, and the opinions of the fathers, concerning the points. And although in their time they knew not of our questions (the Papacy being risen since their dayes) whereby they might speake directly as witnesses betweene vs, yet teaching the trut hof the Gospell, which

the

the Papists haue corrupted, they shew who be the inuentors: and to this day strike the Church of Rome as it they liued and saw it: wherein we are so well assured, that we embrace that kind of triall, which is by antiquity, most contentedly, and daily finde our aduersaries to be galled thereby. e The Legend telleth, that *Epiphanius being dead, as he lay on the ground, and one looking curiously at him, gaue him such a blow with his foote, that he strooke the winde out of his belly.* Thus the Fathers dead in their graues, yet strike our aduersaries to the ground with their feete, that if the Pope were not made interpreter to helpe at a dead lift, they could not stand an houre. Which is such a iest that no doubt themselues smile at it. For if the Fathers rule the questions of faith, and the Pope rule the Fathers, and the Church of Rome the Pope: this wil be like f the merry conceite of a little boy in Athens, the sonne of Themistocles: that playing among his companions would tel them he could rule all Athens: For, saith he, *my father can rule Athens, and my mother can rule my father, and I can rule my mother.*

e Sim. Metaphrast. vit. Epiphan.

f Plutarch.

18. Againe, in all the questions handled I haue confirmed our owne doctrine and expositions, and confuted our aduersaries, by the authoritie and testimonies of the Papists themselues: which course I dare vndertake may be maintained in all the questions betweene vs: and I haue obserued it principally, to make it appeare, that the Romish faith came in by the faction of some particular persons, and was alway resisted as it grew, and contradicted by learned men; and that our aduersaries mouths may be stopped when they shall see some learned man or other in their owne Church to hold the same things that we do. g The Church of God hath alway thought this a fit course. Dionysius Alexandrinus h said of himselfe, that *he vsed sometime to be occupied in reading the writings and treatises of heretickes, though it something polluted his mind with touching their vncleane opinions; because he reaped this profit thereby, that he might the easilier refell them, and the more execrate & detest them.* If any will take vpon him to confute me, the lawes of Christian conference, specially in the points of faith, bind him, 1. to do it temperately, abstaining from railing and reproaching. 2. perspicuously, that I may certainly know his meaning. 3. honestly, that what I say be faithfully set downe, and what I proue my sayings by, be not dissembled. For I affirm nothing that concerneth the cause, but I proue it, either in the text by reason, or in the margent by authoritie, which I would not haue dissembled, or (according to an vsuall trade taken vp of late among them) traduced with taunts and outcries, as if it were false alledged, vntill it appeare to be so indeed. Which if he performe, I shall thinke my lot the better to haue met with so profitable an aduersarie. And so wishing the good Reader that with loue to all men, and reuerence to Gods truth, and care to leade a sanctified life, he would pursue the cause of religion: I take my leaue, beseeching our Lord Christ by the power of his spirit, to make way for the truth in all our hearts. Amen.

g Refert sed ipsa nosse quæ messem necasset Zizaniorum semina Prud. apotheos.

h Niceph. l. 6. c. 8.

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2. Shewing the infolded faith of the Papiſts, and confuting the ſame as not entire. 2.
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32. Touching faſting, and how we differ from the Papiſts therein: and whether the doctrine of our Church be againſt it, as the Papiſts charge vs. 40.
33. Concerning Auricular confeſſion, or Shrift to a Prieſt, ſhewing the needleſneſſe thereof, and how it is an occaſion rather then a remedy of ſin. 40.
34. Concerning the neceſſitie or requiſite condition of good works for our ſaluation: ſhewing that the Proteſtants hold it. 40.
35. Touching the merit of our works, and what is to be holden thereof. 40.
36. Anſwering thoſe that accuſe the Proteſtants for holding that no man can keepe Gods commaundements: and ſhewing what is to be holden concerning that matter. 40.

37. Who-

37. Whether the Proteſtants thinke whatſoeuer we do is ſinne. 40.
38. Againſt the diſtinction of ſinne into Mortall and Venial. 40.
39. Touching the ſatisfaction that men are bound vnto for their ſinnes. 40.
40. Wherein the doctrine of Iuſtification, by faith onely, is expounded and defended. 40.
41 Intreating of Predeſtination and Freewill, as the Proteſtants hold them, and ſhewing that their doctrine concerning theſe points, doth neither make God the author of ſinne, nor leade men to be careleſſe of their liues, nor inferre any abſolute neceſſity conſtraining vs that we cannot do otherwiſe then we do. 40.
42. Againe touching Freewill, wherein the doctrine of our Church is methodically propounded, and, in euery point, compared with that which the Papiſts hold: that the ſeuerall queſtions, betweene them and vs, and the manner how and where they riſe, may be ſeene diſtinctly ſet downe. 40.
43. Proouing that Gods children, without miracles, or extraordinary reuelation, may be, and are, infallibly aſſured that they haue grace and ſhall be ſaued. 41.
44. Anſwering that which the Papiſts obiect touching the miracles of their Church and Saints therein. 42.
45. Touching Monkes and religious orders holden among the Papiſts, which they ſay we haue reiected and forſaken. 42.
46. Naming certaine points of the Papiſts faith which directly tend to the maintenance of open ſinne and liberty of life. 43.
47. Of the authoritie of the ancient Fathers in matters of our faith and religion, wherein it is ſhewed what we aſcribe vnto them, and how farforth we depend vpon them, and the practiſe of our aduerſaries in contemning, eluding, and refuſing both them and their owne writers, is plainely diſcouered. 44.
48 Containing a briefe and direct anſwer to our aduerſaries when they ſay we cannot aſſigne a viſible company profeſſing the ſame faith, in euery point, that we do, euer ſince Chriſt till now, without interruption. 45.
49. Obiecting eight points for example, wherein the Church of Rome holdeth contrary to that which formerly was holden: The conception of the virgine Mary, Latin Seruice, Reading the Scriptures, Prieſts mariage, Images, Supremacy, Communion in one kind, Tranſubſtantion. 47.
50. Of the conuerſion of the Indies to the Romane faith, by the Ieſuites. 49.
51. Naming ſeuen points of the Papiſh religion, with the time when, and maner how they gate into the Church: thereby to ſhew that there is ſufficient record to detect the nouelty of the preſent Romane faith. 50.
52. Shewing that the preſent religion of the Romane Church was obſerued and reſiſted in all ages, as it came in, and increaſed: naming withall, the perſons that made the reſiſtance, and the points wherein, and the time when, from fiftie yeares to fiftie throughout all ages ſince Chriſt: compendiouſly obſerued out of hiſtory for the ſatisfying of their error that ſo much conceit the antiquitie of Papiſtry, and thinke it was neuer controlled til Luthers

Luthers time. 50.

53. Obiecting ſeuen things againſt the outward ſucceſſion of Popes in the Sea of Rome. Whereby the ſame is clearely demonſtrated to haue bene interrupted, and not to be any certaine, or infallible ſucceſſion. 55.

54. Containing a briefe narration touching the life and death of Martin Luther, with the incredible reports therof made by his aduerſaries, & ſhewing how ſundry Popes, in the Church of Rome, haue liued and died worſe then he, though it were granted all reports made of him were true. 57.

55. Shewing how uncertaine and contrary the Pabills are among themſelues touching the power of their Prieſthood in remitting ſins: and concerning the firſt inſtitution of Shrift where it began.

De Iudice fidei, admonitio Catholica ad Lectorem.

PVrus ab impuro num differt ſanguine ſanguis?
Differt: iudicium laudo (Galene) tuum.
Ritibus in ſacris ſecernitur hœdus ab agno?
Vox tua ſecreti regula (Paſtor) erit.
Roma ſuis, & magna ſuis Brittannia normam
Pandit, in incertum ne rapiare caue.
Conſilium Medici, Paſtoris conſule vocem:
Iudicium certum PAGINA SACRA *dabit.*

Le. Aſshaw. ar.

A BRIEFE DISCOVRSE CONCERNING FAITH, BY WHICH IS euidently declared, how euery one that hath a desire to please God, and a care to saue his soule, the which should be the chiefe desire and care of euery Christian man, ought to resolue and settle himselfe in all points, questions and controuersies of faith.

The Answer.

IF the Discourse had performed what the Title promiseth, you had bene beholding to the man that bestowed it on you: the rather because the cõtrouersies of the present time haue changed the sweet Spring of our Church into a stormy Winter. But seeing the author thereof, vnder colour of directing you in the controuersies, goeth about to make another Eue of you, by seducing your minde from the simplicitie that is in Christ, you haue little cause to thanke him, and [a] he lesse to reioyce in his labour. For his reasons, whereby he thinketh to declare his matter so euidently, all tend to perswade you that the Pope of Rome, [b] *his fast friend*, [c] is this verie Rule that must resolue you in these points, questions, and controuersies of faith. An vnreasonable position, voyd of all indifferencie; when common sense teacheth, that he which is a partie cannot be iudge: and [d] *that which it selfe is a thing wauering and inconstant, cannot be the Rule to discerne the right by. What father*, [e] saith Christ, *if his sonne aske him bread, will giue him a stone? or if he aske a fish, will giue him a serpent?* yet thus the Iesuite hath dealt with you. But [f] the heathen mans counsell is good, *Be sober and suspicious:* and [g] the Apostles better, *Trie all things, and sticke to that which is good.* Neither must you hope to learne truth in the schoole of lies: for they that seeke Christ among heretickes shall lose him.

a Deut. 27.18.
b Gregorius decimus tertius filiorum ecclesiæ pater amantissimus. Camp. rat. 5. apud Person. bibl. l. 7. c. 21.
c Nomine Ecclesiæ intelligimus eius caput, id est, Romanum Pontificẽ. Gregor. de Valent. in Thom. tom. 3. pag. 24. Venet.
d Niceph. Gregor. hist. lib. 10. cap. vlt. πᾶσα γὰρ ἡμῶν ἡ γνώμη ἀστάθμητός ἐστι καὶ ἀβέβαιος καὶ ἀστήρικτος.
e Luc. 11. 11.
f Epictetus.
g 1. Thess. 5. 21.

§. 1. First it is to be supposed and set downe for a certaine ground, that there is but one faith, which whosoeuer wanteth cannot possibly please God, nor consequently be saued: since none are saued which do not please God. This is proued out of S. Paule, who in one place saith, *Vna fides. Ephes.* 4 and in another, *Sine fide impossibile est placere Deo. Heb* 11. The which two places make this sence in English, Faith is but one, and without faith it is impossible to please God. Secondly this one faith, without which we cannot please God, must be infallible and most certaine, because faith is the credite and inward assent of mind, which we giue to the word of God: the prime and first veritie, which neither can deceiue, nor be deceiued. *Fides*, saith the same S. Paule, *Rom.* 10, *ex auditu, auditus per verbum Dei.* The sence of which words be, that faith is bred in vs by hearing and yeelding assent to the word of Christ who is of God.

The Answer.

1 Both these conclusions be true, and you shall graunt them to be as himselfe calleth them, *certaine grounds* wherein we all agree: that there is *but one faith wherein we can be saued*, and *this faith must be infallible or certaine, that is, free from error, and such as cannot deceiue vs*, beleeuing nothing that false is. And this later is well proued, *Because faith is the assent of the mind that we giue to the word of God, which word being the first truth, neither can deceiue vs, nor be deceiued it selfe.* This confirmation, I say, will serue, meaning by the word of God, the holy Scriptures: for [h] *the securitie of our faith ariseth from the demonstration of the diuine Scriptures*, [i] that *no man presume aboue that which is written.*

h Cyrill. Hierosol. cat. 4.
i 1. Cor. 4. 6.

2 But if by the word of God, which cannot deceiue nor be deceiued, he meane also the Constitutions of his Church, and the Popes Decrees, which they call *Traditions*, then his confirmation is naught, and we reiect it: because the words thereof will be resolued into this sence, That our faith, or religion, to this end that it may be infallible, must be grounded partly on Traditions, and partly on the Scriptures, and the certaintie thereof dependeth no lesse on the former then on the later; a point which no wise man will graunt, considering that such Traditions are so farre from securing our faith, that directly they leade it into a verie sea of errors and vncertainties;

and

and being once admitted, euery Friers dreame, and base custome of the Romish Church shall be thrust vpon you for an article of religion necessarie to eternall life. And I dare vndertake, the Iesuit in this place, by the word of God & of Christ, meaneth these verie Traditions so farre, that put him to it, and before he wil forgo them, or hazard the least of his Papall Decrees, you shall see him [k] verie strangely speake of the Scriptures: as the [l] man of Athens, that thought *his countreymen should not, by striuing for heauen, in the meane time venter to lose the earth.*

k Videas quàm ponderis sit ipsa traditio, vt ex ipsa noui testamenti scripta omnia authoritatem acceperint: quam qui non admittunt ab ipsis etiam canonicis scriptis excidat necesse est. Traditio est scripturarum fundamentum. In eo scripturas excellunt quod illæ, nisi traditione firmentur, non subsistant, hæ vero, etiam sine scriptis, suâ obtineant firmitatem. Cæs. Baron. annal. tom. 1. an. 33. nu. 11.

l Demades. Eras. apop.

Digression. 1. *Proving that the Papists grounding the doctrine of faith on Traditions, make them equall to the written word.*

3 For the Trent Councell [m] decreed, they should *be receiued with the same reuerence and affection, wherewith we receiue the Scripture it selfe.* Canus [n] saith, *Many things belong to Christian faith which are contained in the Scripture neither openly, nor obscurely.* [o] Hosius saith, the *greatest part of the Gospell is come to vs by tradition, very little of it is committed to writing.* [p] Pelta-nus, that *many verities lye hidden in the Church, which if she would reueale, we were bound to beleeue with the same faith wherwith we beleeue the things reuealed in the Scriptures.* [q] The Popish Catechismes teach, that *Faith is a certaine light, wherwith whosoeuer is enlightened, he firmely agreeth to all such things as God hath set forth, by his Church, to be learned of vs, whether they be written or not written.* Doctor Standish, in [r] his booke against English Bibles, crieth out, *Take from them the English damnable translations, and let them learne the mysteries of God reuerently by heart, and learne to giue as much credit to that which is not expressed, as to that which is expressed in the Scripture.* [s] The Canon law newly set out by Pope Gregorie the thirteenth, saith, that *Men do with such reuerence respect the Apostolicall seate of Rome, that they rather desire to know the ancient institution of Christian religion from the Popes mouth, then from the holy Scripture: and they onely inquire what is his pleasure, and according to*

m Sess. 4. decret. 1.

n Loc. l. 3. c. 3.

o Confess. Petric. c. 92.

p De Purgat. cap. 11.

q Vaux & Canisius English catech. c. 1.

r Cap. 6. probat. 3.

s D. 40. Si Papa in Annot. margin.

it they order their life and conuerſation. So that you ſee howſoeuer the Ieſuite ſay, *our faith cannot apprehend a falſhood*, becauſe it aſſenteth onely to the word of God, yet by the word of God he meaneth Romiſh Traditions as well as the Scripture, and ſo maketh thoſe things of equall truth with it, and then beareth you in hand, that the certaintie of your faith and religion dependeth on their infallibility as much as on the infallibilitie of the Scripture: a point which I would eaſily graunt him if the queſtion were of the Romiſh faith: for I confeſſe it dependeth vpon Traditions more then on the written word; ſo farre forth that, as [t] a Doctor of his owne ſide ſpeaketh, *Many points therof would reele and totter, if they were not ſupported with the helpe of Traditions.* But againſt this let the iudgement of [u] Baſil be noted by the way, *It is neceſſary and conſonant to reaſon, that euery man learne that which is needfull out of the Scriptures, both for the fulneſſe of godlineſſe, and leſt they inure themſelues to humane Traditions.*

t Andrad. Orthodox. explicat. lib. 2. quam traditionum authoritatem ſi tollas, nutare iam & vacillare videbuntur. pag. 80.

u Regul. contract. 95. εἰς τὸ πληροφορεῖσθαι τῆς θεοσεβείας, ὡς ἀνάγκη τὸ, μὴ ἐκτὸς τῶν θείων γραφῶν ἐνδιδάσκεσθαι τοὺς ἀκούοντας. pag. 502.

§ 2. Thirdly the one and infallible faith without which we cannot pleaſe God, muſt be alſo entire, whole, and ſound, in all points, and it is not ſufficient to ſaluation to beleeue ſtedfaſtly ſome points, and not other ſome. So ſaith Athanaſius his Creed, receiued of all: *Quicunq; vult ſaluus eſſe, &c. Whoſoeuer will be ſaued, before all things it is needful that he hold the catholike faith, which vnleſſe euery one keepe entire and inuiolate, without doubt he ſhall periſh euerlaſtingly.* Againe, to beleeue ſome points of faith and to denie others, is hereſie, as not to beleeue anie point of faith at all, is abſolute infidelitie. But it is certain, euen out of Scripture, that *neither infidell nor heretick* ſhall be ſaued. For our Sauiour hath abſolutely pronounced, *Qui non crediderit condemnabitur. Marc.* 16. And the Apoſtle S. Paule, *Gal.* 5. putteth hereſies among the workes of the fleſh, ſaying: *Manifeſta ſunt opera carnis, quæ ſunt fornicatio & ficta, αἱρέσεις*, which is in Engliſh, hereſies; of all which he ſaith, *Qui talia agunt, regnum Dei non conſequentur.* Moreouer the reaſon why anie one point of faith is vnder paine of damnation to be beleeued, by Chriſtian, diuine, and infallible faith, is, becauſe God almightie hath reuealed it, and by his Church hath propoſed it vnto vs, and commanded it to be beleeued: for otherwiſe they be not points of faith but of opinion, or of ſome other kinde of knowledge. Therefore all points of faith are vnder paine of damnation to be beleeued.

The

The Answer.

1 This third concluſion toucheth a ſecond propertie required in ſauing faith, and it muſt be granted him with the confirmation thereof in a true ſence; namely that we are bound to beleeue the points of ſaluation, by obtaining a particular diſtinct knowledge of the ſame in our ſelues, and ſo aſſenting to them: that our faith may include an apprehenſion alſo and knowledge of the things beleeued, as well as an aſſent to the propoſition thereof. If this be the Ieſuites meaning in this place, then I embrace it as the truth.

2 But peraduenture his mind runs vpon a further matter, which his Church teacheth about infolded faith, and then you may note the groſſe hereſie that he thruſts vpon you in his ſmooth words. For [x] the Ieſuites and Schoolemen teach, how the lay-people are not bound to know what the matters of their faith be, [y] ignorance is better: it ſufficeth if they conſent to the Churches faith, whatſoeuer it be; aſſuring themſelues it beleeueth and knoweth all things neceſſary, but what thoſe things are, they need not enquire: thus excluding knowledge from the nature of religion, and placing it in aſſent onely, as ſufficient to make it whole and entire. This being a ſottiſh conceit, deuiſed for the nonce to ſuppreſſe knowledge, yet marke how boldly theſe men preſſe it on vs with the ſtyle of an entire faith: which I manifeſt further in the Digreſſion following.

x Implicita fides eſt credere ſecundùm quòd eccleſia credit. Vnde nõ omnis Chriſtianus tenetur illos (artículos fidei) ſcire explicitè, ſed tantùm clerici. Iacob. de Graf. deciſ. lib. 2. ca. 8. nu. 16.

y Fides melius per ignorantiã, quàm per notitiam definitur. Bellar. de iuſt. l. 1. c. 7.

Digreſſion. 2. *Shewing the infolded faith of the Papiſts, and confuting the ſame as not entire.*

3 For howſoeuer the Church of Rome pretend this whole & complete faith, yet when the matter cometh to ſcanning, ſhe vtterly refuſeth knowledge, & ſendeth her children to ſchoole to the Collier, of him to learne to beleeue as the Church beleeueth. For firſt, whereas [z] the ignorance of the Scriptures is the roote of all error, and the cauſe of vnbeleefe; [a] the Church of Rome forbiddeth the reading of them among the people;

z Mat. 22. 29. Chryſ. ho. 3. in Laz. & prol. hom. in Rom.

a Index lib. prohib. Reg. 4.

b Franc. Ouan. Mogol. breuilo. in 4. sent. D. 43. prop. 13.

c Linwood. in constitut. prouinc. l. 5. titul. de magistris. cap. Quia.

d Mart. Peres. de trad. pag. 44.

e Thyræ. de Demoniac. cap. 21. th. 257.

f Nauarr. Manual. cap. 11. nu. 16. Iacob. de Graff. decis. l. 4. cap. 24 nu. 13.

g Magin. Geograph. pag. 104. Linwood. lib. 5. tit. de Magist. c. periculosa.

h Annot. on Act. 17. v. 11.

i Hosius de expres. Dei verb. Andrad. defens. Trident. l. 2.

k Prolegom. cont. Petrum à Sot. Et Confess. Wittenber. cap. de sacr. scriptur.

l Bellarm. de verb. Dei. lib. 3. c. 3.

m Rhem. annot. on 1. Cor. 14. & on Luk. 12. v. 41. n 1. Pet. 3. 15.

o Rhem. vpon 1. Ioh. 2. v. 20.

p Conf. Petric. cap. 14. pag. 18.

q *Apologie translated by Staplet. part. 1. pag. 53.*

b pretending *the vulgar translations to be the principal cause of heresies:* and therefore c when the law was in their owne hand, they vtterly forbad them. d One of them saith, *he thinketh verily it was the diuels inuention to permit the people to reade the Bible.* e Another writeth, that *he knew certaine men to be possessed of a diuell, because, being but husbandmen, they were able to discourse of the Scriptures.* Thus theeues put out the candle that discouers them.

4 Next, f they make it *heresie for a layman to dispute in a point of faith,* and g suffer no bookes among them that examine their religion. h The Rhemists say, *the hearers must not trie and iudge whether their teachers doctrine be true or no: neither may they reiect that which they find not in the Scripture.* And this is also commonly defended by i others. And whereas k Brentius had written no lesse godly then truly, that *in the matters of our saluation we might not so cleaue to another mans opinion, that we should embrace it without the approofe of our owne iudgement:* and *it belongs to euery priuate man to iudge of the doctrine of religion, and to discerne the truth from falshood:* l the Iesuites very scornefully reiect his saying.

5 Thirdly they extoll ignorance to the skies, and encourage their people to it. m They require no knowledge of the things we pray for, but preferre ignorance: nor yet abilitie to professe the particulars of our faith, when possible we are to die in the defence of the same: farre contrary to that which n the scripture so plainly teacheth. And the rather to hearten the people in this blindnesse, o they promise them *a part in other mens gifts & graces,* which haue knowledge. p Hosius saith, *To know nothing is to know all things, and ignorance in most things is best of all.*

6 This is the whole entire faith mentioned here in the Iesuites discourse; whereby nothing is meant but the Colliars faith, whereof q I spake, and Staphylus writeth thus: *The Colliar being at the point of death, and tempted of the diuell what his faith was, answered, I beleeue and die in the faith of Christs Church: being againe demaunded what the faith of Christs Church was; that faith, said he, that I beleeue in. Thus the diuell getting no other answer,*

answer, was ouercome and put to flight. By this faith of the Colliar, euery vnlearned man may trie the spirits of men, whether they be of God or no: by this faith he may resist the diuell, and iudge the true interpretation from the false, and discerne the Catholicke from the hereticall minister, the true doctrine from the forged. I could scarce beleeue this to be their doctrine of entire faith vpon the report of so base a companion as Staphylus; but when I saw the same conceit as grauely set foorth by [r] skilfuller clearkes then he, then I perceiued the Colliars faith was canonized for the Papists creed, and the prouerb true, that Like to like were the diuell and the colliar: saue that it hath brought such a flood of ignorance vpon their people, that [s] a Doctor of their owne cries out vpon all the clergie for it: *Wo to our Parish Priests, wo to our Bishops, wo to our Prelates.*

7 And wo to them indeed from him that so plentifully in [t] the Scriptures hath condemned this ignorance: and in vaine did Christ [u] commaund the people to *search the Scriptures*, and [x] Paul and Iohn teach, that *whatsoeuer things are written, were written for our learning, and that we might beleeue*, if to assent to the Church, without any knowledge thereof, were a sound, whole, and an entire faith. [y] Hilary saith, *Many thinke the simplicitie of their faith shall suffice to accomplish their hope of eternall life: as if the studie of innocencie, according to the iudgement of the world, needed not the precepts of heauenly doctrine.* It is written of [z] Timothy and [a] Basil, that *of children they were trained vp in the knowledge of the mysteries of religion.* And in the Primitiue Church, [b] the doctrines and seuerall points of religion were knowne, and discoursed by the meanest of the people, and [c] the Bishops exhorted them thereunto: which practise declareth manifestly enough, that in those dayes knowledge of the things beleeued, was thought necessary to an entire faith, though now the case be altered in the Church of Rome, and the Iesuites owne reasons proue as much: for [d] *Athanasius creed is a rule of faith*, and therefore sheweth we are bound both to beleeue and know the things contained in it; else he might as well haue pointed downe the Colliars creed. Againe, to what purpose should God propound all the points of our faith, one

r Hosius contra proleg. Brentij. lib. 3. pag. 146. Pigh. hierarch. lib. 1. cap. 5. Iacob. de Graffijs decision. part. 1. lib. 1. cap. 26. nu. 34. Antonin. part. 1. tit. 5. c. 2. §. 1.

s Imman. Sa. aphor. verbo Parochus. pag. 298.

t Es. 53. 11. Ioh. 17. 3. Ro. 10. 14. 17. Col. 3. 16. Heb. 5. 11.

u Ioh. 5. 39.

x Rom. 15. 4. Ioh. 20. 31.

y Enarrat. in Psalm. 118.

z 2 Tim. 3. 15.

a Basil. Aschet. prolog. de iudic. Dei. Et epist. 75. ad Neocæsar.

b Iust. Martyr. apolog. 2. Euseb. demonstrat. euang. l. 1. c. 6. Theod. de curand. Græcorū affect. l. 5.

c Chrysost. hom. 3. in Lazarum. Orig. in Num. hom. 27.

d Thom. 22. qu. 1. art. 10. 3.

as well as another, vnleſſe his will were that we ſhould learne
e Deut.29.29. them all; according to e that of Moſes, *Secret things belong to the Lord our God, but the things reuealed belong to vs and to our*
f In Ioh. tract. 21. *children, that we may do all the words of the law.* f Auſtins ſaying is to be noted, *Some may obiect, we do raſhly in diſcuſſing and ſearching out the words of God: but why are they vttered, if they may not be knowne? why haue they ſounded, if they may not be heard? and why are they heard, but that we ſhould vnderſtand them?*

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§. 3. Fourthly, as this one, infallible, entire faith is neceſſarie to the ſaluation of euery one, as well the vnlearned as the learned, ſo we muſt ſay that Almightie God, *Qui vult omnes homines ſaluos fieri, & ad cognitionem veritatis venire* 1. *Tim.* 2. hath for proofe that this for his part is a true will, prouided ſome certaine and infallible rule and meanes, whereby euery man, learned and vnlearned, may ſufficiently, in all points, queſtions, or doubts of faith, be infallibly inſtructed what is to be holden for true faith: and that the onely cauſe why a man miſſeth of the true faith is, that he doth not ſeeke and finde this infallible rule; or hauing found it, will not with an obedient mind captiuate his vnderſtanding, ſelfe-iudgement, and contrarie opinion, *in obſequium Chriſti*, for the ſeruice of Chriſt, and in all points yeeld infallible aſſent vnto it, as euery Chriſtian ought. *Credamus Deo*, ſaith S. Chryſoſtome, hom. 83. in Matth. *nec repugnemus etiamſi ſenſui & cogitationi noſtræ abſurdum videatur quod dicit.* *Let vs beleeue God without repugnance, although that which he ſaith ſeeme abſurd to our ſence and thought.* This I proue. For vnleſſe there were ſuch an infallible rule prouided, it were impoſſible for anie man, eſpecially for anie vnlearned man, in all points, infallibly to learne and hold the true faith: and ſince it is impoſſible, it is no way to be thought but that almighty God, who is ſo deſirous that all men ſhould come to the knowledge of the truth, & conſequently to ſaluation; did prouide that infallible rule or meanes ſufficient to inſtruct euery one in all points, by which it might be poſſible for thē to attaine to the true knowledge of infallible faith, & by that to ſaluation.

The Anſwer.

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1 This fourth concluſion conteineth two members. Firſt, *that God hath left in the world ſome certen rule and meanes, wherby we may infallibly be inſtructed what is to be holden for true faith*: this you may freely grant him, with that which he inferreth thereupon, that the *onely cauſe why a man miſſeth the truth,*

truth, is either becauſe he doth not find this rule, or hauing found it, he will not obey it. The ſecond is, that *this rule is left to all men indifferently*, ſo that euery man, without exception, of what eſtate or faculty ſoeuer, may haue acceſſe vnto it, & be inſtructed. This mẽber includes 2. ſences. Firſt, *that the rule is of that nature, that it is able to direct any man, be he neuer ſo ſimple; yea the moſt vnlearned aliue may conceiue & vnderſtand it ſufficiently for his ſaluation.* This you ſhall alſo yeeld him, as an vndoubted truth. Next, *that all men at all times, may haue acceſſe vnto it, as being a thing concealed from none, but viſible, and reuealed to all places, ages, and perſons.* And this to be a part of the Ieſuits meaning, I gather by the words of his eighteenth ſection, where he concludeth the Church to be the rule, & alway viſible, *Becauſe otherwiſe men ſometimes, viz. when it were inuiſible, ſhould want a rule to inſtruct them, contrary to that of Paul, that God would haue all men to be ſaued, and come to the knowledge of his truth*: this he could not haue ſaid, if his meaning in this place (the ground of his ſpeech there) were not that the rule of faith is euermore, and in all places, viſible and manifeſted to all men indifferently: a point meerely falſe and ſmelling of Pelagianiſme.

2 For before Chriſt it was reuealed only to the Iewes, and not to the Gentiles, except ſome particular perſons, as appeareth plainly both by obſeruation & g the text. And experience ſheweth how at this day the Lord hath concealed the meanes of ſaluation from the Turke and infinite other barbarous gentiles: of whom it cannot be ſaid that he hath left vnto them this entire rule, but that *in his iudgement many times ſecret, but alway iuſt*, he hath denied it them, ſeeing as h the Apoſtle ſpeaketh, *the Goſpell of Chriſt is the power of God vnto ſaluation both to Iew and Gentile*, i and *when the world by wiſedome knew not God in the wiſedome of God, it pleaſed God by the fooliſhneſſe of preaching to ſaue the that beleeue.* And k Auſtin ſaith, *It is a moſt manifeſt truth, that many cannot be ſaued, not becauſe themſelues will not, but becauſe God will not*: and the contrary he confuteth as Pelagianiſme. But if I miſtake the Ieſuite, and he meane the words in the firſt ſence, it is well, and we both agree. To the

g Pſal. 76. 1. & 103. 7. & 147. 19 Mat. 10. 5. Act. 14 16. & 16. 6. Rom. 3. 2.

h Rom. 1. 16.

i 1. Cor. 1. 21.

k Epiſt. 107. ad Vital. circa med.

place

place of Timothy, concerning Gods willing all men to be saued,[l] I shall answer in the 18. section, nu. 6.

l Deus vult omnes homines saluos fieri, id est omnes homines qui saluãtur, saluos fieri: nullus enim nisi eo volente saluatur. Vel fit distributio, non pro singulis generum, sed pro generibus singulorũ: quia de quolibet genere, & statu hominum vult aliquos saluos fieri. Greg. Arimin. pag. 165. l. 1.

§. 4. Fiftly, this infallible rule prouided by almightie God, as sufficient to instruct euery one, aswell learned as vnlearned, in all points of faith, must haue three properties or conditions. First it must be infallible, & most vndoubted sure. For otherwise faith grounded and built vpon it cannot be infallible, certaine and sure. Secondly it must be such as may be easily and plainly knowne to all sorts, learned and vnlearned. For otherwise be it neuer so certaine and sure in it selfe, yet if it be vnknowne, or vncertainely knowne vnto them, it cannot be to them a rule or infallible meane whereby they may attaine to the infallible knowledge of the true faith. Thirdly it must be most vniuersall, that it may not onely make vs know certainly what is the true faith in some one, or two, or more points, but absolutely in all points of faith. For otherwise it is not a sufficient rule whereby we may attaine to an entire faith; which integritie of faith is necessarie to saluation, as hath bene proued.

The Answer.

1 To these three properties of the rule of faith, we must adde two more, if we will shew all the nature thereof. First, that it be not partiall, addicted more to one side then another. Secondly, that it be of power and authority, able to conuince the conscience of such as vse it, and from the which there can be no appeale. For neither can it be a rule of the truth, which it selfe is crooked with affection, neither may we safely rely vpon it, if either it dismisse our conscience wauering, or admit a superior rule whereto we may appeale. And the reason is, because our faith and knowledge must be [m] *with full assurance and perswasion*; the which we cannot obtaine vnlesse the rule giue it vs; and nothing can giue it but that which hath a coactiue power to bind the conscience and to stay it at his owne tribunal.

m Col. 2. 2. Basil. Reg. contract. qu. 95.

2 Next the second property must be expounded; that the rule be easie and plaine to all sorts of men learned and vnlearned, to wit, which vse the means, and are diligent in attending it, & be enlightned by the spirit of God. To all such it is plaine be they neuer so vnlearned: to the rest it is not; neither is it a neces-

necessary condition of the rule so to be. Not because it selfe is obscure at any time, but for that sometimes men haue not eyes to see into it. For all meanes and rules are vaine, vnlesse God giue eyes to see: as [n] *he opened Hagars eyes to see the well of water*: according to that of Dauid, [o] *open mine eyes, that I may see the wonders of thy law*: and [p] the Scripture teacheth the point manifestly. So saith [q] Cyril, that *euen those things which are very easie, yet to heretickes be hard to vnderstand.* And [r] Epiphanius: *If a man be not taught of God to beleeue the truth, all things to him are vneuen, & crooked, which yet are straite and not to be excepted against, to such as haue obteyned learning & vnderstanding.* Austin hauing in his books of Christan doctrine propounded the rule of faith, whereby all matters of faith must be determined, yet notwithstanding thus concludes. [s] *To such as vnderstand not what I write, I answer, they must not blame me if they conceiue not these things; as if I shewed them with my finger the moone or a star, which they would see, being not very cleare, and they haue not eyes to see my finger, much lesse a star, they must not be offended at me if they see it not: so they who vnderstanding these my precepts, cannot yet see the things which in the Scripture be darke, let them cease to blame me, and rather pray God to giue them eye sight. For I may point with my finger, but I cannot giue them eyes to see the things I point to.*

n Gen. 21. 19.
o Psal. 119. 18.
p Esa. 29. 10. Pro. 14 6. Luc. 8. 10. Ioh. 8. 43. 47. 1. Cor. 2. 14. 2. Cor. 3. 14. & 4. 3.
q In Ioh. lib. 1. cap. 4.
r In Anchor.
s Prolog. in lib. de doctrin. Christ.

§. 5. All these being set downe for certaine grounds, the question is, what in particular may be assigned, as an infallible rule sufficient in it selfe to instruct all sorts of men, in all points of faith? This question I resolue, by putting downe and prouing these foure conclusions. * The first conclusion is, that the Scriptures alone, especially as translated into the English tongue, cannot be this rule. This I proue.

* Diligens, attenta, frequens que lectio, tum meditatio & collatio scripturarum, omnium summa regula ad intelligendum, mihi semper est visa. Acosta. apud Possen. ba. c. 15.

The Answer.

1 This conclusion hath two parts. First, that the Scripture is not the rule which God hath left to instruct vs in the points of faith. Next that if possible it were, yet, as we haue it trãslated into

into Engliſh, it cannot. Whereto I anſwer, that the doctrine of our Church is,[r] that the *Scriptures comprehended in the canonical bookes of the old and new Teſtament, is the rule of faith ſo far that whatſoeuer is not read therein, or cannot be proued thereby, is not to be accepted as any point of faith, or needfull to be followed*; but by it all doctrines taught, and the Churches practiſe muſt be examined, and that reiected which is contrary to it, vnder what title or pretence ſoeuer it come vnto vs.

[r] Artic. 6. cap. *The doctrine of holy Scripture.* Iewel. apol part. 2. cap. 9. diuiſ. 1.

2 And as for tranſlations, we ſay that the diuine truth which is the infallible word of God, is alike conteined in all tranſlations, as the meanes to ſhew it vs, and the veſſels wherein it is preſented to vs: yet with this difference, that the ſame is perfectly, immediatly, & moſt abſolutely, in the originall Hebrew and Greeke; all other tranſlations being to be tryed by them. And therefore * *we relie vpon tranſlations but in a certaine manner and degree; namely with this caution, that we trie them by the originall, and finding them to agree in the matter, we hold the tranſlation to be the ſame canonicall Scripture that the Greek and Hebrew is.* Thus we ſay, that *euery tranſlation conſenting with the originall is canonicall Scripture, becauſe the matter of it is the pure doctrine of the holy Ghoſt*, and this doctrine conteined in it, is the rule we ſeeke for. Otherwiſe, in the rigor of ſpeech, we cannot call the Engliſh tranſlation the rule, no not yet the Greeke and Hebrew; becauſe all language and writing is but a ſymbole or declaration of the rule, and a certaine forme, or manner, or meanes, whereby it cometh to vs, as things are conteyned in their words. And ſo to conclude, becauſe the doctrine & matter of the text is not made knowne to me but by the words & language, therefore I ſay the ſcripture tranſlated into Engliſh, is the rule of faith: whereupon I relying, haue not a humane but a diuine authoritie. For euen as I beleeue a diuine truth, although by humane voice in preaching it be conueyed to me; ſo I enioy the infallible doctrine of the Scriptures, immediatly inſpired by the holy Ghoſt, though by a humane tranſlation it be manifeſted to me. And this is our meaning when we call the Scriptures tranſlated into Engliſh, the rule. Which being explaned, I will put the Reader in mind of

* Sacræ Scripturæ infallibilis per omnia authoritas, & integerrima in omnibus veritas, non pendet ex omnimoda incorruptibilitate alicuius editionis, ſed eius incorruptibilitas omnimoda in corde Eccleſiæ ita conſeruatur, vt cum opus fuerit opportunè prouideat, ipſosq; codices corrigat & emendet. Dom. Bann. in 1. part. Tho. pag 72.

three points to be noted about this concluſion, which I will handle in the three next Digreſſions one after another.

Digreſſion. 3. *Wherein, by the Scriptures, Fathers, Reaſon, and the Papiſts owne confeſſions, it is ſhewed, that the Scripture is the rule of faith.*

3 And firſt let any man iudge by that which followeth, if this concluſion be not contrary to the cleare euidence of truth and Diuinitie. For the text in plaine words free from ambiguitie, ſaith, [u] *The Scriptures are able to make vs wiſe to ſaluation through the faith that is in Chriſt Ieſus; and are profitable to teach, to improue, to correct, to inſtruct in righteouſneſſe, that the man of God may be abſolute and perfect to euery good worke:* or as Salomon [x] ſpeaketh, *They will make a man vnderſtand righteouſneſſe and iudgement, and equity, and euery good path.* [y] *We muſt repaire to the law, to the teſtimonie, if any ſpeak not according to that word, there is no light in them.* [z] *Remember the law of Moſes my ſeruant, which I commanded him in Horeb for all Iſrael, with the ſtatutes and iudgements.* [a] *We haue a more ſure word of the Prophets, whereunto we muſt take heede as to a light that ſhineth in a darke place till the day ſtarre ariſe in our hearts.* [b] *Theſe things are written that we might haue the certaintie of that whereof we are inſtructed, and that we might beleeue in Ieſus, and in beleeuing, haue life eternall.* [c] *We may not preſume aboue that which is written.* [d] And when one asked Chriſt *what he might do to be ſaued*, he referred him to the Scripture for his direction. And ſo [e] did Abraham anſwer the rich glutton, *They haue Moſes and the Prophets.* And [f] infinite more teſtimonies be there to the ſame effect. Now, ſhall the Scripture be able to informe vs to euerie good work, to teach vs Chriſt crucified, (g and Paul deſired to know no more) to giue vs light in darkneſſe, to beget our faith? Shall we be reuoked from al other teachers to the? and finally is there no counſell, no comfort, no doctrine, no reſolution needfull for vs, but there it may be found, and yet it cannot be the rule? it is impious to thinke it, & blaſphemous to ſay it. The

u 2. Tim. 3. 15.
x Pro. 2. 1. 9.
y Eſa. 8. 20.
z Mal. 4. 4. Lu. 16. 29.
a 2. Pet. 1. 19.
b Luc. 1. 4. Ioh. 5. 39. & 20. 31.
c 1. Cor. 4. 6.
d Luc. 10. 26.
e Luc. 16. 29.
f Deut. 12. 8. 32. Pro. 30. 5. Mat. 22. 29. Gal. 1. 8. Eph. 2. 20. Heb. 4. 12. Ap. 22. 18.
g 1. Cor. 2. 2.

primitiue

primitiue Church ſpake farre otherwiſe.

4 And conſider how the Ieſuit can anſwer the places without tergiuerſatiõ. [h] Baſil ſaith: *Let the holy Scripture be arbitrator betweene vs, and whoſoeuer hold opinions conſonant to thoſe heauenly oracles, let the truth be adiudged on their ſide.* Optatus diſputing againſt a Donatiſt, thus preſſeth him. [i] *We are,* ſaith he, *to enquire out ſome to be iudges betweene vs in theſe controuerſies: the Chriſtians cannot, becauſe both ſides cannot yeeld them, and by parts taking the truth ſhalbe hindred. The iudge muſt be had from without our ſelues. If a Pagan, he knowes not the myſteries of Chriſtianitie; if a Iew, he is an enemie to baptiſme; therefore vpon the earth no iudgement concerning this matter can be found; *the iudge muſt be had from heauen: but to what end ſhould we knocke at heauen, when here we haue one in the Goſpell?* [k] Tertullia̅ calleth *the Scriptures the rule of faith.* And [l] Chryſoſtome *a moſt exquiſite rule and exact ſquire and ballance to try all things by.* And [m] Gregory Nyſſen, *a ſtraite and inflexible rule.* Auſtin [n] ſaith, *the Scripture pitcheth downe the rule of our faith.* And againe he [o] ſaith: *This controuerſie depending betweene vs requires a iudge: let Chriſt therefore iudge, and let the Apoſtle Paul iudge with him, becauſe Chriſt alſo ſpeaketh in his Apoſtle.* And [p] againe: *If a matter be grounded on the cleare authority of the holy Scripture, ſuch I meane as the Church calleth canoniall, it is to be beleeued without all doubt: but as for other witneſſes and teſtimonies, vpõ whoſe credit any thing may be vrged vnto vs to beleeue it, it is lawfull for thee either to credit or not to credit them, according as thou ſhalt perceiue them of weight to deſerue or not to deſerue credit.* [q] Iulius Firmicus; *Let the myſteries of the Prophets be opened, let the credit of the holy oracles ſtand by vs.* [r] Origen, *We muſt of neceſſitie call the Scriptures to witneſſe, for our ſences and interpretations without them, are of no credit.* [s] Auſtin, *All points which concerne faith and good life are found in thoſe things which are plainly ſet downe in Scripture.* [t] And *whatſoeuer thing it be that a man learne out of the Scripture, if it be hurtfull, there it is condemned, if it be profitable, there it is found.* [u] Cyril the Biſhop of Ieruſalem, *Concerning the holy and heauenly myſteries of faith, we muſt not deliuer any thing though neuer ſo ſmall, without*

the

h Ep. 80. ad Euſtat. medicũ. ὁ θεόπνευστος ἡμῖν διαιτητὴς γραφή. p. 334 i Cont. Parmẽ. lib 5. * De cœlo quærendus eſt iudex: et qui in tumulo quieſcit, tacitis de tabulis loquitur vius: voluntas eius velut in teſtamento ſicin Euangelio inquiratur.

k Contra Hermog.

l Hom. 13 in 2. Cor.

m Orat. de iis qui adeũt Hieroſol: κανὼν ἀρδὴν καὶ ἀδιάστροφον

n De bono viduit. c. 1 tom. 4. o De. Nupt. & concup. ad Valer. l 2. c. 33.

p Ep. 112. ad Paulin.

q De Error. profan. relig. Arcana Prophetarũ veneranda pãdantur; ad fidem tat nobis ſanctorum oraculorum fides pag. 61

r Ho. 1. in Ier.

ſ De doctr. Chriſt. lib. 2. c. 9.

t Ibid. c. 42.

u Catech. 4 περὶ τῶν μελλόντων δὲ λέγωμεν τῆς πίστεως ὀλίγα, οὐκ ἐξ ὑπολήψεως, ἀλλὰ ἐξ ὧν διδάσκει ἡμᾶς τὸ θεῖον πνεῦμα. pag 15.

the holy Scripture, neither may we be led away with probabilities and shew of words: neither yet beleeue me barely saying these things vnto you, vnlesse thou also receiue the demonstration thereof from the Scripture. For the security of our faith ariseth from the demonstration of the holy Scripture. [x] The Emperour Constantine, in his speech to the Bishops of the Nicen Councel hath this memorable saying: [y] *We haue the teaching of the holy Ghost written. For the Euangelicall and Apostolicke bookes, and the decrees of the old Prophets do euidently teach vs the things that are needfull to be knowne concerning God. Therefore laying aside all contention, let vs out of the diuine-inspired Scripture take the resolution of those things we seeke for.* Thus the ancient Church would neuer haue spoken, if it had bene of the Iesuites mind, that the Scriptures alone cannot be the rule to direct our faith.

x Theod. hist. lib. 1. c. 7. pag. 284.

y τὰ παναγῆ πνεύματος γράμματα τῶν θεσπεσίων διδασκαλίων ἀναγραπτὴν ἴσχοντας, &c.

5 And very common sense may confirme their iudgement. For if the written word be granted to be the rule in one point, as [z] in *the Trinitie* for example, who may deny it to be the rule in another, seeing the rule is but one for all, and the nature thereof is to be perfect, as the Iesuit himselfe requireth? Again, what father? what councell? or Churches iudgement is so absolute? what doctrine or exposition so likely, [a] but it is examined by the Scriptures? And when the Papists haue said what they can, they are constrayned to grant, that all other authority is finally resolued into the authoritie of the Scripture: these are the words of Gregory of Valence: [b] *If a man be asked why he beleeues, for example that God is one in nature and three in person? let him answer because God hath reuealed it: If againe he be demanded, how he knoweth that God hath reuealed it? let him answer, that indeed he knoweth it not euidently, but beleeueth it infallibly by faith, and that vpon no other reuelation:* [c] *but yet the infallible proposition of the Church, as a condition requisite for the beleeuing it, doth wel moue him thereunto.* [d] *If again you aske: And how doth he know the proposition of the Church to be infallible? let him likewise say, he knoweth it not euidently, but beleeueth it infallibly, because the Scripture hath reuealed it giuing testimony to the Church, which reuelation he beleeues not vpon the credit of any other reuelation, but for it selfe, though hereunto the proposition of the Church,*

z August. de Trinit lib. 15. cap. vltim.

a Act. 17. 11. Ioh. 5. 39.

b Comment. Theolog. in Thom. tom. 3. disp. 1 qu. 1. punct. 1. pag. 31.

c bene tamen ob infallibilem propositionem Ecclesiæ, tanquam conditionem.

d Si rursus vnde cognoscat propositionem Ecclesiæ esse infallibilem? similiter dicat, se clarè nõ nosse, credere tamen fide infallibili ob reuelationẽ Scripturæ, testimonio perhibentis Ecclesiæ: cui reuelationi nõ credit ob aliam reuelationem, sed ob seipsam.

Church, as a requisite condition, be needfull. Let this speech of the Iesuite be well noted.

6 Finally the euidence of this truth is such, that it conuinceth the Papists themselues, many of them. Thomas of Aquin [e] saith, *The doctrine of the Apostles and Prophets is called canonicall, because it is the rule of our vnderstanding.* And againe, [f] *Our faith resteth, and stayeth it selfe vpon the reuelation giuen to the Apostles and Prophets, which writ the canonicall bookes, and not vpon reuelation, if any such haue bene made to other Doctors.* Antoninus the Archbishop of Florence [g] writeth expresly, that *God hath spoken but once, & that in the holy Scripture, & that so plentifully, to meet with all temptations and all cases that may fall out, and all good works: that, as Gregory in the two and twentieth booke of his Morals expounds it, he needs no more speake vnto vs concerning any necessary matter, seeing all things are found in the Scripture.* Gerson, [h] the great man of the Councell of Constance, [i] saith, the *Scripture is the rule of our faith, which being well vnderstood, no authority of men is to be admitted against it.* Durand [k] saith, that *generally in the things that touch our faith, we must speake to that which the scripture deliuereth; lest any mã fall into that which the Apostle noteth,* 1. *Cor.* 8. *If he thinke he knoweth something, yet he knoweth nothing as he ought to know; for the maner of our knowledge, must be, not to exceed the measure of faith, and the holy Scripture expresseth the measure of faith.* Alliaco the Cardinal [m] saith, *The verities themselues of the sacred Canon, be the principles of Diuinitie: & the finall resolution of Theologicall discourse is made into thẽ, and originally from them is drawne euery conclusion of Diuinitie.* Conradus Clingius [n] saith, *The Scripture is the infallible rule of truth, yea the measure and iudge of the truth.* [o] Peresius the Diuinitie reader at Barcilona in Spain, saith, *The authoritie of no Saint is of infallible truth, for Saint Austin giues that honor onely to the sacred Scriptures.* That onely is the rule which is of infallible truth: but the Scripture onely is of infallible truth: therefore the Scripture onely is the rule. Finally Bellarmine himselfe, one of the *two that haue wonne the garland*, saith [p] Posseuinus, acknowledgeth as much as I lay against the Iesuites conclusion, let his words be excused how they

e Lect. 1. in 1. Tim. 6.
f 1. qu. art. 8.
g Sum. part. 3. tit. 18. c. 3. §. 3.
h Trithem. catal. Script. eccl.
i De Commun. sub vtraq; specie.
k Præfat. in Sentent.
l Sacra Scriptura mensuram fidei exprimit.
m 1. Sent. q. 1. art. 3. 1. Corolll. lit. H. quoniam ad ipsas fit vltimata resolutio theologici discursus.
n Locorum l. 3. cap. 29. pag. 398. Norma. vlna. Iudex.
o Iac. Peres. à valdiu. de ratio. Con. l. 3. c. 19.
p Biblioth. select. lib. 7. cap. 2 pag. 458.
q De Verb. Dei. 1. c. 3

they can: for thus he [q] writeth, *The rule of faith muſt be certaine and knowne: for if it be not certaine, it is no rule at all; if it be not knowne, it is no rule to vs: but nothing is more certaine, nothing better knowne then the ſacred Scripture contained in the writings of the Prophets and Apoſtles. [*] Wherefore the ſacred Scripture is the rule of faith, moſt certain and moſt ſafe: and God hath taught vs by corporall letters, which we might ſee and reade, what he would haue vs beleeue concerning him.* This he writeth againſt Swinkfield and the Libertines, relying vpon reuelations; whereby you may freely iudge whether the truth haue not conſtrained him to renounce the Ieſuits concluſion. Shall the Libertines be recalled from their blind reuelations to the written text; and ſhal not the Papiſts be reuoked from their vncertaine traditions to the ſame rule? Is nothing more knowne, nothing more infallible then the Scripture, by the Ieſuites owne confeſſion, and yet ſhall our Prieſts reiect it from being the rule, as not ſufficient to preſerue from error, not vniuerſall enough, not knowne enough, not infallible enough? I pray you conſider well how far our aduerſaries deale againſt their owne conſcience in this point: the ſame Ieſuite ſaith [r] in another place, *The Scripture is better knowne then the Church in ſome caſes, as namely where it is receiued, and ſpeaketh plainly, and the queſtion is of the Church.* Now we admit the Scriptures on all hands, and all the queſtiõ betweene vs is about the Church: and therefore let them do vs iuſtice, and allow vs the Scripture to be rule and iudge, becauſe it is better knowne then the Church: & let the Ieſuit recant his concluſions, and yeeld either to the euident teſtimonies of the text againſt him, or to the iudgement of the Fathers, or at the leaſt to the confeſſion of his owne Doctors, whoſe teſtimonie he may not by [f] the law refuſe, becauſe they are of his owne church: or if he will not, then the next booke that he writeth, let him ſend vs word by whom he will be tried, and he ſhall be prouided for.

q De verb. Dei. lib. 1. cap. 2.

* Sacr. Scriptura regula credẽdi, certiſſima tutiſſimaq; per corporales literas, quas & cernemus & legemus, erudire nos voluit Deus.

r De notis Eccl. c. 2.

f 2. q. 7. c. Si hæreticus. Sin autẽ orthodoxus contra hæreticum litiget, pro orthodoxo quidem hæretici teſtimonium valeat: contra orthodoxum autem ſolius orthodoxi teſtimonium valeat.

Digreſſion. 4. *containing the very cauſe why the Papiſts diſable the Scripture ſo, from being the rule.*

7 Secondly, the causes why the Papists disable the Scriptures from being the rule, and triue so for their Churches authoritie, are especially two. First, that so they may make themselues iudges in their owne cause. For who sees not, that if the Church be the rule of faith, and theirs be the Church, which way the verdict wil go? chiefly when they shal behold the Pope with his infallible iudgement, mounted vpon the tribunall, and made interpreter of all the euidence that shall be brought in? when Scriptures, Fathers, Councels, and Church must all be expounded by his iudgement? For [u] this they require, that so we might returne them Campians conceit: [x] *In fine so they order their matters, that you shall haue no triall passe, vnlesse you be resolued to stand to the award of themselues that are arraigned.*

u Thom. opusc. contra error. Græcorũ. Turrecrem. Sum. de eccl. l. 3. c. 23. Summ Syluest. verb. Fides. nu. 2. Aluar. Pelag. de planct. eccl. lib. 1. art. 6. Bellarm. de Christ. l. 2. c. 28. Greg. de Valent. analys. fidei.

x Ratio 2. apud Possevin. biblioth. select. lib. 7. c. 18.

8 Next for that they know and confesse the most and greatest points of their religion, euen welnigh all wherein they dissent from vs, haue no foundation on the Scriptures, but as Andradius [y] speaketh, *would reele and stagger if tradition supported them not:* whereupon [z] they admonish one another, that *there is more strength to confute heretickes in traditions then in the Scripture, yea all disputations with them must be determined by traditions:* so little hope haue they of receiuing any vantage by the Scripture. Therfore Bristow dealt surely and circumspectly for his Romane faith, [a] where, teaching his scholler how to deale with a Protestant, he biddeth him, *first get the proud heretick out of his weake and false castle of onely Scripture, into the plaine field of traditions, miracles, Councels and Fathers, and then like cowards they shal not stand.* For I dare vndertake on a Papists behalfe, that put the Scripture to silence, and set the Pope as iudge, and giue him authoritie to make and repeale lawes, to vse traditions, approue Councels, expound Fathers and Scriptures, declare the Churches mind, [b] *make something of that which is nothing, and to vse his will for a lawfull reason:* and finally as Stapleton [c] speaketh, *let vs imagine that we heare God himselfe speaking in him, and therefore vpon his authoritie teaching vs, the foundation of our religion must be laid:* and as Bristow wisely foreseeth, the Protestants shall be proued to be cowardly conuicted heretics indeed. Saue that he did not foresee, how by confes-

y Orthod. explic. l. 2.

z Can. locorum l. 3. c. 3.

a Mot. vltim.

b Papa dicitur cœleste habere arbitrium: sententiam quæ nulla est facit aliquam. De transfat. episco. C. Quanto. in Glossa.

c Princip. doctr. fidei. in præfat.

confessing so much of his religion to rely onely on tradition and the credit of his Church, he hath debarred himselfe and all Papists for alledging the text for it; and any man of meane capacitie will easily conceiue what small comfort can be in that religion which is thus acknowledged to haue no warrant from the Scripture. And we Protestants cannot but note their conscience, and smile at their confidence, which are so loud in alledging texts for that which they know and graunt cannot be proued but by tradition: and D. Saunders was but in an Irish fit when he cried out so vehemently, [d] *How vnhappie are men now a dayes, that hauing most plaine Scriptures* (not such as possible needs the Churches declaration, but most plaine and expresse Scripture, not in some, which [e] other Papists could haue bene content with, but) *in all points for the Catholicke faith, and none at all against the same, yet they pretend by the very Scriptures to ouercome the Catholickes.* If this had bene true, traditions should haue bene in lesse account then now they are, and the Scriptures more allowed.

d *Rock of the Church pa.193.*

e Multoqs maxima pars euangelij peruenit ad nos traditione, perexiguis literis est mandata. Hosius confess.c.92. vide Eck.ench. c.4. de scriptur.

Digress.5. *Wherin, against the Iesuits conceit, secretly implied in his first conclusion, it is shewed that the Scriptures ought to be translated into the mother tongue, and so read indifferently by the lay people of all sorts.*

9 If the Iesuite by his generall exception against our English translation, meant also to gird at the reading of the Scriptures in the mother tongues, and the permission thereof to the common people, according to the conceit of [f] such as very odiously exclaime against it, for that *the translated Bibles be in the hands of euery husbandman, artificer, prentise, boy, girle, mistris, maid, man, &c*: you haue at hand wherewith to answer him. For in vaine were the Scriptures giuen vs [g] to be our armour against Satan, if we might not be exercised in them: in vaine are we commaunded [h] to search them, if they may not be translated for our vnderstanding: in vaine are we taught [i] to abound in knowledge and vnderstanding, if the Scripture,

f Bellarm. de verbo Dei. l.2. c.15. Rhem. præfat. Staphyl. apol. Peter. de tradit. part 2. assert. 3. pag. 43. Quand. breuilo. in 4. dict. 13. prop. 13. Ledesma, &c.

g Mat. 4 4.7.10. Ephes. 6.17.

h Deut. 6.7. & 13.11. Ioh. 1.8. Ioh. 5.39.

i Col. 3.16. 2. Cor. 8.7. 2. Pet. 1.5. Heb. 5.12.

k Psa.19.7. Prou.1.2. 2.Tim.3.15.

l the meanes thereof be holden from vs: and in vaine haue the words of Christ and his Church called them l the Rule, if we may not vse them; or if as Duræus m writeth, *God had left vs, not the bookes of the Scriptures, but Pastors and doctors*: or as n Staphylus counselleth, *a Porteſſe containing*, I know not what parcels, *were ſufficient*: or if Hoſius the Cardinall lie not, that o *ignorance of the things we beleeue, is worthy not onely of forgiueneſſe, but alſo of reward*: and p *it is fitter for women to meddle with their diſtaffe then Gods word.*

l Digreſſ.3.
m Confut. reſp. Whitak.1.1.5. pag.148.
n Apolo part.2. tranſl.by Stapl. pag.76.
o De ſacr.Vernac.legend.
p De expreſſ. Dei verbo,pag. 91.

10 But whatſoeuer the conceit of theſe men may be, certaine it is, and the Eccleſiaſticall ſtories make it cleare, that in the Primitiue church the word of God was not onely permitted the lay people to reade, but alſo for that cauſe tranſlations were prouided, and they called vpon to be diligent in them, of what eſtate ſoeuer they were. q Vlphilas a Biſhop of the Goths, tranſlated the Scriptures into their language, that ſo the barbarians might learne the words of God, ſaith Socrates. Auentinus, r ſayth that Methodius tranſlated them into the Slauonian tongue. f Chryſoſtome mentioneth *Syrian, Egyptian, Indian, Perſian and Ethiopian tranſlations, yea others innumerable.* t Theodoret ſaith, *the Bible was turned into all languages vſed in the world, Greeke, Latin, Egyptian, Perſian, Indian, Armenian, Scythian, Sarmatian*: which is alſo proued by this, that diuers bookes and fragments of them are extant to this day. And concerning our owne nation, u Bede ſheweth, that of old it had the Scriptures in all the languages thereof. And finally x the Papiſts themſelues cannot denie, but this was the vſe of thoſe auncient times. Let the teſtimonie of Auſtine be noted for the clearing of the point: y *It is come to paſſe that the Scripture, wherewith ſo many diſeaſes of mens wil are holpen, proceeding from one tongue which fitly might be diſperſed through the world, being ſpread farre and wide by meanes of the diuers languages whereunto it is tranſlated, is thus made knowne to nations for their ſaluation: the which when they reade, they deſire not hing elſe but to attaine to the mind of him that wrote it, and ſo to the will of God, according to the which we beleeue ſuch men ſpake.* And what is more common with z the Fathers, then to call vpon the people to get them

q Τότε δὴ καὶ Οὐλφίλας, ὁ τῆς Γότθων ἐπίσκοπος, γράμματα ἁρμόσας γοθθικὰ, καὶ τὰς θείας γραφὰς εἰς τὴν Γοτθικὴν μεταβαλὼν, τοὺς βαρβάρους ἐκδιδάσκει τὰ θεῖα λόγια παρισχύσας. Socrat.l.4.c.33.
r Annal.l.4.
f Homil.1.in Ioh.
t De Curand. Græcorum affect.l.5
u Eccleſ.hiſt. gent.Angl.l.1. c.1.
x Rhem.preface.
y De doctrin. Chriſtian.l.2. c.5.
z Chryſoſtom. 3.de Laz.& ho. 9. ad Coloſſ. & hom.2.& 5.in Matth. & hom. 29.in Gen.

them Bibles, to reade them, to examine that they heare by thē, and sharply to rebuke the negligence of such as did it not.

11 It is a common reproch layd vpon our people, that they reade the Scriptures in their houses, and the *translations thereof be nothing else but profanations of the Bible:* and this graceless conceit, like blasphemous Atheists, they vrge as rudely: exclaiming withall, [a] that this is a principall cause to increase heresie, and such like: all which being compared with the practise of the Primitiue and Apostolicke Church, you may freely iudge how truly the Iesuite saith [b] afterward, his Romane church neuer altered any one point of religiō. For thus writeth [c] Theodoret of his times: *You shall euery where see these points of our faith to be knowne and vnderstood, not onely by such as are teachers in the Church, but euen of coblers, and smithes, and websters, and all kind of artificers: yea all our women, not they onely which are booke-learned, but they also that get their liuing with their needle, yea maidseruants and waiting women: and not citizens onely, but husbandmen of the countrey are very skilfull in these things: yea you may heare among vs ditchers, and neat-heards, and woodsetters discoursing of the Trinitie and the creation,* &c. The like is reported by others. And what maruell? for the laitie was accustomed to the text of the Bible as wel as the learned, yong children and women as well as others: and [d] his doctrine that was president in the Trent conspiracie, that *a distaffe was fitter for women then the Bible,* was not yet hatched. [e] Nectarius of a Iudge was made Bishop of Constantinople: and [f] Ambrose of a Deputie, Bishop of Millan: [g] Gregorie the father of Nazianzene, and Thalassius the Bishop of Cæsarea, of lay men were made Bishops: which shewes how diligent lay men were in the word of God, that they could be able to sustaine the office of a Bishop. [h] Origen *from his childhood was taught the Scriptures,* and gat them without booke, and questioned with his father Leonides a holy martyr, who reioyced in it, about the difficult sences thereof. So [i] Macrina, Basils nurse, *taught him the Scripture of a child,* after the example of Timothy; and [k] Emesenus from his infancy was vsed to the word of God. [l] Many lay men, among whom was the famous Paphnutius, being very learned

z Nunc hæc Scripturarum profanatio verius quàm translatio, non solū zonarios, bouilos, pistores, sartores, sutores, verùm etiā zonarias, bouilas, pistrices, sartrices, sutrices, facit nobis apostolas, prophetissas, doctrices. Hos de sacro vernac. legend. pag. 168.

a Alphons. Castrens. de punit. hæret. l. 3. c. 6. Quand breuil. in 4. d. 13. prop. 13. b §.

c De curand. Græcorum affect. l. 5.

d Hosius de expres. Dei verbo.

e Socrat. l. 5. c. 8 Nicep. l. 12. c. 12.

f Socrat. l. 4. c. 30. Nicep. l. 11. c. 32.

g Photius epist. ad Nicol. Pap. apud Baron. to. 10. an. 861. nu. 47.

h Euseb lib. 6. c. 3.

i Basil. epist. 74.

k Georg. Lauic. apud Sozom. l. 3. c. 6.

l Niceph. Callist. l. 9. c. 14.

m Nazianz. orat. funeb. in Gorgon.

n Epitaph. Paulæ.

came to the Nicene councell. [m]Gorgonia, the sister of Nazianzene, was well learned. Hierom [n] writes of Paula a gentlewoman, how *she set her maides to learne the Scripture:* and many of his writings are directed to women, commending their labour in the Scripture, and encouraging them thereto: as to Paula, Eustochium, Saluina, Celantia, &c. which he would not haue done if he had bene a Papist. [o] It was the reproch that Iulian the apostata laid on the Christians, that their women were medlers with the Scriptures: and from him the Papists haue borrowed it. But [p] the Apostles counsell is rather to be followed, *Let the word of Christ dwell in you plentifully in all wisedome, teaching and admonishing your selues.* Vpon which place saith Hierom, *Hence we see that lay men must haue the knowledge of the Scriptures, and teach one another, not onely sufficiently, but also abundantly:* And the Greeke scholiast, *Christ will haue his doctrine dwell in vs very plentifully, and that by searching the Scripture.*

o Cyril. Alexand. contra Iulian. lib. 6.

p Col. 3. 16.

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§. 6. First because they faile in the first condition, which I said before was requisite. For these translations are not infallible, as the rule of faith must be. For neither were the Scriptures immediatly written by the holy Ghost in this language; neither were the translators assisted by the same Spirit infallibly: infallibly I say, that is, in such sort as it were impossible they should erre in any point. Since therefore the translator, as being but a man, may erre, to say nothing of that which by Gregorie Martin is proued, & by the often change, and variable translations, is shewed, that some haue erred: how can a man, and especially an vnlearned man, who hath not sufficient learning, meanes, nor leisure to compare the translation with the prime authenticall αὐτογραφα, or originall, be infallibly sure that this particular translation which I haue, or you haue, do not erre? And if in some places it erre, how can I be infallibly sure that in these places which do seeme to fauour your side, it doth not erre, vnlesse you will admit an infallible authoritie in the Church, to assure vs that such or such a translation doth not erre? of which authoritie I shall say more hereafter.

The Answer.

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1 This section containeth the Iesuites first argument, to proue

proue that the Scriptures translated into English cannot be the rule of faith: and thus it may be concluded:

The rule is infallible and free from error.

But the English translation is not infallible and free frõ error.

Therefore the English translation is not the rule.

Whereunto I briefly answer two things: the first is, that the conclusion may be granted; for we do not thinke this or that translation to be the rule and iudge, but onely that it is a means whereby the diuine truth, which is the rule, is made knowne to vs: for we put a difference betweene the doctrine taught in the Scripture, and the meanes whereby the doctrine is vttered to our capacitie, as betweene things and words. The former is the rule, the latter the vessell wherein the rule is presented to vs, which in the originall is perfect, but in all translations defectiue more or lesse. See my answer to §. 5. nu. 1. 2.

2 Next, to the argument, that our translations are not infallible, I answer, *An edition or translation of the Scripture may be erronious many wayes, and one way is in respect of the words onely and not of the sence: for so it may be corrupt, that is to say, not altogether so perfect as it should be. Now this doth nothing hinder the truth of the matter, or the integritie of the text.* This distinction is [a] D. Stapletons, and therefore the Iesuite must admit it, and it is the truth: for no translation can fully expresse the idiom or propertie of the originall language, and words and phrases may be defectiue, and all secondary causes haue their impediments, all which may in their kind be truly called errors: and we deny not but our English translation, and the Latin vulgar too, is subiect to them; but this hindereth not the truth of the matter, nor the perfection of the text, saith D. Stapleton.

[a] Relect. princip. doctrin. controu. 5. q. 3. art. 3. pag. 523.

3 And therefore that which the Iesuite vrgeth against our translations, is of no force, because it proueth no error in matter but in words onely, as I haue said before: for we graunt as he saith, *the Scripture was not written immediatly in English, neither was the translator assisted by the holy Ghost in such sort that he could not erre in any point, but being a man he might erre:* for he might erre in his owne worke which he did himselfe, viz. in words and proprieties; but in the matter contained,

which is Gods work, he could not, holding him to the originall Hebrew and Greeke, which our tranſlator did; or at the leaſt it was not vnpoſſible but he might truly and faithfully tranſlate without any new inſpiration, though he were a man otherwiſe ſubiect to error: becauſe the originall might leade him, and many other meanes might direct and admoniſh him, and diſcouer his error; elſe what will the Ieſuit ſay when an ordinarie Paſtor preacheth Gods word to the people? For that which he deliuereth may be free from error, and yet his voice is a humane worke, and himſelfe hath no immediate or infallible inſpiration. The very ſame reaſon is there of tranſlations: for a diuine work propounded by a humane meanes may be free from error; which I further proue by Bellarmines owne confeſſion, who ſpeaking of the vulgar Latin, [b] ſaith, *He admitteth the tranſlator was no Prophet, but ſubiect to error, yet he could not erre in that tranſlation which the Church allowed*: where he granteth that ſome tranſlatiõs done by a man ſubiect to error, may yet be free if the Church allow it. Now the Church hath allowed our Engliſh, and we ſay ours is the true Church; and therefore the tranſlator, though he were but a man, did not erre. Againe, thus I reaſon: if the Latin tranſlator were freed from erring, that is to ſay, might erre, but yet did not; then our Engliſh tranſlator may be freed likewiſe, becauſe he hath the ſame meanes: for if the approbatiõ of the church exempted him, ours alſo hath the ſame approbation: but that could not exempt him, for it was extant, and therefore was free from error, if euer it were ſo at al, [c] a thouſand yeares, or at the leaſt ſome time afore the Church either allowed it for authenticall, or could take notice of it. And when the Councel of Trent did approue it, it put no other truth into it then was there before, but onely declared it to be true. It followeth therefore, that the tranſlator was preſerued from error by no other meanes: and why might not the ſame direct ours alſo; as namely the infallible and perpetuall veritie of the doctrine it ſelfe tranſlated, the direction of Gods ſpirit, his owne diligence, meanes, skill, faithfulneſſe, and the Churches carefull ouerſight?

b Admittimus enim interpretem non eſſe prophetam, & errare potuiſſe, tamen dicimus eum nõ erraſſe in illa verſione quam eccleſia probauit. De verbo Dei. l. 2. c. 11.

c *It began to be receiued about the time of Gregory the great (who entred his Papacy in the yeare 590) ſaith Baron. annal. tõ. 2. an. 231. nu. 47. but was neuer declared to be authentical till the Councell of Trent. Seſſ. 4. anno 1546.*

4 The ſumme of all is this, that our Engliſh Bible containeth

neth two things: the Doctrine, and the Translation. [d] The Doctrine was *inspired of God*, & written by men infallibly assisted by the holy Ghost, and therefore is free from error, and so cõsequently the Scripture translated into English, in respect of the matter, is infallibly true, because it was done by the immediate inspiration of the spirit of God. The translation was done by the ministerie of the Church, and industrie of certaine men: who though they had no supernaturall inspiration, or priuiledge from error, yet we know infallibly they haue not erred in the matter, by the same meanes whereby we know other truths, and discerne other articles of Christian faith: namely by the light of the doctrine translated, the testimony of the spirit, the ministery of the word, the rules of art, the knowledge of the tongues, and such like.

d 1. Tim. 3. 16. 2. Pet. 1. 20.

5 To that which the Iesuite saith out of Gregory Martin, I answer, that Martin hath said something against our translations, but proued nothing. Doctor Fulkes confutation of his discouery lieth yet vnanswered, and long must do. Martin cannot giue one instance of the sence corrupted: his exceptions are childish, if you reade his booke. But as [e] Ierome said of some that vnskilfully reproued his translations, so I may answer Martin and the Iesuite, *These and such like toyes are scored vp for our hainous faults.* Martin missed it farre, as [f] some of his fellowes charge him, producing the Councell of Trent against him, when he allowed *Recusants to go to Church with a Protestation.* He that was so short in his prooses at home, might be as wide in his discoueries abroad. And if the [g] Lamia would haue pluckt his eyes out of his boxe and vsed them at home, as well as he did abroad, he might haue seene some errors also in his owne vulgar Latin: whereof I will say something in the seuenth digression.

e De opt. gen. interpret. ad Pammach.

f *Treatise of Reuniall.* p. 156.

g Palæphat. de Fabul. non credend.

6 His next reason is, that the often change and variable translations do shew that some haue erred. Whereto I answer two things. First, though it be granted that some haue erred, yet hence it followeth not that all haue, which is the point he must proue: else he were as good say nothing. For we defend the Scriptures well and faithfully translated; not this or that

mans

mans edition, whereof our Church taketh no notice whether it be pure or no. It is sufficient for the veritie of our assertion, that in the Church there be some translations faithfull, and agreeing with the originall.

7 Secondly, we do not deny but our translations varie and haue bene altered, according to [h] the example of the primitiue Church before vs. But this variety hath bin in the words and style, and not in any materiall point of the sence. For we know the diuine doctrine to be one and the same in all translations; immediatly in the originall, and more obscurely in the translations: and therefore we so vse them, as that we examine all by the originall, approuing the best, and not hindering the mending of it, if need require. But this change implies no such error in the matter. For one true sence may be vttered diuersly, and though things be alwayes one and the same, yet words be diuers. In which sence our translations are of differēt sort, and yet no materiall error. As for example, some playner, or in phrase liker the original then othersome. One translation is in verse, another in prose: one word for word, another sence for sence: one hath a higher & obscurer phrase, another a lower and playner: yet how can it be inferred hereupon, that therfore they be erronious, when they all yeeld the same diuine sence? Therefore Austins iudgement is more to be preferred, who saith, [i] *the variety and multitude of translations doth not hinder vs from vnderstanding the text, but very much helpe vs, specially if we shall diligently compare them one with another.* And what shal become of the popish Authenticall vulgar, if change and varietie be a signe of error, which so often was changed before it came to that it is, and since the Trent approbation hath so many different copies? Yea what shall become of their Missals, Portesses, and Seruice bookes that so many times haue bin reformed, and more should be, but that the Seruice of the Church would be altered so farre: that scarce any shew of the ancient Religion would be remaining in it, [k] saith Canus a Popish Doctor.

8 But the Iesuite obiecteth further, that *seeing the translatour, being but a man, may erre, how shall an vnlearned man be infallibly*

h Possevin. biblioth. select. l. 2. cap. 8. & inde. Sixt. Senens. biblioth. Sanct. lib. 8. hæres. 13. Bellar. de verb. Dei. l. 2. cap. 8. Cæsar. Baron. tom. 2. an. 231. Aug. de doctr. Christ. lib. 2. cap. 11.

i De doctrin. Christ. lib. 2. c. 12. & 14.

k Loc. lib. 11. cap. 5.

fallibly ſure that this or that tranſlation erreth not? or if it erre in on point, that it doth not in another, vnleſſe the Churches authoritie be admitted to aſſure vs? Whereto I anſwer, [l] that the doctrine conteyned in the Scripture, is a light, and ſo abideth into what language ſoeuer it be tranſlated, and therefore the children of light know it and diſcerne it. For [m] God directeth them by the holy Ghoſt, who openeth their hearts, that they know his voice from all others, and that the light of his truth may ſhine vnto thē. Which light is of this nature, that it giueth teſtimonie to it ſelfe, and receiueth authoritie from no other, as the Sunne is not ſeene by any light but his owne, and we diſcerne ſweet from ſowre by it owne taſt. And for the opening of our eyes to ſee this light, whereby our conſcience may be aſſured, we haue diuers meanes: ſome priuate, as skill in the tongues, learning, labour, prayer, conference, &c. Some publicke, as the miniſtery of the word, which is the ordinance of God to beget this aſſurance: which act of the Church is not authoritie to ſecure me, but miniſtery to ſhew me that which ſhall ſecure me: which miniſtery is founded on the Scripture it ſelfe, in that from thence it fetcheth the reaſons that may perſwade me, and ſheweth the light that doth infallibly aſſure me. And thus we know our tranſlations to be true.

l Pſal. 119. 105. Prou. 6. 23. 2. Pet. 1. 19.

m Ioh. 10. 4. 1. Cor. 2. 15. 1. Ioh. 2. 20. Ioh. 7. 17. & 14. 16. 17.

Digreſſion. 6. *Declaring how the aſſurance of our faith is not built on the Churches authoritie, but on the illumination of Gods ſpirit ſhining in the Scripture it ſelfe.*

9 So then the vnlearned man is ſecured, not vpon the Churches credit and authoritie, but by her miniſtery which teacheth him, he is directed to the light it ſelfe: and this miniſtery we haue and vſe for our tranſlations: but they that obey it, know the tranſlation; and ſo proportionably all other articles of faith to be infallible, becauſe the matter therof appeares vnto them, as a candle in a lanterne, ſhewing it ſelfe in it owne light. And that you may ſee the difference betweene theſe two, the Churches teaching, and the illumination of the ſpirit, in

in assuring vs: the spirit of God is an inward meanes, the teaching of the Church an outward; the spirit secureth vs by his owne authoritie, the Church directeth vs by her ministery; the spirit hath light in it selfe, the Church borroweth hers from the Scripture; the spirit can secure vs alone, the Church neuer can without the spirit. But nothing can be playner to this purpose then the saying of Constantine the great in his epistle to the Persian: [n] *Marking the diuine faith, I obtaine the light of truth, and following the light of truth, I acknowledge the diuine faith.* We need then a more certain authoritie then the voyce of the Church, that may prostrate our mind with a lightning frō heauen, and stand vpon his owne ground; not drawing his resolution from any thing out of it selfe.

n ἡ θεία πίστις φυλάσσων, τὸν τῆς ἀληθείας φωτὸς μεταλαγχάνω: τῷ τῆς ἀληθείας φωτὶ ὁδηγούμενος, τὴν θείαν πίστιν ἐπιγινώσκω. Theod. hist. lib. 1. cap. 25.

10 This is not far from that which the learnedst of the Papists be driuen to acknowledge, through the necessitie of the truth. For thus writeth [o] Stapleton in that booke where he most defends the Churches authoritie: *The godly are brought to faith by the voyce of the Church, but being once brought, and enlightened with the light of diuine inspiration, then they beleeue no more for the Churches voyce, but because of the heauenly light.* And yet more plainely in [p] the last booke that euer he wrote, that one would wonder the Iesuite should see no authoritie to secure vs but the Churches: *The inward perswasiō of the holy Ghost is so necessary, and effectuall for the beleeuing of euery obiect of faith, [q] that without it neither can any thing by any man be beleeued, though the Church testified with it a thousand times; and by it alone any matter may be beleeued, though the Church held her peace, or neuer were heard.* Where is he then that saith we cannot be infallibly sure that this or that is doctrine of faith, free from error, vnlesse we admit an infallible authoritie in the Church to assure vs?

o Princip. doctrinal. lib. 8. cap. 22.

p Triplicat. inchoata aduers. Gulielm. Whitak. in admonit ad Whitak.

q Nec absque illa quicquam à quoquam credi possit, etsi millies Ecclesia attestetur: & per illam solam persuasionem, quodlibet credendū credi queat, tacente prorsus, vel nō audita Ecclesia.

Digression. 7. *Wherein the Trent vulgar Latin, and our English translation are briefly compared together.*

11 Which authoritie if we did admit, supposing the Church

were

were like theirs, might we not speed possible as the Papists haue done in their authenticall vulgar, and be assured of that which were starke naught. For I thinke the Sun neuer saw any thing more defectiue & maimed then the vulgar Latin, & yet [r] their Church hath canonized it for good, & preferred it before the originall Greek & Hebrew, which [s] themselues cannot denie to be pure from all corruption, and therefore in all sence it were likely we should haue the better translation, which so religiously follow the originall. I omit to produce examples of the seuerall additions, detractions, falsifications, depraua-tions, & intollerable barbarismes of that vulgar Latin: others haue done it sufficiently; and the learned Papists complaine vpon it bitterly, if they could tell how to helpe it; but who may lift vp the heele against the Trent brat? Thus writeth [t] Lindan their own Bishop; *It hath monstrous corruptiõs of all sorts, scarce one copie can be found that hath one booke of Scripture vndefiled and whole. Many points are translated too intricately, and darkely; some improperly and abusiuely, some not so fully, nor so well and truly, sundry places thrust out from their plaine and naturall sence: the translator possible was no Latinist but a smattering Grecian.* So that if our translation were as bad as the Iesuite, or Gregorie Martin could haue said, yet were we in as good a case as themselues. For when they talke such wonders of their vulgar, as for example, [u] that *it hangeth betweene the Greeke and Hebrew, as Christ did betweene two theeues:* or as Possevinus [x] speaketh, *It standeth as the pillar of truth, and the hauen whereunto we must betake our selues from the waues of so many different translations:* I say, these and such like matuels are told of it, but to bring mẽ asleepe; for many learned Papists can see no such thing in it.

r Concil. Trid. sess. 4.
s Andrad. defens. Trident. fid. lib. 4. Ioan. Isaac. defens. veritatis Hebr. aduers. Lindan. Molina in 1. Tho. q 27. art. 1. disp. 3. p. 399. Alphonsus Mendoz. controu. Theol. qu. 7 pa. 514. Sixt. Senens. bib. l. 8. hær. 2. pag. 318. Do. Bann. part. 1. pag. 73.
t de optim. gen interpret. l. 3. c. 1. 2. 4. 6. Idem Sixt. Senen bib. sanct. l. 8. in fine pag. 365. & late Dom. Bann. in. 1. part Tho. qu. 1 pag. 67. & inde.
u Bibl. Complut. in præfat.
x Bibliothec. select. lib. 2. ca. 10.

* Aliqui existimãt Scripturas difficiliores esse, quàm vt deberent laicorũ manibus conteri. Sed aliter visum est patribus veteris & noui testamenti. Claud. Espẽc. com. Tit. 2. & 2. Tim. 3.

§. 7. Secondly they faile in the second condition. * For the Scriptures of themselues alone be obscure, and vnknowne, at least to vnlearned men, who cannot reade them, and therefore they alone, in themselues, cannot be a sufficient rule to instruct them in all points of faith, as is plaine. For locke vp an vnlitterate man and a Bible together for a time in a studie; and he will come foorth as ignorant in matters of faith as he went in, if we adde no other meanes but the bare written word, which he cannot reade, to instruct him: and

and yet vnlearned men may be ſaued; and ſaued they cannot be without an entire infallible faith, and this they cannot haue, vnleſſe there be ſome rule and infallible meanes prouided by almightie God accommodate to their capacitie, to teach them this faith; * and Scripture alone, as is now proued, cannot be a rule of it ſelfe accommodate to the capacitie of the vnlearned men, or apt to inſtruct them ſufficiently in all points of faith.

* *The Apoſtles and Prophets made their writings ſo plaine and euident to al mē, that euery man of himſelfe onely by reading may learne the things ſpoken therein. Chryſoſt. hom. 3. de Laz.*

The Anſwer.

1 Vnlearned men may be ſaued, and ſaued they cannot be but by the true faith, and this faith they cannot haue without the rule to teach it them: all this is true; but ſtill the Scripture, yea onely Scripture is that rule, for any thing the Ieſuite hath ſaid in this place, [a] *giuing ſharpneſſe of wit to the ſimple, and to the child knowledge and vnderſtanding.*

a Pro. 1. 4.

2 For his reaſon to proue it aboue the capacitie of the vnlearned, becauſe they cannot reade them, nor profit by them without other helpes ioyned, is a very ſhift and an idle cauill, concluding as much againſt himſelfe as vs, in that the determination of his Romane church, without ſome other meanes added, will proue as obſcure as the text of Scripture. Therefore I anſwer, there be certaine helpes to enable vs to vnderſtand; the neceſſitie and requiſite condition wherof hinder not the plainneſſe and eaſineſſe of the rule, as I ſhewed when [b] I handled the properties thereof. For the word of God [c] is a light to our wayes, and [d] ſpeaketh to vs as to children, in all points of faith and manners, eaſily, plainly, familiarly; but yet there is a neceſſary condition required, that we heare and know this voice, which the Ieſuites man lockt vp in a ſtudie doth not. And will the Ieſuite himſelfe, becauſe a man neuer hearing of the Churches determination, abideth ſtill in ignorance, giue me leaue to inferre hereupon, that therefore the Church is not the rule? and yet the reaſon is all one. Againe, there be certaine impediments, ſome naturall, as infancie, vnlearnedneſſe; ſome ſinfull, as ignorance, pride, frowardneſſe; which muſt be remoued afore we can heare the Scriptures, as they muſt alſo afore we can heare the Church; for which cauſe the

b § 4. nu. 2.
c 2. Pet. 1. 19.
d Heb. 12. 5.

the Lord hath giuen vs [e] the miniſtery of his Paſtors, and other meanes: ſo that if a man being lockt vp with a Bible, returne forth as ignorant as he went in, this proueth not that the Scripture is obſcure, but that the man heard it not, and to him that heareth not, plaine and obſcure is all one. For the Law of our land is the rule of Societie, yet locke vp an vnlettered man and the Law booke for a time together in a ſtudy, and he wil come forth againe as ignorant in matters of law as he went in, if we admit no other meanes: but let the booke be opened and the text read, and then (as [f] Chryſoſtome ſpeaketh) the moſt vnlearned man that is, ſhall vnderſtand. The Carpenters ſquire is the rule to meaſure by, yet a child can do nothing with it. The Sunne is our comfortable light to ſee by, yet we muſt open our eyes, and apply the meanes. In all arts, as in the Mathematicks, Law, or Phyſicke, the precepts are the rule whereby the truth of euery queſtion may be tried; yet the bookes muſt be opened, and time muſt be ſpent in learning them. And though the Ieſuite do all he can to haue his Church the rule, yet he muſt needs grant the determination thereof is neither knowne nor agreed vpon without much labour: and when it ſpeaketh moſt plainly, yet infants, deafe men, and infidels heare it not.

e Rom. 10 14. Eph. 4. 11.

f Hom. 3. de Laz.

Digreſſion. 8. *Shewing that the Scriptures are not ſo obſcure, but that they plainly determine all points of faith.*

3 And becauſe the Ieſuite, according to the common hereſie of his Romane church, maketh the matter of the Scriptures obſcuritie ſo dangerous, I wil demaund of him by the way how our reaſons to the contrary may be ſatisfied. For firſt, the Scripture it ſelfe in euident places calleth vs to it, [g] bidding vs *ſearch it and ſeeke to it*, and [h] compareth it *to a light ſhining in a darke place*, yea [i] to the voice of *a father ſpeaking to his children*: and when men vnderſtand it not, [k] it ſaith, *a vaile is laid ouer their hearts*, not ouer the ſcriptures: and Chriſt [l] ſaith, his ſheepe heare his voice; and [m] the rich glutton was told, that his brethren, if they would eſcape damnation, ſhould *heare Moſes and*

g Ioh. 5. 39. Iſa. 8. 20.
h 2. Pet. 1. 19.
i Hebr. 12. 5.
k 2. Cor. 3. 15.
l Ioh. 10. 27.
m Luc. 16. 29.

and the Prophets, which had bin to no purpoſe if they could not haue vnderſtood them when they heard them.

4 Secondly, he can name no one neceſſary article of our faith, but the word teacheth it as plainly as himſelfe can: as that there is one God, three perſons, a generall reſurrection and iudgement, that Ieſus is the Sauiour of mankind, &c. Bellarmine [n] ſaith, *All thoſe things are written that are neceſſary to be knowne of all men:* [o] *neither is there any thing better knowne then the Scriptures*: ſo ſaith [p] Saunders, *We haue moſt plaine Scripture in all points for the Catholicke faith.* And in all controuerſies the Papiſts with whom we deale, cite, plaine, euident, manifeſt Scripture.

5 Thirdly, all other queſtions at the laſt are determined by the Scripture, the Fathers expoſitions are examined by it, and [q] *the Church receiueth teſtimony from it*: ſo that the finall reſolution of all things dependeth vpon it: which could not be, if of all other things it were not the beſt knowne; for things are not tried by that which is obſcurer, but by that which is plainer.

6 Laſt of al, what meant the Fathers of the Primitiue church ſo much to report this perſpicuitie? for [r] Clemens Alexandrinus ſaith, *The word is not hid from any, it is a common light that ſhineth to all men, there is no obſcuritie in it: heare it you that be far off, and heare it you that be nigh.* Auſtin [s] ſaith, *God hath bowed downe the Scriptures euen to the capacitie of babes and ſucklings, that when proud men will not ſpeake to their capacitie, yet himſelfe might.* Chryſoſtome (and his ſcholler [t] Iſidorus Peluſiota writeth the ſame) [u] ſaith, *The Scriptures are eaſie to vnderſtand, and expoſed to the capacitie of euery ſeruant and plow-man, and widow, and boy, and him that is moſt vnwiſe:* [x] *therefore God penned the Scriptures by the hands of Publicans, fiſhermen, tent-makers, ſhepheards, neat-heards, & vnlearned men, that none of the ſimple people might haue any excuſe to keepe them from reading, and that ſo they might be eaſie to be vnderſtood of all men, the artificer, the houſholder, and widow woman, and him that is moſt vnlearned: yea the Apoſtles and Prophets, as ſchoolemaſters to all the world, made their writings plaine and euident to all men, ſo that euery man of himſelfe one-ly, by reading them, might learne the things ſpoken therein.*

Iuſtine

n Illa omnia ſcripta eſſe, quę ſunt omnibus neceſſaria. De verbo Dei. l. 4. c. 11.

o Scripturis nihil notius. Ibid. l. 1. c. 2.

p Rock. pa. 193. Et Contaren. de poteſt. Pont. pa. 227. Lucę meridiana illuſtrius oſtenſum puto ex diuinæ ſapientiæ vocibus.

q Greg. Val. to. 3. diſp. 1. q. 1. punct. 1.

r ὡς ἀπροφάσιστος, φῶς ἐστι κοινὸν, ἐπιλάμπει πᾶσιν. Protrept. pa. 25.

s Enarrat. in Pſal. 8.

t Lib. 2. ep. 5.

u Homil. 1. in Mat.

x Hom. 3. de Laz.

Μαθεῖτε τὰς ἰδιωτικὰς. ἵνα πᾶσιν ἀδύνατα ᾖ. ὁ ναυπηγὸς ἀκούσας τοῦτο, ἢ ὁ οἰκοδόμος, ἢ ὁ ἀγρὸν ἐργαζόμενος, ἢ ὁ ἀγνώμων μάλιστα.

Iustine Martyr [a] saith, *Heare the words of the Scriptures, which be so easie that it needs no exposition, but onely to be rehearsed.* This was the perpetuall and constant iudgement of the auncient Church, far from the Iesuites paradoxe, that the Scriptures be so obscure and beyond the peoples capacitie, that they can reape no instruction by them: for the Fathers with one consent teach the contrary; and yet you see the confidence of these new Romane diuines: *It is euident in it selfe* ([b] saith one of them) *to any man not quite forsaken of God, that the auncient Fathers make most plainly for vs*, &c. *The field is wonne* ([c] saith another) *if once we come to the Fathers: they are ours as fully as Pope Gregorie the thirteenth.* Their prisoners they may be, but not their patrons, either to erect them Seminaries, as [d] did Gregorie the thirteenth, or to maintaine the doctrine which in those seminaries they learne and teach.

a Dialog. cum Tryphon. pag. 213. græc. commel.

b Bristo. Mor. 48.

c Campian. [illegible] apud Pos[illegible] biblioth. [illegible] l. 7. c. 21.

d Surius comment. rerum in orb. gest. anno 1572.

Digression. 9. *Declaring that the Papists haue reason to hold the Scriptures be obscure and hard, because the articles of their religion be hardly or not at all to be found therein.*

7 And withall the Reader may here very opportunely be put in mind, that these men haue good reason to beare the world in hand the Scriptures be very obscure, because indeed the Popish religion is obscurely or not at all found therein: that not the vnlearned onely, but the skilfullest clearkes of their church haue much ado to find some points thereof, and some they confesse cannot be found there at all. And haue not these men good cause then to challenge it lustily of insufficiencie and obscuritie? I haue touched alreadie the confession of Andradius, that *many points of* their *faith would reele and flagger, if traditions stayed them not*. And that you may know the meaning of this confession to be not onely that they haue no expresse Scripture for them, but also no collection from the Scripture, Eckius [e] writeth, *The Lutherans are dolts, which will haue nothing beleeued but that which is expresse Scripture, or can be proued out of the Scripture.* And Cotterus the Iesuite [f] hauing deuided Gods

e Enchirid. c. 4.

f Enchird. c. 2.

word into three parts: *that which himſelfe writ, as the tables of the law; that which he commaunded others to write, as the old and new Teſtament; and that which he neither writ himſelfe, nor rehearſed to others, but left it to them to do themſelues, as traditions, the decrees of Popes and Councels,* &c. concludeth that *many things of faith are wanting in the two former, neither would Chriſt haue his Church depend vpon them; this latter, ſaith he, is the beſt Scripture, the iudge of controuerſies, the expoſitor of the Bible, and that whereupon we muſt wholly depend:* iuſt as Staphylus ſaid before of the Colliars faith.

g § 2. nu. 6.
h Tho. 3. q 25. art. 4. Canis. catech. titul. de præcep. eccleſ. nu. 5.
i Caniſ. ibid.
k Mart. Pereſ. de tradit. Lindan. panopl. lib. 4. ca. 100. Petr. à Soto conta Brent. l. 12. c. 68. *and others.*
l De Euchar. l. 3. c. 23.
m Scot. 4. d. 11. qu. 3.
n Ibid. d. 10. q. 1.
o Lect. in Cant. 41. vide Fr. Suarez in 3. Thom. to. 3. diſp. 50. ſect. 1.
p 4. d. 11. q 3. lit. F.
q Queſt. in 4. qu. 6. art. 2 lit. F. pag. 265.
r Can loc. l. 12. c. 12. pag. 412. Suarez. tom. 3. diſp 74. ſect. 2.
ſ Ex Catholicis quidam negarunt Chriſtum ſeipſum, in extrema cœna, ſub ſpecie panis & vini, obtuliſſe incruentè. Azorius inſtit. moral. lib. 10. ca. 8.

8 Thus they ſticke not to name diuers maine articles: as for example, [h] the worſhip of images, [i] faſting dayes, Lent, prayer and oblations for the dead, the whole Seruice of the Maſſe, [k] Purgatory, Peters being at Rome, the Popes ſupremacie, Reall preſence, the ſacrifice of the Maſſe, Conſecration of water and oyle in baptiſme, the Communion in one kind, Adoration and reſeruation of the ſacrament, priuate Maſſe, Shrift, Pardons, ſingle life of Votaries, Inuocation of ſaints, the merit of workes, and finally their fiue baſe ſacraments, Confirmation, Vnction, Mariage, Orders and Penance: whereunto many more may be added, whereof they grant there is no mention in the ſcripture.

9 And ſome points which they pretend ſcripture for, yet they confeſſe be hardly wroong thereout: as for example Tranſubſtantiation, whereof [l] Bellarmine writeth, that *it may iuſtly be doubted whether the text be cleare enough to inforce it, ſeeing men ſharpe and learned, ſuch as Scotus was, haue thought the contrary,* as indeed [m] he did: and [n] addeth further, that it is but a new doctrine: as [o] Biel alſo holdeth. Yea [p] Scotus and [q] Cameracenſis thinke *that opinion which holdeth the ſubſtance of bread and wine remaineth, the more probable and reaſonable opinion, yea and in all apparence more agreeable to the words of inſtitution.* And concerning a greater point then this, they haue no ſuch euidence of Scripture as they would pretend: for [r] Cornelius a great Biſhop and zealous Papiſt in the Councell of Trent, and [ſ] with him others, defended that *Chriſt at his laſt ſupper offered no ſacrifice.* A dangerous aſſertion, conſidering the

the action of Chriſt at that time, is all the foundation we haue for any thing to be done in the ſacrament. By all which we ſee the Scripture is obſcure indeed, and beyond the reach of vnlearned men, for the teaching of Popery, when the learnedſt that are find ſo little of it in them, either expreſly, or by diſcourſe to be gathered.

§. 8. But what ſpeake I of vnlearned men, * ſince alſo learned men cannot by onely reading be infallibly ſure that they rightly vnderſtand them? For while they vnderſtand one way, they ought perhaps to vnderſtand another way; that which they vnderſtand plainly and literally, ought perhaps to be vnderſtood figuratiuely and myſtically: and contrarily, that which they vnderſtand figuratiuely, ought perhaps to be vnderſtood properly. And ſince it is certen that of the reading of the ſame words of the Scripture, diuers vnderſtand and expound diuerſly, that all cannot expound right; ſince ones expoſition is contrarie to another: how ſhall one be infallibly ſure that he onely expoundeth right, hauing nothing to aſſure him but the ſeeming of his owne ſenſe, or reaſon, which is as vncertaine and fallible as the iudgement and perſwaſion of other men; who ſeeme to themſelues to haue attained as well as he, to the right interpretation or ſence? Moreouer there be many things required to the perfect vnderſtanding of the Scripture which are found but in verie few; and thoſe alſo wherein thoſe gifts are, be not alwayes infallibly ſure that they haue thoſe gifts, and that they are ſo infallibly guided, but they and others may prudently doubt leſt ſometimes in their priuate expoſitions, as men, they erre, and conſequently their expoſitions cannot be that rule of faith which we ſeeke; which muſt be on the one ſide, determinately and plainly vnderſtood and knowne, and on the other, infallible, certaine, and ſuch as cannot erre.

* Nihil perinde Scripturam mihi videtur aperire atque ipſa Scriptura. Iraq; diligens, attenta, frequenſq; lectio tum meditatio, & collatio Scripturarum, omnium ſumma regula ad intelligendum mihi ſemper eſt viſa. Nam ex alijs Scripturis aliæ opti mè intelliguntur. Obſcuram aperta, dubiam certa interpretatur. Ioſ. Acoſta. de Chriſto reuelat. apud Poſſeu. bibl. ſelect. l. 2. c. 13.

The Anſwer.

1 Now he proceedeth to ſhew how difficult the Scripture is to learned men alſo, that ſo euery way he might diſable it for being the rule of faith. His reaſon is, becauſe *by onely reading they cannot be ſure they rightly vnderſtand it.* Whereto I anſwer three things. Firſt, that we deny not the Scripture to be obſcure and difficult, or how the Ieſuite will, in two caſes. Firſt to all ſuch, learned or vnlearned, as are not diſpoſed and pre-

pared by the holy Ghoſt to vnderſtand them: but this kind of obſcurity may ſtand with the nature of the rule, as [a] I haue ſhewed; neither can the Ieſuite offer vs any ſo abſolutely knowne, no not his Church, but to theſe kind of men it ſhall be obſcure. Secondly, when the meanes which God hath appointed for the bringing vs to vnderſtanding, are not vſed. In this caſe the Scripture is obſcure I grant, but the fault is in our ſelues that neglect the meanes.

a § 4 nu. 2.

2 Secondly, though by onely reading we cannot be ſure we vnderſtand it, yet this obſcurity is not proued hereby: becauſe there are other meanes beſides onely reading, which concurring, the obſcuritie is done away, and all made plaine and eaſie, and we haue infallible aſſurance of the true vnderſtanding. Theſe meanes are the miniſtery of the Church, and all kind of diligence, which the holy Ghoſt vſeth for the opening of our vnderſtanding. And therefore that is not obſcure which by ordinary meanes may be apprehended, but that is ſo which either hath no meanes at all to open it, or onely hath ſuch as are not ordinarie. And two ſubalternall things be not contrary but ſubordinate, the facility of the text, and the means whereby that facility is induced.

3 Thirdly, if by onely reading the Ieſuite meane onely the Scriptures themſelues, that a learned man cannot, vſing the meanes, find the true vnderſtanding out of the Scriptures onlythen he ſaith not true; for [b] the Prieſts read in the booke of the Law diſtinctly, & gaue the ſence, and cauſed the people to vnderſtand out of the Scripture it ſelf. And if there be ſufficient written to bring vs to eternall life, as [c] there is, then the true ſence of the text is contained in it, becauſe that is abſolutely neceſſary to eternall life. And [d] Chryſoſtome ſaith, that contrary to the Ieſuite, *Euery man of himſelfe, onely by reading, may vnderſtand: ye need nothing elſe but to reade.* A truth ſo manifeſt that the Ieſuits themſelues are conſtrayned to yeeld it. For [e] Gregory of Valence writeth, that *ſuch verities concerning our faith, as are abſolutely and neceſſarily to be known & beleeued of all men, are* [f] *plainely taught in the Scriptures themſelues.* And [g] the Canon law ſaith, *When the law of God is read, it muſt not be read*

b Neh. 8. 8. וישמו שכל וביבן במקרא.

c See. §. nu.

d Prolog. in Epiſt. ad Rom. & hom. 3. de Laz. ἐν τῇ ἁγίᾳ γραφῇ μόνον ἀναγνῶναι χρὴ καὶ οὐδὲν ἑτέρου δεῖται.

e Anal. fid. pag. 100.

f Perſpicuè ferè.

g Diſt. 37. Relatum. §

read or taught according to the power and knowledge of our owne wit. For many words there be in the Scripture, which may be drawn to that ſenſe, which euery one for the nonce will frame to himſelfe. But it ſhould not be ſo. For [h] *you muſt not from without them ſeeke a forren and ſtrange ſence, that ſo you may, as you can, confirme it with the authoritie of the text; but we muſt out of the Scriptures themſelues receiue the meaning of the truth. For the diuine Scriptures containe* [i] *the whole and firme rule of faith.*

h Non enim ſenſum extrinſecus alienum & extraneum, ſed ex ipſis Scripturis ſenſum capere veritatis oportet.

i Integram & firmam regulã veritatis.

4 Againſt this that I haue anſwered, the Ieſuite hath couched together diuers obiections. And firſt, that *learned men many times miſtake the ſence of places, expounding that one way which is meant another, as for example, that figuratiuely which is meant literally*: whereto I anſwer three things. Firſt, this proueth not the pretended difficulty of the Scripture, but only the weakneſſe and ignorance, or poſſible the frowardneſſe and preiudice of ſome men. And ſo a wrong cauſe is aſſigned; for the Scripture is not the cauſe of theſe mens erronious expoſitions, as I will ſhew in the tenth Digreſſion.

5 Next this argument conuinceth not all the Scripture of obſcuritie, but only ſome of it: which we grant. But then what gaineth the Ieſuite? For he muſt proue that all the Scripture, and ſpecially that which containeth the principles of our faith, which we call the rule, to be obſcure and intricate: which he can neuer do. For [k] *thoſe things which concerne our faith and conuerſation, yea all things neceſſary, are plainely and manifeſtly ſet downe:* the which cannot be made vncertaine by the obſcuritie of other places. Therefore the diuerſitie of mens iudgements ſheweth the learnedſt men that are [l] to know but in part, and the Scripture in ſome part to be obſcure; but not that all is obſcure, or that which is ſo, is too obſcure to be the rule. See Digreſſion 10.

k Aug. de doct. Chriſt. li. 2. c. 9. Chryſ. hom. 3. in 2. Theſſ.

l 1. Cor. 13. 12.

6 Thirdly, though the proper interpretation be ſometime miſtaken, yet the truth is not alway thereby obſcured. For heare what [m] Auſtin ſaith: *He erres not pernicioufly, neither doth he altogether ſay vntruly, who ſometime expoundeth otherwiſe then the text meaneth, if ſo his expoſition further charity, the end of the commandement. He is indeed deceiued, but yet ſo, as*

m De doct. l. 3. cap. 36.

when a man, in losing his way, through a by-field cometh whither the way leadeth. His meaning is, that in many cases wrong expositions hinder not the determinate and plaine iudgement of the text.

7 But seeing *experience sheweth that diuers expound diuersly, yea one contrary to another, how may one be infallibly sure that he only expoũdeth right, hauing nothing to assure him but the seeming of his owne reason: which reason others thinke they haue as well as he.* Wherto I answer three things. First, this infallible certaintie befalleth not all men. For God in his iudgment leaueth many to be seduced by their own seeming sense and reason, and deceiued in their owne opinions, as [n] the Scripture teacheth manifestly: neither is there any externall meanes left by God in the world, effectuall to conuince those whom he hath giuen ouer, and which want his spirit, as already [o] I haue shewed. For though *the Spirit speake euidently in the text, and plentifully, to meet with all doubts and cases,* as [p] Antoninus speaketh, yet the wicked haue no eares to heare it: their owne preiudice hindereth them. For what can be playner then this, that Iesus is the Messias, the sacrifice of Aaron is ceased, the blood of Christ doth away our sins? yet the Iew beleeueth it not, and the reason is giuen by Saint Paul, [q] because *the vaile of Moses is laid ouer his heart:* therefore Austin prayeth, [r] *Thee ô my God I beseech pardon my sinne, and which causedst thy seruant Moses to speake the truth, cause me also to vnderstand it.* If this be a defect in our rule, they which make the determination of the Roman Church the rule, incurre the same inconuenience. For [s] Doctor Stapleton acknowledgeth, *The inward perswasion of the spirit is so necessary, that without it no man can beleeue any thing, though the Church giue testimony a thousand times.* And [t] again he complaineth: *This is the beginning of our calamitie, that an heretick heareth not the Churches voyce.* The same say we, this is the spring of an heretickes confusion, that he heareth not the voyce and definitiue sentence of the Scripture.

8 Secondly, to the point of his demand, the truth contained in the Scripture is a light, and is discerned by the sonnes of light: [u] the inward witnesse to assure them, is the annointing of

n Psal 119. 18. Ioh. 7. 17. & 8. 43. 47. & 14 16. 17. 1. Cor. 2. 14. 2 Th 2, 11. 2. Pet. 3. 16.
o §. 4. nu. 2.
p Patt. 3. Tit. 18. c. 3. §. 3.
q 2. Cor. 3. 14.
r Conf. l. 11. c. 3.
s Princip. Doctrin. fid. lib. 8. c. 1. & 2. Triplic. inchoat. in admonit. ad Guil. Whytak.
t Relect. controu. 4.
u 1. Ioh. 2. 20. Ioh. 8. 31. 32.

of the holy Ghost, [x] the outward witnesse is the Scripture it selfe, which by it own light perswadeth vs, & in all cases, doubts questions, and controuersies clearly testifieth with vs, or against vs. Which light is ordinarily attained to by vsing the meanes, some priuate, as reading, prayer, conference of places, consent of the godly, helps of learning and reason sanctified: some publick, as the ministery of the Church; which ministery, as all other meanes, is founded on the authoritie of the Scripture it selfe. And this is something to assure vs more then the seeming of our owne sense and reason.

x Luc. 1. 4. Act. 17. 11. 2. Pet. 1. 19.

9 Thirdly, the Churches word and authoritie, neither doth, nor can assure vs: that is to say, we are not infallibly certaine, this or that is the right meaning of the text, because the Church hath decreed it so to be; but by the Churches ministery ordinarily we are instructed: as I shew more at large in the 11. Digression, and haue touched already in the sixth.

10 But *many things are required for the perfect vnderstanding of the Scripture, which are but in few: & they which haue thē be not sure either that they haue them, or that they erre not in vsing them. Therefore the Scripture is too obscure to be the rule:* whereto I answer three things, according to the three parts of his argument. First, I grant certaine things are required as necessary conditions to the vnderstanding of the Scriptures, but those things are alway present in the Church, and the children of God partake them. The spirit of God is necessary, [y] which breatheth where it listeth: and the ordinary meanes of learning and diligence be necessary; but proueth not the obscurity pretended. For the Mathematicks be the rule of measures, proportions, and numbers, and yet many things are required to vnderstand them. And the Iesuite thinketh his Church is the rule, yet [z] Stapleton writeth, that *sometime it is not seene so easily, but onely by such as are very circumspect and skilfull.*

y Ioh. 3. 8.

z Relect. contro. 1. qu. 3. pa. 30.

11 Secondly, though more gifts of learning and art be needfull to such as teach others, yet that is rather to search out and vtter the sence, which the Scripture it selfe yeeldeth, then to bring any to it which was not there afore. And is not the touchstone it whereby we trie gold, though some labour be

needfull to find it out? And yet they want no giſts for the vnderſtanding of the text, that haue and vſe the text it ſelfe, in that all expoſition is to be fetched out of it; which inuincibly proueth it to be the rule: and I haue often ſhewed that whatſoeuer the rule be, yet of neceſſitie there muſt be certaine conditions obſerued for the vſing it, and this neceſſitie argueth it not of obſcuritie.

12 Laſtly I ſay, they which haue the meanes to vnderſtand the Scripture, know infallibly, both that they haue them, and that they vſe them right: in the ſame manner that [a] the Philoſopher proueth, that *with the ſame ſenſe we ſee, and are aſſured we ſee.* For ſuppoſing I haue the meanes that bringeth vnderſtanding, it were a moſt abſurd thing to imagine thoſe very meanes could not aſſure my conſcience of the function or vſe of them.

a Ariſt. de anima. l. 3. c. 2.

Digreſſion. 10. *Aſſigning the true cauſe of mens errors in expounding the Scriptures.*

13 The Scripture in it ſelfe is a light, as it is euery where called; but men do not alway rightly vnderſtand it, by reaſon of ſome defect in themſelues, that hindereth them from comprehending ſo great maieſtie. For who is able to behold the Sunne in his brightneſſe, but his eyes will dazle? yet that is the chiefe light whereby we ſee it ſelfe and all things elſe. The meanes wherby we attain to the vnderſtanding, is inwardly, the ſpirit of God opening our iudgment; outwardly, the Scripture it ſelfe, which in plainer places openeth the obſcurer, & giueth light to that which is more difficult. The want of which meanes is the true cauſe that men run into error, not vnderſtanding the Scriptures.

14 Our Sauiour ſaith, [b] we cannot *know the truth, till we continue in his words*: and the Apoſtle, [c] for our *growing vp* in the word of God, requireth that firſt we *lay by all affection*; and then *as new borne babes deſire the ſincere milke* thereof, that *we may liue and grow thereby. He is the beſt reader*, ſaith [d] Hilary, *who rather expecteth the vnderſtanding of things from the things themſ-*

b Ioh. 8. 31. c 1. Pet. 2. 1.

d De Trinit. lib. 2.

themselues, then from himselfe imposeth it vpon them: who taketh the exposition from thence, rather then bringeth it thither; & inforceth not the sence vpon the words, which before his reading he presumed. Epiphanius [e] saith, *All things in the Scripture be manifest to such as repaire to them with a religious minde.* Oecumenius [f] saith, *If many beleeue not, this is not our fault, neither is it the obscuritie of the Gospell, but the cause is their owne blindnesse and condemnation. The cause of this dissention,* saith [g] Nilus, *is not the sublimitie of the matter, as if it exceeded the capacitie of mans minde, and much lesse is the speech of the Scripture the cause, as if it were so concise that it spake nothing plainly of the points in question: for it is all one to accuse God, and to chalenge the Scriptures.* Saint Austin in a [h] certaine epistle, sheweth what is plaine, and what obscure, and the reason why; that the Iesuite may see there is no place left for his shifts: thus he writeth. *The manner of speaking whereby the Scripture is knit together, (wherto all may approch, though few can enter) [i] like a familiar friend speaketh those plain things which it containeth, without glozing, to the heart of learned & vnlearned. And as for those which it hideth in mysteries, it lifteth them not vp with stately speech, that a dull and vnlearned minde should not presume to come neare, as a poore man to a rich; but with lowly speech it inuiteth all men, that it may not onely feed them with manifest, but also excercise them with obscure truth, hauing the same in manifest that it hath in obscure places. But lest manifest things should be loathed, the same againe are obscurely spoken that they may be desired, and being desired, may after a certaine manner be renewed, and being renewed, they may be delightfully intimated to vs. Herby both froward wits are wholesomely corrected, and weake wits cherished, and great wits delighted.*

15 So that to expound figuratiuely that which should be meant literally or contrary, argueth no such obscuritie in the text, but ignorance or leuity, or partialitie in the man: as when [k] the Popish Doctors teach, all texts in preaching, may be turned to Allegories: wherof [l] we haue a pleasant example in the Councell of Trent it selfe: where Tyraboſco, the Patriarche of Venice, preaching on the miracle of the loaues & fishes, would proue the seuen Sacraments thereby. *The creation of the world,*

e Hær. 69. πᾶς ἐκλαμβάνοις δι' εὐσεβοῦς λογισμοῦ ἀφορμὴν ἔχων.

f Vpon 2 Cor. 4 ὡς ἡμῶν ἐγκλημα ἀπιστοῦσι τὸ δυσχώλυτον ἀλλ' οὐκ ἐκείνων ἀπωλείας ἡ τυφλότης.

g De causis dissent. Eccles. p. 2. ὑπὸ τῶν δήπου μεγάλων ἡ κατάπτωσις τῶν ἀνθρώπων· οὐδὲ γὰρ ἀσαφὴς ὁ λόγος τῆς γραφῆς, ἀλλὰ καὶ πολλῷ μᾶλλον ἐκ τῆς λίαν λόγου συντεταμένης, ἀσαφὴς μισοῦσι διαρρήδην τὰ ἀκριβῆ τῆς ἀληθείας.

h Epist. 3. ad Volus.

i Ea quæ aperta continet, quasi amicus familiaris, sine fuco ad cor loquitur indoctorum atque doctorum. Ea vero quæ in mysterijs occultat, nec ipsa eloquio superbo eruditis, quo non audeat accedere mês tardiuscula & inerudita, quasi pauper addiuitem; sed inuitat omnes humili sermone, quos nõ solũ manifesta pascat, sed etiã secreta exerceat veritate; hoc in promptis quod in reconditis habens.

k Anton. 3. par. tit. 18. c. 5. §. 3.

l Inno. Gentillet. Exam. Concil. Trident. lib. 4. nu. 26 sess. 22.

saith he, was ended the seuenth day, and Christ satisfied the people with fiue loaues and two fishes, which make seuen. But how shall the Councell haue bread, that the people may eate and be filled? euen by appointing seuen sacraments: for that which Philip said, two hundred pennyworth of bread will not suffice, hath this meaning, that all the mysteries of the old and new testament are not enough to enlighten the people, so blind and ignorant are their minds. But that which Andrew said, There is a boy here which hath fiue loaues & two fishes, must be vnderstood of the rank of Saint Peters successors: & that which is added, make the people sit down signifieth that saluation must be offered them by teaching them the seuen sacraments.

16 And whereas the Iesuite vrgeth so diligently, that somethings are hard to be vnderstood, yet this proueth not that the truth therefore cannot be tryed by onely Scripture, because one place thereof expoundeth another: which if the Iesuite will deny, he must be disputed with, as he that holdeth the fire hath no heate in it: for against such an absurd assertion we vse no reasons, but onely bid the man that holdeth it, put his finger into the fire, and he shall presently see whether his opinion be true or no. So let triall be made, and the Iesuite shall soone see whether the Scripture be so obscure that one place thereof cannot interpret another.

m De Doctrin. Christian. lib. 2. c. 6. m Austin saith, *There is almost nothing amõg these obscurities, but in other places one may find it most plainly deliuered.* n Chrysostom saith, *The Scripture euery where, when it speaketh any thing obscurely, interpreteth it selfe againe in another place.* o Hierome saith, *It is the manner of the Scripture after things obscure to set down things manifest, & that which they haue first spoken in parables, to deliuer afterwards in plaine terms.* p Basil saith, *The things which are doubtfull, and in some places of Scripture seeme to be spoken obscurely, are made plaine by those things which are euident in other places.* And finally q Steuchius a Popish Bishop confesseth: *God was neuer so inhumane, as to suffer the world in all ages to be tormented with the ignorance of this matter, the sence of the Scripture seeing he hath not suffered one place to be in al the Scripture, but if we consider it well, we may interpret it. For as Theodoret saith, the Scripture vseth when it teacheth vs any such high*

n Hom. 9. in. 2. Cor.

o Comment. in Esa. c. 19.

p Regul. contract. qu. 267.

q In Gen. c. 2. 3.

matter

matter, to expound it ſelfe, and not ſuffer vs to run into error.

Digreſſion. 11. *Proving that the Scripture it ſelfe hath that outward authoritie whereupon our faith is built, and not the Church.*

17 The Canon law [r] ſaith expreſly, *The diuine Scriptures containe the whole and firme rule of the truth*, and out of themſelues the meaning thereof muſt be taken. So that wel may the Church by her miniſtery commend the rule to vs, and inſtruct vs how to ſecure our conſciences out of the Scripture, but by it authoritie it cannot aſſure vs. Our faith muſt reſolue it ſelfe into the authoritie of the Scripture. For the authoritie of the Church, in reſpect of vs, dependeth on the authoritie of the Scriptures, and is examined thereby. The Church by her authoritie cannot perſwade all men which heare it, but the ſpirit of God in the Scriptures alwayes doth. The Scriptures alwaies had their authoritie euen before the Churches came to them: the words of the Scripture are [f] *an immortall ſeed:* [t] *the demonſtration of the ſpirit and power:* [u] that which is *liuely and powerfull:* [x] making *our hearts to burne within vs:* [y] it giueth *greater teſtimony to Chriſt then Iohn Baptiſt* could: [z] *a voice from heauen is not ſo ſure as it:* [a] *it is the ſpirit that beareth witneſſe to the truth thereof:* [b] *and if we receiue the witneſſe of men, the witneſſe of God is greater.* Finally our Sauiour [c] ſaith, *They which beleeue not Moſes writings, will not beleeue him:* and is the Churches authoritie greater then Chriſts? [d] The Scriptures teſtifie of Chriſt, [e] being *written that we might beleeue in him:* [f] and *he that beleeueth in him hath a witneſſe in himſelfe:* [g] *The earneſt of the ſpirit is in his owne heart, wherwith God hath ſealed him:* [h] *We are all built vpō the foundation of the Apoſtles and Prophets, Chriſt himſelfe being the head corner ſtone, in whom all the building is coupled together by the ſpirit.* [i] In all humane arts there be certaine principles which are knowne of themſelues, and beleeued for themſelues, without any further demonſtration. The Scripture containeth the principles of our faith, and ſhall not

r Diſt. 37. c Relatum.

f Luc. 8. 11.
t 1. Pet. 1. 23.
t 1. Cor. 2. 4.
u Heb. 4. 12.
x Luc. 24. 32.
y Ioh. 5. 36. 39.
z 2. Pet. 1. 18, 19
a 1. Ioh. 5. 6.
b 1. Ioh. 5. 9.
c Ioh. 5. 47.
d Ioh. 5. 39.
e Ioh. 20. 31.
f 1. Ioh. 5. 10.
g 2. Cor. 1. 22.
h Epheſ. 2. 20.
i Ἀνάγκη γὰρ ἰσχύειν μαθήσεως ἀποδεικτικῆς τὰς ἀρχὰς τὰς ἐξ ἀνάγκης μανθανομένους. Baſil. in pſa. 115.

we

we beleeue them? or cannot we know them infallibly of themſelues, without we let in the authoritie of the Church?

18 Where then is the Ieſuites *credamus Deo, in the captiuating of our iudgement in obſequium Chriſti?* Yea the very [k] ſchoolemen ſay, that faith is either *Acquiſita & ſuaſa*, gotten by diſcourſe of reaſon and teſtimonie of the Church; or *Infuſa & inſpirata*, immediatly put into our hearts by the holy Ghoſt, inforcing the mind without further teſtimonie to yeeld obedience. Now [l] the faith we haue of the points in Scripture is of the latter kind, and ſo conſequently not relying on the teſtimonie of the Church, *whoſe authority is but a created thing, diſtinct from the firſt veritie,* [m] ſaith D. Stapleton. Alexander Hales [n] ſaith, *Faith perſwaded ariſeth from the probabilitie of reaſon, and faith inſpired beleeueth the firſt truth for it ſelfe, and this faith is aboue all knowledge;* [*] *and the acceptation of the holy doctrine diſpoſeth vs to it.* So that our conſcience ſtayeth it ſelfe [o] onely vpon this diuine authoritie, being of greater efficacie to perſwade and hold vs, then either the Church [p] or an Angell from heauen.

19 *Let God himſelfe* ([q] ſaith Ambroſe) *teach me the myſtery of heauen, which made it, not man who knoweth not himſelfe: whom may I beleue in the things of God better then God himſelfe?* So alſo ſaith Saluianus, [r] *All that men ſay, needs reaſons and witneſſes, but Gods word is witneſſe to it ſelfe, becauſe it followeth neceſſarily, that whatſoeuer the incorrupt truth ſpeaketh, muſt needs be an incorrupt witnes of it ſelf.* Finally, let theſe words of [s] Auſtin be wel conſidered: *Moſes that writ theſe things, O God, is gone to thee, if he were now before me, I would deſire him to open them to me, and I would heare him: if he ſpake Hebrew, I could not vnderſtand him: if he ſpake Latin, I could know what he ſaid; but how ſhould I know whether he ſpake the truth? And if I did know it, could I know it from him? For within me in the inner parlour of my thought there is neither Hebrew, nor Latin, nor Barbarian truth that could ſay, Moſes ſaith true, that I ſhould preſently, being certaine and confident, ſay to him thy ſeruant, thou ſayeſt the truth. Therefore ſeeing I cannot aske him, I aske thee the truth, by whoſe fulneſſe he ſpake the truth: thee O my God I beſeech pardon my ſin; and which gaueſt*

k Magiſt. 3. diſt 23. Scot. 3. diſt. 23. q vnica. Ockam 3. q. 8. art. 3. Gabr. 3. d. 23. q 2. lit. g. h. l Deur. 19 4. Mat. 16 17.

m Princip. fid. doctrin. lib. 8. cap. 20.

n Part. 1. q. 1. memb. 1. fides ſuaſa, inſpirata.

* Et ad hanc diſponit acceptio doctrinæ ſacræ.

o Sed vt verè & plenè credar, neceſſe habet ſoli veritati primę, puræ & nudæ, penitus inhærere, nullâ certitudinem extrinſecam requirendo. Altiſiod. Sum. li. 2. pag 71. quem vide latiùs. l. 1. præf.

p Gal. 1. 8.

q Lib. 5. ep. 31.

r De prouid. l. 3.

s Confeſſ. l. 11. c. 3. Eccleſiam eſſe regulam infallibilé proponendi & explicandi veritates fidei, non poteſt reduci ad authoritaté ipſius Eccleſiæ. Hoc enim eſſet idem per idem confirmare: ſed neceſſe eſt reducere hunc aſſenſum ad teſtimonium Spiritus ſancti inclinantis per lumen fidei ad hoc credibile, Eccleſia non poteſt errare.

ganeſt him power to ſpeake theſe things, giue me alſo power to vnderſtand them. Auſtine would neuer haue enquired thus, how he ſhould know whether Moſes ſpake the truth, if he had thought the teſtimonie of the Church could ſecure vs: he could not beleeue the Scripture vpon Moſes word, then much leſſe could he beleeue it on the Churches. Yea his words do wholy exclude the authoritie of Moſes both totall and partiall.

20 The Papiſts therefore are the patrons of Atheiſme, [t] who teach, that *if we take away the authoritie of the preſent Church, and of the Councell of Trent, then the whole Chriſtian faith may be called in queſtion: for the truth of all ancient Councels, and of all points of faith, depend vpon the authoritie of the preſent Church of Rome.* How much better ſaid Auſtin, *Our faith ſhall reele and totter if the authority of the Scriptures ſtand not faſt.* [u] Let theſe aſſertions of Papiſtry be well noted.

[t] Bellarm. de effect. Sacram. l. 2. c. 25.

[u] De doctrin. Chriſtian. l. 1. c. 37.

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§. 9. Thirdly they erre in the third condition. For the Scriptures are not ſo vniuerſall as the rule of faith had need to be. For this rule ought to be ſo vniuerſall, that it may abſolutely reſolue and determine all points, queſtions, and doubts of faith, which either haue bene, or may hereafter fall in controuerſie. But the Scriptures alone are not thus vniuerſall. * For there be diuerſe queſtions of faith, and thoſe alſo touching verie ſubſtantiall points, which are not expreſly ſet downe, and determined in the Scripture. As namely, that thoſe books which are generally holden for Scripture, are euery one the true word of God. For this in particular of euery booke holden for Scripture we ſhall not find expreſly written in anie part of the Scripture. This part therefore, whereupon dependeth the certaintie of euery other point proued out of Scripture, cannot be made infallibly ſure vnto our vnderſtanding or beliefe, vnleſſe we put ſome other infallible rule, whereupon we may ground an infallible beliefe: which infallible rule if we admit to aſſure vs that there is at all anie Scripture, and that thoſe bookes, and no other, are canonicall Scripture; why ſhould we not aſwel admit it to aſſure vs infallibly which is the true ſence and meaning, in all points, of the ſame Scripture?

* Non inficiamur præcipua illa fidei dogmata, ad ſalutem omnibus neceſſaria, perſpicuè ſatis comprehendi in Scriptura. Coſter. ench. c. 1.

The Anſwer.

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1 The Ieſuits firſt exception againſt the Scripture was, that it was too difficult: now followeth his next, that it containeth not

not all things needfull to be knowne. Thus his argument may be concluded:

The rule muſt be vniuerſall, containing all points of faith.
But ſuch is not the Scripture: for many ſubſtantiall points are not expreſly ſet downe therein.
Therefore it is not the rule.

Whereto I anſwer, denying the aſſumption: for euery point of faith, and whatſoeuer elſe is needfull either to be knowne or done, is contained in the ſcripture, ſo far forth that there is no point, queſtion or doubt concerning faith, but by the ſcriptures alone it may abſolutely be determined. For [a] *it is profitable to teach, to reproue, to correct, and to inſtruct in all righteouſneſſe, that the child of God may be abſolute, being made perfect to all good workes.*

a 2. Tim. 3. 15.

2 But the Ieſuite ſaith, *there be diuers things not expreſly ſet downe or determined:* reſeruing this word *expreſly*, for a ſtarting hole to creepe out at, becauſe they be not written word for word in ſo many ſyllables. But I anſwer him three things: firſt that the Popiſh diuinitie is, that many points are contained in the Scripture, neither thus expreſly, nor yet at all to be concluded thence by collection: for elſe why make they that oppoſition betweene the ſcripture and tradition? Secondly, if this be his mind, then he hath put more into the aſſumption then was in the propoſition: for the rule is not bound to containe all things thus expreſly. Thirdly, that is expreſly in the ſcripture which is there ſet downe, either plainly in ſo many words, as [b] Auſtine ſaith, *All things are that concerne our faith and manners: or by analogie when it is neceſſarily* implied in the text. For [c] *euery ſuch concluſion is a theologicall diſcourſe*, and hath his warrant from the text: and ſo ſtill the ſcripture containeth all things needfull.

b De doctrin. Chriſtian. l. 2. c. 9.

c Alliaco 1. ſen. qu. 1. art. 3.

3 Againſt this the Ieſuit hath one argument, that it is no where written, that theſe bookes of ſcripture that we haue, are the true word of God. Wherto I anſwer: firſt though this were granted, yet would it not follow that all points of faith are not contained in the ſcripture; becauſe in euery profeſſion, the principles are indemonſtrable, aſſented to without diſcourſe: and

and the ſcriptures are the principles of religion, and therefore firſt we muſt grant them to be the very word of God, and then ſay, they are ſuch as containe all points needfull to be knowne. This then which the Ieſuite requireth to be ſhewed out of the text it ſelfe, is firſt to be ſuppoſed, yea beleeued, that it is the true word of God, whereto we are perſwaded by the heauenly light it ſelfe. Secondly, I wonder at the Ieſuites confidence, that dareth ſo boldly ſay, that of euery booke holden for ſcripture, we find it not expreſly written that they are the true word of God: for Saint Paul[d] ſaith expreſly, *All Scripture is giuen by inſpiration of God:* and Saint Peter[e] ſaith, *No prophecie in the Scripture is of priuate interpretation, but the holy men of God ſpake as they were moued by the holy Ghoſt.* Now to be inſpired of God, and to be the true word of God, is all one. The former is written, we ſee, expreſly of all Scripture, therefore of euery booke, and therefore the latter is alſo written.

d 2.Tim.3.16.
e 2.Pet.1.20. Luc.1.70.

4 If the Ieſuite reply, but where is it written that theſe bookes which we haue, be the ſame of whom it is ſaid, they are inſpired of God? or, how know you the Scripture, that telleth you ſo, is the word of God? I anſwer, this is nothing to the purpoſe: for he deſireth onely to know where it is written, that theſe bookes be the word of God, and I anſwer him by naming the places out of the bookes themſelues.

Digreſſion. 12. *Wherein it is ſhewed, that the Scripture proueth it ſelfe to be the very word of God, and receiueth not authority from the Church.*

5 It is another queſtion, how I know this Scripture, that ſaith ſo of it ſelfe, to be the word of God? for this is knowne firſt and principally by the illumination of Gods ſpirit, as by the inward meanes,[f] and *is giuen to euery man to profit withall, which worketh all things in all men:* and then by the teſtimonie of the ſcriptures themſelues, which is the outward meanes which openeth the eyes of the godly: the teſtimonie of the Apoſtles and Prophets that penned them as Gods ſecretaries, and

f 1.Cor.12.7,11.

and the ministery of the Church inducing vs to assent. These three latter being onely the instruments, euery one in his owne order, whereby God doth enlighten vs.

6 So that the certaintie of the Scripture is not written indeed with letters in any particular place or booke thereof; but g the vertue and power that sheweth it selfe in euery line and leafe of the Bible, proclaimeth it to be the word of the eternall God, and the sheepe of Christ discerne the voice and light thereof, as men discerne light from darknes, sweet from sowre, h and know children by their fauour resembling the parents: the puritie and perfection of the matter, the maiestie of the dispensation, i the maiestie of the speech, the power that it hath ouer the conscience, the certaine prophecies, the strange miracles contained in it, the great antiquitie beyond all bookes, the admirable preseruation of it against time and tyrants, the sweete harmony of euery part with other, the diuels rage against them that follow it, the vengeance that hath pursued all such as haue not obeyed it, the successe of the faith contained in it, the readinesse of so many millions of men to confirme it with their bloud, the testimony of aduersaries and strangers for it, the simplicitie of the writers: all this and much more shining to vs out of the Scripture it selfe, I hope is another maner of assurance then the Church of Romes lying traditions.

7 Therefore the Iesuites collection is idle, if *we must needs admit some other rule beside the Scripture to assure vs that there is any Scripture at all, why should we not admit the same to assure vs which is the true sence?* for we admit both alike, that is to say, as we reiect the Church frō being the rule of exposition, so do we also disclaime the authoritie thereof in canonization. But the Iesuite is of another mind, holding possible that *vnlesse the authoritie of the Church did teach vs that this Scripture is canonical, it should be of small credit with him*, as k Hosius speaketh: or, *All the authoritie which the Scripture hath with vs, dependeth of necessitie on the Churches*, as saith l Pighius: or as m the Councell of Basil saith, *That is called the holy Scripture which the Church declareth to be holy; not onely the decrees and opinions of the Church be authemicke, and such as we must without contradiction*

stand

g See Scot. prolog. in sent. q. 2. Cameracens. t. q. 1. art. 2 part. 2. concil. 1.

h ἐπίγνωσι τῶν τέκνων ὑπὸ τῶν γονέων, ὅσῳ ὁι τὰς τῆς φίλης παῤῥησίας, ἐκ τῆς ὁμοφυΐας αὐτοῖς ὁμοίότητος ἐπιγινώσκουσι. Basil. epist. 1. ad Naz.

i Non mouent, non persuadẽt sacræ literæ, sed cogunt, agitant, vim inferunt. Legis rudia verba & agrestia, sed viua, sed animata, flammea, aculeata, ad imum spiritum penetrantia, hominem totum potestate mirabili transformãtia. Ioan. fr. Pic. Mirand. exam. van. doctr. gent. li. 2. cap. 3. *Which speech of Pius is reported and commended by Possevinus* in Ciceron. c. 11.

k Lib. 3. de authorit. Scripturæ.

l Hier. l. 1. c. 2.

m Epist. Synod. respons. de authoritate Concilij. pag. 700. Crab.

ſtand vnto, but alſo her deeds and cuſtomes muſt be vnto vs inſtead of the Scriptures: for the Scripture and the Churches cuſtome both require the ſame affection and faſhion: or as Wolfangus Hermannus ſaid, and [n] Hoſius defendeth his ſaying as good, *The Scripture is of no more authoritie then Æſops Fables, but that the Church and Popes approue it.* All which if the Ieſuite hold too, then you may ſee what he requireth when he ſaith, we muſt put ſome other rule then the Scriptures to aſſure vs both of the Scripture and of the true ſence.

[a] Inſtar habeãt ſanctarum ſcripturarum.

[n] Vbi ſupra.

8 But in what a miſerable caſe are theſe men, thus preſumptuouſly to tell their followers that, which at another time, when they are out of the heate of their diſputations, they dare not ſtand to, but vtterly renounce? for [o] Caniſius ſaith, *We beleeue, adhere, and giue the greateſt authoritie to the Scripture, for the teſtimonies ſake of the holy Ghoſt ſpeaking in it.* [p] Bellarmine ſaith, *Other meanes may deceiue me, but nothing is more knowne, nothing more certaine then the Scripture, that it were the greateſt madneſſe in the world not to beleeue them: the Chriſtian world and conſent of all nations, with whom they haue bene in credit ſo many ages, can witneſſe they containe not mens inuentions, but heauenly oracles.* [q] Biel ſaith, *The Catholicke verities without any approoſe of the Church, of their owne nature are vnchangeable, and vnchangeably true, and ſo are to be reputed vnchangeably Catholicke.* [r] Gregory of Valence ſaith, *The reuelation of the Scripture is beleeued, not vpon the credit of any other reuelation, but for it ſelfe.* D. Stapleton confeſſeth two things concerning this matter, which bewray the weakneſſe of the Ieſuites aſſertion: [s] firſt, that *all the former writings of the Bible may be aſſured to vs by the latter:* as for example, *the old Teſtament by the authoritie of the new.* [t] Secondly, that *the inward teſtimonie of the ſpirit is ſo effectuall for the beleeuing of any point of faith, that by it alone any matter may be beleeued, though the Church hold her peace, or neuer be heard.* Now if the former may receiue authoritie from the latter, then we may be aſſured of them otherwiſe then by the Church; and thoſe latter alſo are certaine to vs, elſe could they not make the other ſo: and why is the Churches authority ſo abſolutely vrged here by the Ieſuit, when yet in ſo many caſes

[o] Catech. cap. de præcep. eccl. nu. 16.

[p] De verb. Del. lib. 1. cap. 2.

[q] 3. diſt. 25. dub. 1.

[r] Comment. in Tho. tom. 3. pa. ja. Venet.

[s] Defenſ. Eccl. authorit. aduerſ. Whitak. l. 1. c. 9

[t] Triplicat. inchoat. aduerſ. Whitak. in admonit.

it may be ſpared? That is not the ſole thing that muſt aſſure vs, without which we may otherwiſe be ſecured.

Digreſſion. 13. *Shewing againſt the Ieſuits aſſumption, that all ſubſtantiall points of our faith are ſufficiently determined in the Scripture: and the reaſon why the Papiſts call for the Churches authoritie.*

9 Whereas the Ieſuite obiecteth againſt the Scripture, that many ſubſtantiall points of faith are not expreſly contained in the Scriptures: this is true of his Popiſh faith, which is in them neither expreſly nor by analogie, ſaue that they haue an anſwer ready, [t] *That which pleaſeth the Church* of Rome, *is Gods expreſſe word.* But of the true faith of Chriſt, [u] Auſtin ſaith, *Whatſoeuer a man learneth from without the Bible, if it be hurtfull, there it is condemned; if it be profitable, there it is found: all things which may be learned elſewhere, are found there more abundantly.* [x] Baſil ſaith, *It is neceſſary and conſonant to reaſon, that euery man learne that which is needfull out of the holy Scripture, both for the fulneſſe of godlineſſe, and leſt they inure themſelues to humane traditions:* which words ſaith [y] a Ieſuite, *ſeeme to debarre tradutions*; and the Church of Rome authorizeth the ſcripture but by tradiō. [z] Chryſoſtome ſaith, *Whatſoeuer is required to ſaluation, is all accompliſhed in the Scripture, neither is there any thing wanting there that is needfull for mans ſaluation.* Iſidorus Peluſiota, his ſcholler, [a] biddeth *we ſhould refuſe whatſoeuer is taught, vnleſſe it be contained in the volume of the Bible.* [b] Cyril: *Such things as the Apoſtles ſaw ſufficient for our faith and manners, are written, that ſhining in true faith and good manners, we might come to heauen by Chriſt.* [c] Hierome: *Whatſoeuer things men find and faine without the authoritie and teſtimonie of the Scripture, as if they were from Apoſtolicall tradition, are ſmitten by the ſword of God.* [d] Irenæus: *We haue not knowne the order of our ſaluation by meanes of any but thoſe through whom the Goſpell is come to vs; the which Goſpell they then preached, and afterwards by the will of God deliuered to vs in the Scripture, to be the foundation and pillar of our faith.*

t Hoſius de expreſſ. Dei verb. pag. 38.
u De doctrin. Chriſt. l. 2. c. 42.
x Regul. contract. q. 95.
y Non videtur author harum quæſtionum admittere traditiones non ſcriptas. Bellar. de amiſſ. grat. lib. 1. c. 13.
z In Mat. hom. 41.
a Lib. 1. epi. 369.
b Lib. 12. in Ioh. in illud hęc autē ſcripta ſunt vt credatis.
c Comment. in Hagg. c. 2.
d Lib. 3. c. 1.

faith. These places of the Fathers, [e] by the confession of the Iesuits themselues, shew that all things are written which be necessary for the saluation of all men. And so you see the Iesuites rashnesse. For if many substantiall points of faith be not set downe, then some things necessary are wanting; for euery substantiall point is necessary for all men.

[e] Bellarm. de verb. Dei, lib. 4. cap. 11. Gregor. de Valent. anal. fid.

10 But yeeld the Iesuite that *the Church shall be the rule* we speake of to assure our conscience; and then aske him, who shall be this Church? whereto he wil answer, none but *the Pope and his crew of Cardinals*; nay none but *the Pope himselfe*, as I haue shewed alreadie, and shall declare hereafter: who, *if he leade thousands of people by troupes to hell, eternally to be damned with himselfe there, yet no man might presume to reproue him, because he is iudged of no man*, [f] saith the Canon law, which the Iesuit will kindly take too, if ye put him to it.

[f] Dist. 40. c. Si Papa.

11 And how will this Church expound the Scripture when you haue yeelded your self vnto her? for no doubt she will discharge the office faithfully, which she laboureth for so eagerly. Let Cusanus the Cardinall tell you how: (for I hope he neuer recanted this point, as [g] they say he did another, of greater truth:) thus he writeth, [h] *The Scripture is fitted to the time, and variably vnderstood; so that at one time it is expounded according to the fashion of the Church; and when that fashion is changed, the sence of the Scripture is also changed.* [i] *Againe, when the Church changeth her iudgement, God also changeth his.* [k] *And no maruell, seeing the letter of the Scripture is not of the essence of the Church, if the practise of the Church at one time interprete the Scripture of this fashion, and another time on that.* And let the Popes lawyers tell you, that say [l] *The Pope hath a heauenly iudgement, and maketh that to be the meaning which is none; because in those things that he pleaseth to haue go forward, his will is a law: neither may any man say, why do you so? for he may dispense aboue all law.* So that this is the plaine English, whereinto all the Iesuites doctrine, concerning the authoritie of the Church, is resolued: and whatsoeuer any of them say, yet their halting in the end cometh all to it; and good reason, for the Pope is a fast friend to the Romane Church. &c.

[g] Stapl. contr. 1. tribl. l. 3. c. 36. pag. 558.
[h] Epist. 2 pag. 833.
[i] Epist. 3 pag. 838.
[k] Epist. 7 pag. 857.
[l] De translat. episcopi. c. Quanto. in Gloss. § Puri.

§. 10. Fourthly this rule of faith which we ſeeke for, muſt be ſuch, that whoſoeuer do find it, and hauing found it, will diligently attend vnto it, obediently, in all that it teacheth, yeeld aſſent vnto it; ſhall ſufficiently, in all points, be inſtructed as touching matters of faith, in ſuch ſort, that none that yeeldeth this obedient aſſent in all points to the teaching thereof, can fall into errour of faith. But there be many that hauing found the Scripture, do with an obedient mind diligently reade it, and yeeld aſſent to euery ſentence and word written in it: acknowledging whatſoeuer it ſaith to be the word of God, and yet are not ſufficiently inſtructed; but may and do ſometimes groſly and obſtinately erre in matters of faith: as it is moſt euident, ſince men of contrarie minds in religion do in maner aforeſaid reade the Scriptures, acknowledging them to be the word of God, and yet continue oppoſite in opinion, and ſo one of them in errour. Therefore the Scripture alone is not that rule ſufficient of it ſelfe to inſtruct euerie one in all points of faith.

The Anſwer.

1 This is the Ieſuites third argument againſt the ſcriptures: and it is thus framed:

That which doth not inſtruct ſuch as find it and obey it, in all points of faith, and preſerue them from error, is not the rule.

But the Scripture doth not inſtruct ſuch as find it and obey it, in all points of faith, and preſerue them from error: as appeareth in that many thus vſing it, do notwithſtanding erre.

Therefore the Scripture alone is not the rule.

For anſwer to this argument, you muſt not forget in what ſence [a] I haue ſhewed the Scriptures *alone* to be the rule. For when we ſay *alone*, we exclude not the ſubordinate meanes and diſpoſitions, whereby we are enabled to vſe them; but the authoritie of all other things, either to ſupply their ſuppoſed imperfection, or to giue the ſence: and therefore granting the propoſition, I denie the minor with the confirmation thereof being meerly falſe. For all ſuch as finding the ſcripture, do obey and yeeld aſſent vnto it, are thereby ſufficiently preſerued from error, and inſtructed in the truth. And the reaſon why ſome vſing it (as the Ieſuite and his Church, for example) do notwithſtanding erre, is becauſe either they vnderſtand it not, or will yeeld no aſſent vnto it. For there is no cauſe ſo abſolute, but the effect

[a] §. 4. nu. 2.

effect thereof may, from without, be hindered, when a ſtoppe commeth betweene. See Digreſſion 10. where all this argument is anſwered.

2 So that when men vſing the Scriptures do notwithſtanding remaine in error, the let is in themſelues. For though poſſible *they confeſſe them to be Gods word*, yet all obedience to them conſiſteth not in that: but it is further required that the blindnes of their heart be done away, and that curioſity, preiudice, & other impedimẽts be remoued: as we may ſee by this, that there is nothing more clearly defined by the Church, thẽ that there is but one God, and three perſons which made all things, that Chriſt is the ſonne of God, borne of the virgin Marie: yet theſe things we ſee are in controuerſie among them that vſe the Scriptures. So then it muſt not be granted the Ieſuite that euerie one, or any, that groſly erreth in matters of faith, yeeldeth obedience to the Scripture in all that it teacheth; for if they did ſo, they could not erre.

Digreſſion. 14. *Containing a Diſcourſe of Saint Auſtin about mens errors againſt the Scripture.*

3 This point is well ſpoken to by Auſtin. *You ſee*, ſaith he to the Manichees, *this is your endeuour to take away from among vs the authoritie of the Scriptures, and that euery ones mind might be his author what to allow, what to diſallow, in euery text; and ſo he is not for his faith made ſubiect to the Scripture, but maketh the Scriptures ſubiect to himſelfe, and that which he holdeth doth not therefore pleaſe him, becauſe it is found written in ſo high authoritie, but therefore he thinketh it written truely, becauſe it pleaſeth him. Whither now doeſt thou venter thy ſelf miſerable ſoule, weak, and wrapt in carnall miſts, whither doſt thou venter thy ſelfe?* Here Auſtin ſheweth a reaſon why many hauing the Scriptures, are not yet inſtructed thereby: but doth he therefore conclude they cannot be the rule? and thereupon ſend them after the Ieſuite to borrow his rule? inquire if he do: for thus he proceedeth a little after: *Why doeſt thou not rather ſubmit thy ſelfe to the Euangelicall authoritie, ſo ſtedfaſt, ſo ſtable, ſo renowned, and by* b Contra Fauſtum manich. lib. 32. cap. 19. tom. 8.

certaine ſucceſſion commended from the Apoſtles to our times, that thou maiſt beleeue, that thou maiſt behold, that thou maiſt learn all thoſe things which hinder thee from doing it, through thine owne vaine and perverſe opinion? Here Auſtin thinketh mens errors remaine by reaſon of their owne frowardneſſe, and not through any obſcuritie in the Scripture. Concerning which he writeth thus[e] in another place, that *ſome things being darkly ſpoken, a thicke miſt being about vs, deceiue thoſe that raſhly reading take one thing for another; all which I doubt not was prouided by God to tame our pride with labor, and to reuoke our vnderſtanding from loathing. Therefore hath the holy Ghoſt tempered the Scriptures thus loftily and wholeſomely, that by plainer places he might ſatisfie our hunger, and by obſcurer put away our fulneſſe. For nothing, in a manner is pickt foorth of thoſe obſcurities, which may not be found moſt plainely ſpoken elſewhere.*

e De doctrin. Chriſt. lib. 2. c. 6

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§. 11. Neither do I ſee what you can obiect againſt this concluſion, but that place of S. Paul, 2. Tim. 3. *Omnis Scriptura diuinitus inſpirata vtilis eſt ad docendum, & vt perfectus ſit homo, &c.* But this place proueth nothing againſt that which I haue ſaid. * For it ſaith not, the Scripture alone is ſufficient to inſtruct a man to perfection, but that it is profitable for this purpoſe, as it is indeed: and the rather becauſe it commendeth to vs the authoritie of the Church; which, as I ſhall ſhew after, is ſufficient to inſtruct vs in all points of faith.

* In Scripturis ſacris tanta eſt diſciplina, quãta ſat eſt cuiq; erudiendo. Euang. Boſius. Theorem. 10. apud Poſſeu. bibl. ſelect. lib. 2. cap. 15.

The Anſwer.

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1 Whatſoeuer may be ſaid againſt the Ieſuites concluſion ouer and beſides, yet this place is one of thoſe texts which we obiect againſt it. And thus we reaſon.

That which by Diuine inſpiration, 1. is able to make a man wiſe to ſaluation, 2. through the faith of Chriſt, 3. which is profitable to inſtruct in righteouſneſſe, 4. to teach, to reproue, to correct, 5. that he may be abſolute and perfect to euery good worke: that alone is ſufficient, and containeth all things needfull to be knowne.

But

But such is the Scripture, that it is able to make a man wise, &c.

Therefore it alone is sufficient.

Euery word in the text is an argument. But the Iesuite answereth two things.

2 First, that *the Apostle saith not the Scripture alone is sufficient to instruct vs to perfection, but profitable.* Whereto I replie, that the Apostle saith not simply, they are profitable, but *they are profitable to teach, to reproue, to correct, and to instruct in all righteousnesse; that the man of God may be absolute, being made perfect to all good workes:* whence I draw two arguments to shew it to be sufficient alone. First, because a man by vsing it may be made perfect to euery good worke: now that is sufficient that can make me perfect and absolute to euery worke. Secondly, because the duties whereunto the Scripture is profitable, containe a sufficient doctrine of saluation. We do not say, the Scripture is profitable, therfore sufficient; but it is profitable to euery thing, therefore sufficient. Thus I reason.

They teach, they reproue, they instruct, they correct.

[a] *But this is sufficient and containeth all things: all that we need to saluation, is either to be taught, or reproued, or instructed, or corrected. Ergo.*

a Ex his autem contingit aliqua vt integer sit. Oecumen.

Againe: *That is sufficient which maketh him absolute and perfect to euery good worke.*

But such are the Scriptures.

Therefore they are sufficient.

Moreouer, that must needs be granted sufficient, which can make a man wise to saluatiō, and teach him the faith of Christ: and this, the Apostle saith, the Scriptures are able to do. By which word *Able*, the other word *Profitable*, must be expounded. For the Apostle, to manifest their abilitie, produceth their profitablenesse, which were no good argument if their profitableneſse were not complete. Besides, it cannot be denyed but all sufficient things are profitable, and therefore hence it followeth by the rule of conuersion, that therefore some profitable things are sufficient. And so may the scripture be sufficient.

3 Secondly, he answereth, *They be profitable and sufficient*

becauſe they commend vnto vs the Churches authoritie, which is ſufficient. But this is a ſhift. For 1. then they are not ſufficient, in that they cõmend no ſuch authoritie to vs. 2. If this be a good anſwer, thẽ ſo many books of the Bible be ſuperfluous. For this one place, or [b] the fifteenth verſe of the ſecond chapter of the ſecond Epiſtle to the Theſſalonians, for example, were ſufficient, becauſe, according to the Ieſuites expoſition, it commendeth to vs the authoritie of the Church which is able to inſtruct vs. 3. The text is euident, that the profitableneſſe thereof ſtandeth in teaching, reprouing, correcting, and inſtructing: now if it ſtand in this wholly, then the Ieſuits conceit is excluded; if but in part, then let him ſhew what we need more for our ſaluation then doctrine, reproofe, correction, and inſtruction. 4. There was neuer any Papiſt in the world that durſt alledge this text for the authoritie of the Church: and yet granting the Ieſuites expoſition, it ſhould proue it inuincibly. 5. The Church it ſelfe, whereunto he ſaith the Scripture ſendeth vs for our ſufficient inſtruction, receiueth her doctrine out of the Scriptures. *The Church*, ſaith [c] Auſtin, *is our mother, her breſts are the two teſtaments of the Scripture whence ſhe giueth her children milke.* Therfore they containe a ſufficient doctrine, becauſe the Church giueth her children no other. 6. Yea the Apoſtle ſaith, they are able to make *the man of God perfect*: that is, the Paſtor himſelfe, the Pope, and Councell, and all. Now the Ieſuite will not ſay, they make theſe perfect by ſending them to the Church, becauſe themſelues are the Church, yea the head and mouth of it. 7. Finally it were intollerable folly to ſay, that man teacheth me all good learning, that I might be abſolute and perfect, yea maketh me wiſe to knowledge; which onely as I go, ſheweth me the ſchoole where I learne theſe things: yet the ſpeech were as proper as the Apoſtles in this place, ſuppoſing the Ieſuites expoſition to be true.

b *Hold the traditions.*

c Tract.3.in 1. epiſt. Ioh.

4 The fathers, and certaine Papiſts alſo, the truth conſtraining them, expound the place otherwiſe, and ſay as we do. [d] Chryſoſtome writing on this place, ſaith: *If any thing be needfull for vs to learne, or to be ignorant of, there, in the Scripture, we may haue it* and he addeth, that in theſe words, Paul telleth Timothy

d Hom.9.

mothy, *Thou haſt the Scriptures to teach thee in ſteed of me; if thou deſire to know any thing, there thou maiſt learne it.* Which he could not haue ſaid, if he had not thought Timothy might learne as much out of the Scripture, as Paul could teach him. [e] Villavincentius a Papiſt confeſſeth, *The Scriptures, and they alone, are able to teach vs to ſaluation, as the Apoſtle in the third chapter of his ſecond Epiſtle to Timothy affirmeth, ſaying, all Scripture is inſpired of God, &c. In which words the Apoſtle comprehendeth all things that are needfull to the ſaluation of man.* [f] Antoninus the Archbiſhop of Florence ſaith, *God hath ſpoken but once, and that in the holy Scripture, ſo fully to all doubts and caſes, and to all good workes, that he needeth ſpeake no more.* [g] Eſpencæus writeth, *That if any thing be needfull either to be knowne or done, the Scriptures teach the truth, reproue the falſe, reclaime from euill, perſwade to good. Neither yet do they make a man good in ſome ſort, but perfect: yea they can teach a man to ſaluation and* [h] *make him learned ſufficiently.*

e De ratione ſtud. theolog. lib. 1. cap. 3.

f Sum part. 3. tit. 18. c. 3. §. 3.

g Comment in 2. Tim. c. 3. in v. 15. 16.

h Sufficienter doctum reddere.

§. 12. The ſecond concluſion is, that no mans naturall wit and learning, neither any companie of men neuer ſo learned, onely as they are learned men, not infallibly aſſiſted by the holy Spirit, can, either by interpreting Scripture, or otherwiſe, be this infallible rule of faith: and conſequently thoſe that for matters of faith, rely either vpon their owne interpretation of Scripture, or vpon the interpretation of other learned not aſſiſted infallibly by the holy Ghoſt, cannot haue an infallible faith. This I proue. Becauſe all this wit and learning is humane, naturall, and fallible, and therefore cannot be a rule or foundation whereupon to build a diuine, ſupernaturall, and infallible faith. The third concluſion: that no priuate man, who perſwadeth him ſelfe to be eſpecially inſtructed by the Spirit, can be this infallible rule of faith; at leaſt ſo farre forth as he teacheth or beleeueth contrarie to the receiued doctrine of the catholike Church; this I proue, firſt becauſe *S. Paul Gal. 1. ſaith, Si quis vobis euangelizauerit præter id quod accepiſtis, anathema ſit.* Pronouncing generally, that whoſoeuer teacheth contrarie to the receiued doctrine of the catholike Church, ſhould be held anathematized or accurſed. Secondly I proue the ſame, becauſe the rule of faith muſt be infallible, plainly knowne, and vniuerſall, as before hath bene proued. But this priuate ſpirit is not ſuch. For neither the partie himſelfe, and much leſſe any other, can be infallibly ſure, that he in particular is taught by the holy Ghoſt. For neither is there anie promiſe in Scripture to aſſure that he in particular is thus taught by the holy Ghoſt; neither is his particular perſwaſion, be it neuer ſo ſeeming ſtrong, able

to

to giue infallible assurance thereof, since diuerse now adayes perswade thē-selues to be thus taught by the Spirit, and yet one of them teaching contrary to another: and therefore some, in these their perswasions must needs be deceiued. And therefore who, without testimonie of true miracle, or some other infallible proofe, dare arrogantly affirme, that he onely is not deceiued, since others that perswade themselues in the same maner that he doth, are in this their perswasion sometime deceiued? Moreouer, suppose one assure himselfe to be taught by Gods Spirit immediatly in all things what is the true faith, as it is not the maner of Almightie God to teach men immediatly by himselfe, but rather as the Scripture telleth vs, *Fides ex auditu, Rom.* 10. and it is to be required *ex ore sacerdotis*, and must be learned of *Pastors and Doctors, whom God hath put in his Church, vt non circumferamur omni vento doctrinæ.* But suppose, I say, one in priuate thinke himselfe to be immediatly taught of God, how should he, without testimonie of miracle, giue assurance to others that he is thus taught? especially in such sort to make them forsake the teaching of the catholike Church, which by plaine proofes and testimonies of Scripture they do know to be taught of God? Nay they ought not in anie sort to beleeue him, but rather to esteeme him as one of those of whom it is said, *Ezech.* 13. *Ve Prophetis insipientibus qui sequuntur spiritum suum, & nihil vident: dicunt, ait Dominus, cum ego non sum locutus.* Neither is it sufficient that these men alledge words of Scripture for that which they say, because euery sect-maister alledgeth Scripture for his opinion; yea the diuell himselfe for his purpose bringeth words of Scripture, *Math.* 4.

The Answer.

1 These two conclusions might easily be granted without further examinatiō, if the Iesuit had not a further reach in them thē the words pretend. For what Protestant thinketh, that *any priuate mā, or any company of men, how learned soeuer, or any mans naturall wit and learning is the rule of faith?* which honour we giue to the spirit of God in the Scriptures only. But the Iesuit aimeth at those which in cōparison of the rest of the world, being but priuate men, & particular Churches, haue examined & refused the Romane faith; as Wicklieffe, Hus, Luther, and the Churches of England, Scotland, and Germany haue done: that so, hauing in his former conclusion pluckt the Scriptures from you, he might also in these two, bereaue you of such faithfull Pastors as God hath stirred vp from time to time to instruct you, and when he hath done, in his last conclusion, obtrude vpon

vpon you his Papall consistorie. If he meant *Priuate men, wits, learning, and companies*, as they are opposed to diuine and spirituall, he said well; for no such priuate men, wits, learning, or companies may be heard against the present doctrine; and this is well proued in the Iesuits discourse: but vsing it in that sence as it is opposed to *common and vsuall*, [a] which the Papists alway do, his conclusions are vntrue: viz. that nothing may be receiued which priuate men or particular companies teach against that which is surmized to be the Catholicke Church. For in matters of religion it maketh no matter whether the teachers be many or few, publicke or priuate persons, as long as they teach the faith, and expound the Scriptures truly. For a true exposition is publicke, though the companie that giue it be priuate; and a false exposition is priuate, though the Church that vrge it be neuer so publick, yea though it came from a generall Councell. And so this is to be holden concerning *priuate men and companies*, that they may sometime be infallibly assured of the truth against a publicke multitude, as the Romane Church for example; and hauing the Scripture for their foundation, may teach and beleeue against it: in which case, though their *persons, and wit, and naturall learning, be not the rule*, yet as long as they follow the Scripture, which is the rule, we are bound to heare them. This being all that we hold, and that which the Iesuite in these conclusions girdeth at, now I come to examine his arguments against it.

[a] Priuatum accipio vt opponitur communi spiritui. Mart. Pereſ. de Traditi. part. 2 aſſert. 4. pag. 48.

2 First he saith, *all mens wit and learning is humane, natural, and fallible: therfore no mans wit or learning can be the rule which must sustaine our faith, diuine, supernaturall and infallible.* Wherto I answer, granting the whole argument: for we say not, any mans learning is the rule, or any companie of men the foundation of our faith, but the contrary, as I haue said: onely we hold they may be so assisted by the holy Ghost, that they may interprete the Scriptures truly and infallibly against a company as big as the Romane Church. And this is a full answer to the second conclusion.

3 Next, in his third conclusion he saith, *No priuate man can be this rule, at least when he teacheth contrary to the receiued doctrine*

doctrine of the Catholicke Church: because Saint Paul saith, If any preach any other Gospell then that which we haue preached vnto you, let him be accursed. This text is[b] commonly vrged against Luther and Caluin, for preaching otherwise then the Romish Church beleeueth; whereby you may see what the Iesuite drieueth at in these two conclusions. But I answer, though this text proue that no priuate man is the rule of faith, and that no teaching may be receiued against the Scriptures; yet there is nothing in it against such as resist a false Church, though they be men neuer so priuate. For Saint Paul speaketh of the doctrine which he had taught, not which euery Church, calling it selfe Catholicke, may possible hold; and of it he saith, *Let him be accursed that preacheth otherwise.* Now[c] all that the Apostle preached, is written in the Scriptures, and so he accurseth none but such as teach against them: forbidding all men to preach against the Churches doctrine consenting with the word. But when any thing declineth from that, it may and must be excepted against, euen by priuate men, else this very text accurseth them for consenting to it. Thus[d] Austin expoundeth the place, *If we or an Angell from heauen declare vnto you, either concerning Christ or his Church, or any other matter belonging to our faith or life, any thing but that which you haue receiued in the writings of the Law and the Gospell, let him be accursed.* See Austine preferring the Scripture aboue all things, expoundeth the place against such as teach any thing concerning faith and manners (let the Iesuit mark this) but that which is contained in the Scripture; and the Iesuite, begging the question, talketh idlely of his Romane Church.

b Rhem. vpon Gal.1.8.

c Phil.3.1. Iren.l.3.ca.1. Niceph.Callist. l.2.c.34.

d Contra lit. Petiliã. Donat. l.3.c.6. & de Vnitate Eccles. cap.21.

4 His second argument to proue his third conclusion is, that *the priuate spirit is not infallible and plainly knowne.* Whereto I answer, that this is false, meaning priuate as the Iesuite doth, & I haue distinguished it: for a smal company holding against a multitude, as[e] Michaiah did against 400. Prophets, may be directed by the spirit of God in the Scriptures, which are infallible & plainly knowne. But *neither thẽselues nor any other can be sure they are thus taught.* I answer, this is vntrue: for the Scripture is a light, and knowne by the sons of light, and by it they may be assu-

e 1.Reg.22.23.

assured. Now they that be thus assured, are infallibly sure they are taught by the holy Ghost: for [f] *All Scripture is inspired of God*, and containeth the teaching of the holy Ghost. But *there is no promise in the Scripture to assure him he is thus taught*. Yes; for the Scripture promiseth, that euery doctrine is of God that consenteth with it: and this consent a man may infallibly know; or else in vaine had [g] the *Bereans searched the Scriptures, to see whether those things were so as Paul and Silas preached*: and in vaine did [h] the Prophet send the people *to the law and to the testimonie*, if thereby one could not be secured. But *many perswade themselues they are taught by the spirit, and yet are deceiued: and this may be such a perswasion*. I answer, [i] the Papists cannot denie but there is *a heauenly light*, which assureth the children of God of it selfe: and Saint Luke [k] saith, the writing of his Gospell was able to giue *the certaintie of those things whereof Theophilus was instructed*: and [l] Saint Paul was exceeding carefull that the Laodiceans might haue *the full assurance of vnderstanding to know the mysterie of God*. Now will the Iesuite denie all this assurance, and call it but a perswasion, which is concluded from the testimonie of the word? Will he reiect the light of the Scripture and witnesse of the holy Ghost, which worketh all things in all men, [m] that they may see it, [n] *whose eyes the God of this world hath* not *blinded*? But *some are deceiued*. True, [o] *such as haue strong delusions to beleeue lies*; [p] or a *veile ouer their heart in reading*: but how followeth this, some are deceiued, therefore all? But *who, without testimonie of miracle, or some other infallible proofe, dare arrogantly affirme that he onely is not deceiued?* I answer, the triall may be made without *miracles*, which [q] D. Standish a Papist saith, *were giuen but for a time, as Austine in his dayes did witnesse, saying, he that would looke for a miracle then, was a miracle to the world himselfe*. But without some other infallible proofe it cannot; which proofe is the Scripture it selfe, more infallible then either [r] miracles or [s] visions; and to rely vpon it, is no arrogancie but obedience: which some men doing against the Romish heresies, not they onely saw the truth, but more saw it with them, whom [t] God reserued to himselfe in all countries, though the Iesuite and his partakers

f 2. Tim. 3. 16.
g Act. 17. 11.
h Isa. 8. 20.
i Greg. de Val. tom. 3. disput. theol. disp. 1. q. 1. punct. 1. Stapl. princip. doctr. 8. c. 22. & Triplic. in admonit. ad Whitak.
k Luc. 1. 4.
l Col. 2. 1.
m 1. Ioh. 5. 10. Ioh. 7. 17.
n 2. Cor. 4. 4.
o 2. Thess. 2. 11.
p 2. Cor. 3. 14.
q *His booke against the trauaile of the Scripture, cap.* 3.
r Luc. 16. 31.
s 2. Pet. 1. 19.
t 1. Reg. 19. 18.

takers were none of them.

5 His third argument followeth. *No man, teaching against the Catholick Church, can assure others that he is taught of God, vnles he haue the testimonie of miracles:* therefore no priuate man can be this infallible rule of faith. I answer, granting the conclusion, that no priuate man is the rule of faith: yet a priuate man, as I haue distinguished, teaching against the Romish church, falsly termed Catholick, may giue infallible assurance of his teaching *without miracle*, as I haue said already, & here wil declare further by answering the Iesuits confused discourse more particularly.

6 First he saith, *It is not Gods manner to teach men immediatly by himself, but by meanes of his Church and Pastors.* Whereto I answer, that neither do we say these priuate men, of whom the question is, were taught immediatly by inspiration; but had their knowledge, by meanes of the scripture truly taught, in the Church, according to the manner touched in [u] the three texts alledged: onely we say, the Papacie was not this Church, nor the Priests thereof those pastors and doctors whom God had put in his Church, that from their lips the faith might be required; but they were degenerate into rauening wolues, and Antichristian heretickes: and such these priuate men, both Pastors and people, proued them to be by the Scriptures: as when the Pharises [x] had generally corrupted the law, [y] denying Iesus to be Christ, [z] he reproued them by the Scriptures. But *suppose one thinke himselfe to be immediatly taught of God, how should he giue assurance to others that he is so taught, vnlesse he had miracles?* I answer, assurance of *immediate teaching* he can giue none, neither is it needfull: for I know no particular man or Church of the Protestants that pretendeth immediate teaching; but we all confesse and proue the Scriptures and Pastors of Christs true Church haue taught vs; and hereof we dayly giue assurance to those that haue hearts to beleeue. But *how can priuate men be assured without miracles?* This is answered alreadie. [a] Chrysostome saith, *God hath left vs the Scriptures, more firme then any miracle.* And to them Austine reuoketh vs from miracles: [b] *Say not these things are so, because such a one did such and such maruels, but let them proue their Church by the canonicall bookes*

u Rom. 10. 17. Mal. 2. 7. Eph. 4. 12.

x Math 5. 20. & 15. 3. & 16. 6, 12. & 23. 13.

y Marc. 14. 64. Ioh. 7. 48. & 8. 13. & 9. 22, 42.

z Ioh. 5. 39.

a Hom. 3. de Laz.

b De Vnit. eccl. c. 16

bookes of the Scripture, and by nothing else: these are the demonstration of our cause, these are our foundation, these are our ground whereupon we build. But *no man can giue assurance he teacheth true, that teacheth men to forsake the Catholicke Church that is taught of God.* I answer, the Iesuite saith true in this, and [c] the texts alledged proue well that Christ abideth with this Catholicke Church for euer. But he should haue remembred that these priuate men taught vs to forsake nothing but the Papacie, prouing the same to be the kingdome of Antichrist. And as for the Catholicke Church, it consisteth in these men alone whom the Iesuite calleth priuate, though he and his fellowes very foolishly haue arrogated the name to themselues. For *they are Catholickes which be of sound faith and good life*, saith [d] Austine; not they [e] which say they are Apostles, and are not, but are found liers; or [f] calling themselues Iewes, are the synagogue of Satan.

c Mat. 28.20. Ioh 14.16. & 16.13.

d Qu. in Matth. c.11.

e Apoc. 2.2.

f vers 9.

7 Therefore also the Iesuite may preach his text of *ve prophetis*, Ezech. 13.3. to his Cleargie at home, [g] who are bound to the Popes spirit, though he leade them to hell. For to follow the Scripture, and Gods spirit speaking publickly in the same, is not to follow a mans owne spirit, which the Prophet condemneth. And whereas he concludeth, that *it is not sufficient to alledge words of Scripture, because euery sect maister, yea the diuell alledgeth Scripture for his opinion*: I answer, that neither do we thinke it enough to alledge words of Scripture, but the Scripture truly applied, which neither the diuell, nor sectaries, nor Papists can do. But what a loose kind of reasoning is this, the diuell alledgeth Scripture, therefore the Scripture is no sufficient warrant? For did not our Sauiour confute the diuell by only Scripture rightly vnderstood, though he alledged the words thereof absurdly wrested? The sheepe therefore casteth not away her fleece, though the wolfe sometime put it on: else the Iesuite must renounce the authoritie of his Church also, because sectmasters sometime alledge it. But euen as he will say, they alledge it indeed, but yet either not the true Church, or the true Church not truly: so I say, sectmasters alledge the scripture indeed, but either not the true Scripture, or the Scripture

g Dist. 40. Si Papa.

not

h *Defence of the censure against Clark. pag.166.*
i Cēsur. Colon. pag.112. Pigh. hierarch.l.3.c.3 p.103. *and others.*

not truly. And let the Iesuite remember that [h] a good friend of his excuseth the blasphemous comparison of those that liken *the Scripture to* [i] *a nose of waxe*, by this, that *heretickes wrest and detort it, as a nose of waxe is bowed into many formes.*

Digression 15. *Against the two former conclusions, shewing that private and particular companies may sometime be assured of the truth against a pretended Catholicke companie.*

8 Because the Iesuite pleadeth so for his Catholicke multitude, let him consider, the Scripture [k] biddeth all men *trie* what they are taught, [l] commending them that examined euen the Apostles teaching, and [m] commaunding to *beware of false Prophets*, and [n] to *search the Scriptures*, [o] that *we might haue our wits exercised to discerne good and euill:* all which were to no purpose, if when we had done, we neither could by reading attaine to any certaintie, or hauing attained, might not hold it against a multitude, but were still bound to referre the matter to them which are suspected, and whose iudgement is the very thing to be examined. Againe, [p] one Michaiah defended the truth against 400. Prophets: [q] one Paphnutius directed the whole Councell of Nice: Christ and his Apostles withstood the whole Iewish synagogue: and [r] Elihu one yong man, rebuked the ancients.

k 1.Thes.5.21. 1.Ioh.4.1.
l Act.17.11.
m Math.7.15.& 24.4. Esa.8.20. Ier.23.16. Rom. 16.17
n Ioh.5.18. Ioh. 5.39.
o Heb.5.14.
p 1.Reg.22.15.
q Niceph.lib.8. cap.19.
r Iob 32.6.

9 Saint Chrysostome hath a discourse about this point, which I thought fit to be propounded: *A Gentile* ([f] saith he) *commeth and saith, I would be a Christian, but I know not which side to cleaue vnto; many dissentions are among you, and I cannot tell which opinion to hold: euery one saith, I speake the truth; and the Scriptures on both sides are pretended, so that I know not whom to beleeue*: to this Chrysostome replieth, *Truly* (saith he) *this maketh much for vs: for well might you be troubled if we should say we rely vpō reasō, but seeing we take the Scriptures which are so true and plaine, it will be an easie matter for you to iudge: and tell me, hast thou any wit or iudgement? for it is not the part of a man barely to receiue whatsoeuer he heareth, but if thou mark the meaning,*

f Homil 33. in Act.

then

thou maist throughly know that which is good. When thou buyest a garment, though thou haue no skill in weauing, yet thou sayst not, I cannot buy it, they deceiue me, but thou doest all things that thou maist learn how to know it: say not then I am a scholler and will be no iudge, I can condemne no opinion: for this is but a shift and a cauill, and let vs not vse it, for all these things are easie. To the same effect saith t Hierome: *It is alway the diuels endeuour to bring the waking soule asleepe: therefore at the comming of Christ, and his word, and the Churches doctrine: and when Nineueh, that sometime was so beautifull a whore, shall haue her end, the people which before was lulled asleepe vnder their teachers, shalbe lifted vp, and hasten towards the mountaines of the Scriptures: the mountaines Moses and the Prophets, and the Apostles, and the Euangelists, which are the mountaines of the new Testament: and when they come to these mountaines, and shall be occupied in the reading thereof, if they finde none to teach them, then their endeauours shalbe approued, because they flew to the mountaines, and the slothfulnesse of their teachers shall be detested.* Did Hierome in these words expound a Prophet, or Prophecy himselfe concerning these later times? wherin the whore of Babilon drew toward her end, and the profound sleepe of the Romish teachers was such that men were faine to flie to the Scriptures, wherby they directed both the slothfulnesse of their labor, and the coruption of their doctrine. And why not? when *in many cases the peoples eares are holyer then the Priests hearts?* as the same Hierome saith in u another place.

t Comment. in Nahum. 2. in fine

u Ad Pamach. aduc erro. Ioh. Hierosolym.

10 Moreouer let the Iesuite consider, that the learned of his owne side haue left written as much as we say, in defence of priuate men; that so it may appeare what truth there is in his conclusion, when his owne Doctors confute it. For thus writeth x Panormitan, *One faithfull man, though priuate, is more to be beleeued then the Pope or a whole Councell, if he haue better reason on his side, and authoritie of the old and new Testament.* y And Gerson more fully: *The examination and triall of doctrines concerning faith, belongeth not onely to the Pope and Councell, but to euery one also that is sufficiently seene in the holy Scriptures: because euery one is a fit iudge of that he knoweth. And againe*

x Part. 1. de Elect. & elect. potest. cap. significasti. In concernentibus fidem, etiam dictum vnius priuati esset præferendum dicto Papæ, si ille moueretur melioribus, &c.

y De exam. doctrin. part. 1. consid. 3.

ſome lay man not authoriſed, may yet be ſi excellently learned in the Scripture, that his aſſertion ſhall be more to be credited then the Popes definitiue ſentence. For the Goſpell is more to be credited thē the Pope. Therefore if ſuch a lay man, though he be priuate, teach a truth contained in the Goſpell, and the Pope either know it not, or will not know it, yet it is euident, that his iudgement is to be preferred. I know not what theſe men would haue writ if they had now liued in the Popes Seminaries, but this you ſee they writ before Luther was borne, or Seminaries were erected, that the Scriptures be the rule to try al things by; and the priuateſt man that is, may by them iudge, yea conuince and refuſe the Pope and his Councels. Which is all that we ſay for priuate men, that hauing the Scripture for their foundation, they taught and beleeued againſt the Romiſh multitude; and though their perſons were not the rule, yet when they followed that which is the rule, we beleeued them.

x. *And yet if the Pope neuer ſo little augerthē, they writs as much at this day.* Non ſaluat Chriſtian. quod pontifex conſtāter affirmat preceptum ſuū eſſe iuſtum; ſed oportet illud examinare, & ſe iuxta regulā ſuperius datam dirigere tract. de interdict. compoſit. à Theolog. Venet. prop. 13.

§. 13. The fourth and laſt concluſion of this queſtion is, that this infallible rule which we ought obediently to follow in all points of faith, is the doctrine and teaching, faith and beliefe of the true Church. This I proue: Becauſe to this agree all the conditions which I ſaid to be requiſite in the rule of faith. Firſt this is a thing infallible, as ſhalbe proued. Secondly it is a thing eaſie to be knowne. Thirdly it is ſuch a thing as may vniuerſally reſolue and determine vs in all queſtions and doubts, and inſtruct all ſorts of men in all points of faith. And conſequently, whoſoeuer will obediently yeeld aſſent to this rule in all points, as we all profeſſe in our Creed, ſaying, *Credo Eccleſiam catholicam*, ſhall not erre in anie point. That theſe three conditions of the rule of faith agree to the doctrine and teaching of the vniuerſall or catholike Church, I proue.

The Anſwer.

1 We would not ſtand with the Ieſuite about this concluſion, but freely grant it, if no more were meant thereby then the words make ſhew of: that the doctrine, and faith of the vniuerſall Church, is the rule of faith. For that doctrine is onely the contents of the Scripture, which we yeeld to be the rule.

For

For [a] Austin saith, *Our mother the Church giueth her children milk out of her two brests, the old and new Testament.* But he hath a further reach, and meaneth a higher matter: First, that the Churches word and authoritie is the rule, without referring the same to the Scripture. Secondly, that the Church of Rome is this true and vniuersall Church. Thirdly, that all the authoritie and efficacy therof is in the Pope alone. This is the plaine English of the conclusion, howsoeuer the words be faire and cleanely, and the Iesuite defending it, must shew all the properties of the rule to appertaine to the present Church and Pope of Rome, or else he doth but trifle and spend time.

a In 1. Ep. Ioan. tract. 3.

Digression. 16. *Shewing how the Papists pretending, at euerie word, the Catholicke Church, meane nothing thereby but the Popes determination.*

2 First, howsoeuer these words be tollerable, the *doctrine, teaching, faith, and beliefe of the true Church is the infallible rule, in all points to be followed*: yet the Popish meaning is absurd, that whatsoeuer the Church teacheth, though it be not contained in the Bible, must be accepted as matter of faith, and that vpon her owne authoritie. Yet thus they hold, as I haue [b] shewed, and may further be perceiued by the Iesuites words in this section; *Whosoeuer will yeeld assent to the Church in all points, as we professe in our Creed, saying, I beleeue the Catholicke Church, shall not erre in any point.* Which words of the Creed, meaning no more, but [c] that *we beleeue there is one holy, Catholicke Church*, whereof our selues are members; he expoundeth of yeelding assent in all points to it: which exposition may be further vnderstood by that which [d] other Papists say more fully, *I beleeue the Catholicke Church, the literall sence whereof is, that thou beleeuest whatsoeuer the Catholicke Church holdeth and teacheth are to be beleeued.* Which exposition is a glosse beside the text. And yet this is tollerable in comparison of the next.

b Digres. 1. §. 3.

c Ruffin. expos. Symbo.

d Staplet. def. eccles. potest. adu. Whitak. l. 1. cap 9. Rhem. annot. 1. Tim. 3. 15. Brisso. dem. 44.

3 For hauing deuolued all power ouer to the Church, in

the next place they define this Church to be the Romane company. For [e] Bristo saith, *The Romane Church is the Catholicke Church*: and [f] the Rhemists, *The Catholicke and Romane faith is all one.* Wherein their meaning is to win authoritie to the Romish faction, perswading men there is no saluation but in that religion, and making roome for themselues in all those places of Scripture which commend vnto vs the Catholicke Church of Christ. Which is a ieast so grosse, that it deserueth to be smiled at rather then confuted. And yet it stayeth not here neither, but goeth a degree further, which me thinketh is a note aboue éla.

4 For as they take all authoritie and sufficiency from the Scripture, and giue it the Church; so all the Churches authoritie they giue to the Pope. So saith Gregory of Valence: [g] *By the Church we meane her head, that is to say, the Romane Bishop:* [h] *In whom resideth that full authoritie of the Church, when he pleaseth to determine matters of faith, whether he do it with a Councell, or without.* Thomas saith, [i] *The making of a new Creed belongeth to the Pope, as all other things do which belong to the whole Church.* [k] Yea *the whole authoritie of the vniuersall Church abideth in him.* [l] Andradius saith, *All power to interpret the Scripture, and reueale the hidden mysteries of our religiõ, is giuen from heauen to the Popes and their Counsels.* Yea [m] saith Graffius, *The common opinion is, he may do it without them.* And so [n] saith Bellarmine, *Himselfe, without any Councell, may decree matters of faith.* And [o] Sylueſter, ; *The power of the Catholicke Church remaineth all in him.* And [p] Aluarus Pelagius, *We are bound to stand to his iudgement alone, rather then to the iudgement of all the world beside.* And the canon Law saith, [q] *It were heresie to thinke our Lord God the Pope might not decree as he doth.* [r] Yea *his rescripts and decretall Epistles are canonicall Scripture.* Stapleton [s] saith, *The foundation of our religion is, of necessitie, placed vpon the authoritie of this mans teaching, in which we heare God himselfe speaking.* And finally the Iesuite himselfe thereafter saith, *All Catholicke men must necessarily submit their iudgement and opinions, either in expounding the Scripture, or otherwise, to the censure of the Apostolicke seate, and God hath bound*

e Mor. 11. in marg.
f Annot. Rom. 1 8. idem. B. rõ. Annal. tom. 1. an. 58. nu 49. See Possev. bibl. select. lib. 4. c. 13. §. Interdum quoq; haud satis.
g Disput. theo. tom. 3 disp. 1. qu. 1. punct. 1. p. 24. Item. Cater. 22 q. 1. art. 9. & 10. & Dom. Ban ibid. apud D. Thomam. Pro eodem omnino reputatur authoritas Ecclesiæ vniuersalis & authoritas concilij, & authoritas summi pontificis.
h Analys. fidei. pag. 136.
i 22. q 1. art. 10.
k 22. qu 11. art. 2. 3.
l Defens. fid. Trident. lib. 2.
m Decis. aur. casp. part. 2 l. 2. c 7 nu. 40
n De Christ. l. 2 c. 28.
o Sum. Sylvest. verbo fides. nu. 2.
p De Planctu Eccl. lib. 1. artic 6.
q In Sext. extr. lib. 22 tit. 14. c. cum inter. in gloss.
r Dist. 19. in Canonicis & gloss. ibid.
s Præfat. Princip fidei. doctrinal. t §.

bound

bound this Church to heare the chiefe Pastor in all points. By all which we see what is meant by those importunate bragges of the Catholicke Church, and why the Papists rely so much vpon it: they make their vaunts, that *the very name of the Church appalleth vs*: and good reason, if the Pope be it, Gods enemie and ours: But in the meane time themselues might blush thus to tell the ignorant a tale of the Church, and will the foolish Protestants be wiser then the Catholicke Church? y and yet this Church, when things come to the reckoning, is nothing else but the Pope.

x Audito Ecclesiæ nomine hostis expallescit. Campian. rat. 3. apud Possev. bibl. select. lib. 9. c. 19.

y Nomen calli de teunuit, rem ipsam studiosus definiendo fugit. Camp. vbi supra.

§. 14. And first that the doctrine of the vniuersall Church in all points is infallible, thus I reason: If our Saviour Christ haue *promised* to any company of men the assistance of himselfe and of his holy Spirit for this speciall purpose, to teach and instruct them in euery truth, *giuing* withall peculiar *commission* to them to teach all nations; and *warrant* and *commandement* to all to heare them, and to do in all things according to their saying: and further, *threatning* that he will not heare them, and do in all things according to their saying, should be accounted as an Ethnicke and Publican: then certainly the doctrine and the teaching of this companie of men is in all points infallible, and most true. For looke what he *promiseth* must needs be performed, and whatsoeuer he *warranteth* or *commandeth* to be done, may safely and without danger of error be done; nay must of necessitie be done, especially when he threateneth those that will not do it: and consequently if he promise to send his holy Spirit to teach anie companie of men all truth, it is not to be doubted but that he sendeth this his Spirit, and by him teacheth them all truth. And since the teaching of this Spirit is infallible; we haue not to doubt but that this companie to which this *promise* should be made, should in all points be infallibly taught the truth. If also the same our Saviour gaue *warrant* and *commandement* that we should heare and do in all points according to the saying of this companie of men, being thus infallibly taught, and hauing *commission* to teach, we may not likewise doubt but that they shall infallibly teach vs the truth in all points. For otherwise by this his commandement we should sometimes be bound to heare and beleeue that which were not true, and to do that which were not right and good: which without blasphemie to Christs veritie and goodnesse can no way be taught. But so it is that Christ our Saviour hath in holy Scripture promised, giuen commission, warranted, commanded, and threatened in maner aforesaid: therefore we haue not to doubt, but that a certaine companie of men there be, to wit, that companie which is called the true catholike Church, which both is in all points taught infallibly by the holy Spirit, and is in like maner to teach vs all truth. The pro-

miſe we haue *Mat. vltim. Ego vobiſcum ſum omnibus diebus vſque ad conſummationem ſeculi*: I am with you all the dayes vnto the end of the world. In which words is promiſed the continuall preſence of Chriſt himſelfe, the maiſter of truth, with his holy Church: not for a while then, nor for a while now, but all the dayes vnto the end of the world. Alſo we haue another promiſe *Ioh.* 14. *Ego rogabo Patrem meum, & alium paracletum dabit vobis, Spiritum veritatis, vt maneat vobiſcum in aternum*: I will aske my Father, and he will giue you another paraclete, that he may remaine with you not onely for ſixe hundred yeares, but for euer. And to ſhew vs for what purpoſe he would haue his holy Spirit to remaine with vs for euer, he ſaith againe, *Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem, Ioh.* 16. And when the Spirit of truth ſhall come, he ſhall teach you all truth. The commiſſion we haue *Mat. vltim. Euntes docete omnes gentes.* The warrant alſo we haue *Luc.* 10. *Qui vos audit me audit.* By which words appeareth plainely that our Sauiour Chriſt would haue vs to heare and giue credit to his Church no leſſe then to himſelfe. The commandement we haue *Mat.* 23. *Super cathedram Moſis ſedent Scribæ & Phariſei, omnia ergo quæcunque dixerint vobis, ſeruate & facite.* Out of which words we may gather, that we are commanded in all points to do according to the doctrine of the Prelates of the cathohke Church, though it ſhould happen that their liues ſhould not be cõmendable or good. For though in this place our Sauiour do onely ſpeake of the chaire of Moſes in which the prieſts of the old law did ſit, yet it muſt be vnderſtood *à fortiori* of the chaire of S. Peter, in which the Prieſts of the new law do ſucceed. So did the ancient Fathers vnderſtand, and eſpecially *S Auſtin Epiſt.* 165. who ſaith thus: *In illum ordinem Epiſcoporum qui ducitur ab ipſa Petro ad Anaſtaſium qui nunc in eadem cathedra ſedet, etiamſi quiſquam tẽditor per illa tempora ſubrepſiſſet, nihil præiudicaret Eccleſiæ & innocentibus Chriſtianis, quibus Dominus prouidens ait, de præpoſitis malis, quæ dicunt facite, quæ faciunt facere nolite.* Into the order of Biſhops which is deriued from S. Peter himſelf vnto Anaſtaſius who now ſitteth vpon the ſame chaire, although ſome traitor had crept in for the time, he ſhould nothing hurt or preiudice the Church of the innocent Chriſtians, vnto whom our Lord prouiding ſaith of euill Prelates, what they ſay, do: what they do, do not. The threats we may gather out of *Luc.* 10. where our Sauiour ſaith, *Qui vos ſpernit me ſpernit*, He that deſpiſeth you deſpiſeth me: ſignifying what ſinne it were not to heare, but to deſpiſe the preaching of our Sauiour Chriſt himſelfe; that we ſhould account it the ſame ſinne, to deſpiſe and not to giue heed and credite to his catholike Church: inſinuating thereby a threat of like puniſhment for the ſaid contempt. Alſo *Mat.* 18. the ſame our Sauiour ſaith, *Si Eccleſiam non audierit, ſit tibi ſicut Ethnicus & Publicanus.* Thus you ſee our Sauiour Chriſt hath promiſed vnto his Church the continuall aſſiſtance of himſelfe and of his holy Spirit to teach vs all truth. Moreouer that he hath giuen commiſſion to it to teach vs; yea and hath warranted and commanded vs, in all points, to heare and to do according to the ſaying of his Church; and hath threatened greatly thoſe that will not heare the Church: which proueth, that it pertaineth

to

to this Church to instruct vs in all points of faith; & that we ought to learne of it, in all matters of religion, the infallible truth.

The Answer.

1 The drift of all this section is to proue, that the doctrine of the vniuersal Church, in all things, is infallible: which if it were granted, yet were it too short to proue, that therefore this Church were the rule of faith. For euery infallible thing, whose teaching is most true, is not yet in the ordinance of God set apart to instruct vs. As the Angels of heauen, for example, are not the rule of our faith, though [a] they haue *all the graces and glorie* that a creature can haue, and consequently the grace of infallibilitie. Let this be noted in the first place.

[a] Fr. Suarez. in Tho. to. 1. disp. 42. sect. 1.

2 But yet the doctrine and teaching of the Church is not, *in all points*, infallible and most true neither; meaning this doctrine not of the Scriptures, but of the Churches ministery in propounding and following the same: for in her ministery and manners, she may and doth erre: as shall appeare in my answer to the Iesuites reasons throughout this section. But first the question must be made plaine. For to say as he doth here and euery where in this question, that the *teaching of the vniuersall Catholick Church is infallible, not subiect to error*, is an improper speech, not incident to the question: because that Church comprehendeth all the *triumphant* Church in heauen, which neither can be vsed, neither do we charge it with error: but confesse it to be [b] *glorious, not hauing spot, or wrinkle, or any such thing*. All the question is of that part of the Catholick Church which dwelleth here on earth, professing the name of Christ, and liuing in warfare against the world and Satan, called the Church *militant*. Which so distinguished, we hold to be subiect to error both in manners and doctrine. And the Iesuite of necessitie, by the vniuersall Church must vnderstand onely this part thereof, because this part onely is apt to teach vs, and hath ministerie in her hands: or else he disputeth confusedly, not distinguishing the termes of the question.

[b] Ephes. 5. 27.

3 This being noted, now I come to the discourse: which may all be concluded in this syllogisme, that we may the better iudge of it.

That 1. *vnto which Christ hath promised his owne presence, and the presence of his spirit, for euer to the worlds end:* 2. *which hath commission from God to teach all nations:* 3. *which all men are commaunded to heare in all things:* 4. *they that heare it are warranted as if they heard Christ himselfe.* 5. *they that heare it not, are threatned as if they despised Christ himselfe: that is free from error, and the doctrine thereof, in all things, is infallible.*

But such is the Church, that concerning it Christ hath 1. *promised,* 2. *giuen commission,* 3. *commanded,* 4. *warranted, and* 5. *threatned, as is aforesaid.*

Therefore the Church is free from error, and the doctrine thereof, in all things, is infallible.

This is the summe of all this section: whereto I answer by denying both propositions; and the reason is for that they consist of Scripture falsly expounded and applyed: and this my answer I set downe more particularly in that which followeth, wherein I will examine euery text as it is alledged, and make it plain, that neuer a one of them proueth the conclusion.

4 The first place is *Mat.* 28. 20. *Lo I am with you alway to the worlds end.* But I answer: 1. this was a personall promise made onely to the Apostles, and so cannot be extended to all the Church, if we will speake of the words properly, according to their immediate sence. 2. To whomsoeuer it belongeth, the meaning is, [c] that howsoeuer his bodily presence ceassed, yet his prouidence should neuer faile to preserue & comfort them in all their troubles, and helpe them in all their actions: and by degrees so enlighten them also, that they should not perish in their ignorance, but be led forward to more perfection. This must needes be granted to be all that is meant. First, because Christ is not absent from his people euery time they fall into an error, but remaineth with them still for all that, either forgiuing it, or reforming it. Secondly, this promise notwithstanding, yet afterward, [d] *Peter*, one to whom the promise was made,

[c] Iansen. concord. Euang. cap. 149.

[d] Gal 2. 11. vide August. de Baptism. cont. Donat. l. 2. c. 1. & de agon. Christian. c. 30. Thom. in ep. ad Gal. c. 2. lect. 3.

made, *erred against the truth of the Gospell*, and was therefore by Paul rebuked, and resisted to his face: which thing could not haue fallen out, if this promise had exempted the Church from all error. Thirdly, if it priuiledge the whole Church from error because it is made to it, then consequently it priuiledgeth the particular Churches, Pastors, and beleeuers therein, because it is made to them likewise: but experience sheweth these latter may erre: and therefore the meaning must needs be as I haue said. Fourthly, [e] it is a ruled case among the Papists, that *the Pope may erre*; which could not be if these words of Christ meant the Church of Rome, and that infallible iudgment which the Iesuite talketh of. As for his glosse vpon the words that *Christ in them should promise his continuall presence, not for a while then, nor for a while now, but for euer*, it is altogether either idle and inept. For he can name no Protestant that euer thought Christ was at any time absent, but we all constantly beleeue he alway was, is, and shall be with his Church to the end.

e Sa. §.

5 The second and third places are much like the first. *Iohn 14.16. I will pray the Father* (saith Christ) *and he shall giue you another comforter, that he may abide with you for euer. And Iohn 16.13. When he is come which is the Spirit of truth, he will leade you into all truth.* But I answer two things. First these words are properly extended to the Apostles, promising [f] that which was performed immediatly after Christs ascention, and ought not to be stretched any further. Which being so, they conclude somewhat for them, but little for the Church: because euerie grace belongeth not to the Church in all ages that was giuen the Apostles. Secondly, applying them to the Church also, the meaning is, that the holy Ghost should neuer forsake it, but persuere in teaching it all truh, which is simply necessary to saue it, according as the Church is able to learne it, which he doth by meanes of the Scripture: though not at all times alike perfectly, but so as he endueth it with all holines, and yet many sins are found in it. This interpretation must needs be allowed for three causes, first, the Apostle saith, of himselfe and the Church, [g] *Now we know but in part, and prophesie in part*, Which

f Act. 2.4.

g 1. Cor. 13.9.

were

were not true, if these words of Christ had secured the Church in all things and in euery truth: for the part cometh short of the whole. Secondly, this promise belongeth as well to one Apostle as another, yea [h] to all the faithfull as wel as to the Apostles, if it reach to the Church: so that if that be the sence which the Iesuite setteth downe, then all the Apostles had equall priuiledges from error with Peter, and particular Churches and men should be as infallible as the whole Church it selfe, which I am sure the Iesuite will not grant. Thirdly, Saint Austine [i] expoundeth the words as I do: *He shall teach or leade you into all truth:*] *this I think cannot be fulfilled in any mans mind in this life: for who is he liuing in this bodie so corrupt, and loading the soule, that can know all truth, when the Apostle saith, we know but in part? But forasmuch as by the holy Ghost it cometh to passe, whose earnest we haue receiued, that hereafter we may come to the fulnesse it self, whereof the same Apostle saith, then shall we see him face to face; and now I know but in part, but then I shall know as I am knowne, not that which shall be in this life onely, but all that which shall befall vs till the perfection come: the Lord by the loue of his spirit hath promised, saying, He shall teach you all truth.* As for the Iesuites exposition, that he may remaine with you *for euer, not onely for fixe hundred yeares*, it smelleth either of his malice, or ignorance. For which of vs euer yet said, the holy Ghost departed from the Church after fixe hundred yeares? Let the Papists deale sincerely, and leaue their coyning.

h 1. Ioh 2. 20.

i Tract. 96. in Ioh. tom. 9.

6 The fourth place is *Math.* 28. 19. *Go teach all nations.* Whereto I answer, first, these words were spoken to the Apostles onely, and not to that which the Iesuite calleth the Catholike Church. Now I grant their teaching was infallible, and all men were bound to heare it; for they taught that which afterward they writ in the Scripture: yet so they taught, and with such commission, that [k] the people are commended which examined their teaching by the Scriptures. Secondly, we grant the Pastors of the Church in all ages haue commission to teach likewise, but that proueth not all their teaching to be alway infallible, because naturall corruption hanging on them, they may faile in that which is committed to them. Neither is this

k Act. 17. 11.

this any inconuenience, *binding vs sometime to beleeue that which is false:* for the bond hath a limitatiõ, that we heare them so farre as they teach agreeable with the scriptures, and no further: and by those scriptures we may relieue our selues if they chance to teach falsly.

7 The fift place is *Luk.* 10. 16. *He that heareth you, heareth me.* Which words were spoken to the Apostles, all whose teaching and writing was true infallibly: and therefore were sufficient warrant to the hearers to accept it. But being applied to the Church and ordinary Pastors therein,[l] they must be vnderstood with this caution; if they hold them to the instructions that Christ giueth them, if they come in the name of Christ, deliuering his words truly and consonant to the scripture; for such are to be heard as Christ himselfe: else [m] we must *trie the spirits*, and *iudge of the Prophets*. This place therefore being to be vnderstood conditionally, proueth not that which the Iesuite concludeth absolutely and vniuersally.

8 The sixt place is *Math.* 23. 2. *The Scribes and Pharises sit in Moses chaire: all therefore whatsoeuer they bid you obserue, that obserue and do.* Which words I grant must be vnderstood of the Ministers of the Gospel that succeed the Apostles, as wel as of the Pharises that sate in Moses chaire: therefore I answer three things: 1. I mislike it not that he compareth the Priests and Bishops of his Church to the Scribes and Pharises. 2. By Moses chaire is meant neither outward succession, nor iudiciall authoritie, but the profession of Moses law. 3. [n] Our Sauior doth not simply commaund the people to obey the Pharisees *in all points of their doctrine*, or teach them that their locall succession did priuiledge them from error; but onely that they should not for their euill life be offended at that which they might at any time teach well: because though their life were wicked, yet that which they taught out of Moses chaire, that is to say, according to Moses law, must be followed. Now this was far from enioyning them *in all points* to do according to the doctrine of the Scribes and Pharises, as I proue by foure reasons: first [o] the Popish expositors say, *this place bindeth vs not to obey them if they teach that which is euill, for that is to teach a-*

l Ferus lib. 3 in Math. cap. 23. m 1. Ioh. 4. 1. 1. Cor. 14. 32.

n Si quæcũque dixerint nobis ea facere iubemur, cur alio loco Christus cauere voluit a fermento Pharisæorum? cur rursum eorum traditiones exemplo etiam proprio cõtemnere docuit? aliquid ergo doctrinæ propriæ puritati euangelij admiscere possunt, in quo non solùm non sunt audiendi, sed sunt etiam refutandi. Id ergo præcauit Christus ne plebs malis docentium exemplis ad contemptionem veræ doctrinæ inducatur. Nunc ergo quę dixerint nobis Pharisæi, eadem facere iubet Christus, cum super Cathedram Mosis sederint, hoc est, legem enarrauerint, docuerint, proposuerint. Can. loc. l. 5. c. 4.

o Iansen. concord. euang. cap. 120. Em. Sa. notat. in Math. 23 v. 3.

gainst

gainst the chaire. Which exposition granteth we are not bound to heare them *in all points without limitation*, as a Popish Bishop speaketh with the Iesuite, and supposeth they may teach vntruly in some points. Secondly, if I may refuse them in some points, then hence it followeth vnanswerably, that there is another rule, whereby I may be directed in hearing: for else how should a man be able to distinguish those points wherein he must follow his teachers, from those wherein he must not? Thirdly, the Pharisees taught many errors and blasphemies, both [q] against the law of Moses, and [r] against the diuinitie of Christ; in which regard our Sauiour bad his disciples [s] *to beware of the leauen of the Pharises*, which was *their doctrine.* Wherein he had gainsaid himselfe, if by *Moses chaire* he had meant any thing but the prescript of the law, or by those words had commaunded vs *in all points* to do according to the Prelates doctrine: for then the Iewes must not haue honoted patents, nor loued their enemies, nor beleeued in Christ, because the Pharisees tanght against these things. Lastly, [t] the Papists themselues expounding the place, write, that *to sit in Moses chaire, is to teach according to the doctrine and rule of Moses law, and to commaund things agreeable thereunto*; that is to say, true doctrine, and the same that Moses taught: wherein onely they might be followed, and no further. [u] Ferus saith, that Christs commandement, *Obserue and do whatsoeuer they bid you, bound them not to obserue all the decrees of the Pharises, but so farre forth as they agreed with the law: in like sort he said to the Apostles and their successors, He that heareth you heareth me, and he that despiseth you despiseth me: but Matthew had set downe before, that he charged them to preach the Gospell; whereby it appeareth, that the Apostles must be heard but so farre forth as they be Apostles, that is, as they do Christs message, and teach the things which Christ commandeth; but if they teach other things, or contrary to Christ, then are they no more Apostles, but seducers, and not to be heard.* Which exposition of Ferus a Papist, excludeth (you see) the Iesuites collection for the infallibleneſſe of all the Prelates doctrine, and giueth the people libertie to examine it by the Gospell.

p Ecce sine limitatione aliqua, Martin. Pereſ. de tradit. part. 3. pag. 328.

q Math. 5. 20. & 15. 1. & 23. 13.

r Marc. 14. 64. Ioh 7. 48. & 8 23. & 9. 22. 24. & 19. 7. 15.

ſ Mat. 16. 6. 12.

t Gloſſ. in Mat. 23. 2 Nicol. Gorr. ibid. Arias Mont. in elucid. ibid.

u Lib. 3 in Mat. cap. 23.

9 Nei-

9 Neither did any of the auncient Fathers vnderstand the place otherwise: for Austine in [x] the place alledged, onely affirmeth two things: first, that in the Church of Rome there had bene a continuall succession of Bishops, from Peter to Anastasius who then liued; which he saith, because the Donatist (in his epistle to Generosus) had pretended a certaine succession of Bishops, from Donatus the beginner of that sect: and to satisfie him, that if succession were to be stood vpon, then there might a succession of better likelihood be brought against him. Secondly he affirmeth, that in all this Romane succession there had bene neuer a Donatist: and though there had, yet should the people of God incurre no danger thereby, because Christ hath forewarned them of euill ouerseers, that they follow their teaching and not their doing. In all which discourse what one word is there, whereby it may be gathered that Austine thought as the Iesuite doth, that in all points we must do according to the doctrine of the Prelates, or that the Church and Bishops of Rome can erre in nothing? for the succession mentioned, implieth no such matter, for any thing that Austine saith. And the other words, Our Lord hath prouided for his Church, by saying of euill Prelates, Do what they say, but not what they do; can shew no other meaning in him then was in Christ: and how Christ meant them, I haue alreadie set downe; the summe whereof is, that no Christian man forsake the vnitie of the Church for the Pastors euill life, but that still they heare them and follow them, as long as they teach out of the chaire, that is, according to the doctrine of Moses and Peter, from which the Romish Church is departed long ago. So that those words, Do what they teach, being referred to the former, they sit in Moses chaire, must be expounded ioyntly with them, Do what they teach out of the chaire; which being granted, how followeth it from hence, that therefore the teachers can erre in nothing?

[x] Ep. 165. ad Generos.

10 The last place is Math. 18. 17. *If he refuse to heare the Church, let him be vnto thee as a heathen and a publican.* Which words, the Iesuite saith, containe a threatning against such as do not in all things follow the Church: [y] meaning the Pastors of

[y] Bellarm. de verbo Dei. l. 3. c. 5. Eman. Sa. Not. Mat. 18. 17.

of the Church. Whereunto I anſwer two things: firſt it followeth not, that the Church cannot erre, becauſe we are bidden to heare it: for ſo we are commaunded to [z] obey magiſtrates, and yet they may commaund things vnlawfull, and [a] in ſuch a caſe they muſt not be obeyed. It was a law to the Iewes, that [b] in matters of weight they ſhould repaire to the Prieſt, and do according to that which he ſhould iudge, without declining from it; yet Vriah, and Annas, and Caiaphas, were not of infallible iudgement. Therefore the meaning is, that we muſt obediently heare the Church, and yeeld vnto it, not ſimply in all things, but conditionally, as long as it ſpeaketh things agreeable to the word of God, as was anſwered to the former places. Secondly, the things properly which Chriſt here mentioneth, and wherein he biddeth vs heare the Church, are not determinations of faith, but Church-cenſures and admonitions: wherein it is cleare, the true Church of Chriſt may ſometime miſſe it, and be admoniſhed by her children, notwithſtanding this threatning of Chriſt: as when [c] the Iewes excommunicated him that was borne blind; and [d] the Eaſt and Weſt Churches cenſured one another about the keeping of Eaſter. For [e] *ignorant Biſhops and Elders, ſometimes take vp the ſeueritie of Phariſes, condemning the innocent, and acquiting the guiltie.* Pope Innocent ſaith in [f] the Canon law, *Gods iudgement alwayleaneth vpon the truth, which neither deceiueth vs, nor is deceiued it ſelfe. But the Churches iudgement oftentimes followeth opinion, which many times falleth out both to deceiue vs, and to be deceiued it ſelfe. Whereby it cometh to paſſe ſometime, that he is looſed in the Church who is bound with God, and he looſed with God who is wrapt in the Churches cenſure.* Vpon which words [g] Panormitane writing ſaith, *A generall Councell repreſenting the whole Church, may very well erre in excommunicating him that ſhould not be excommunicate.* Whereby we ſee the Church may erre in her cenſures, notwithſtāding theſe words of Chriſt. And if in cenſures, then let the Ieſuit yeeld a ſound reaſon, why not as wel in points of faith? or elſe confeſſe the words of Chriſt to be meant as I haue ſaid.

z Rom. 13. 1.
a Act. 4. 19. Dan. 3. 18. & 6. 10.
b Deut. 17. 8.
c Ioh. 9. 34.
d Nicepb. l. 12. c. 33.
e Hieron. comment. in Math. c. 16.
f Decretal. Greg. lib. 5. de ſententia excom. cap. 28. A nobis eſt ſæpe.
g Super 5. de ſententia excom. à Nobis. 2.

§. 15. Worthily therefore doth S. Paul call this Church *Columna & firmamentum veritatis.* 1. Tim. 3. *the pillar and ground of truth.* Also S. Austin *in lib. contra Cresc.* giueth this generall aduice: *Quisquis talis metuit huius obscuritate quæstionis, Ecclesiam de illa consulat, quam sine vlla ambiguitate Scriptura sancta demonstrat.* Whosoeuer is afraid to be deceiued with the obscuritie of this question, let him require the iudgement of the Church, which without ambiguitie the holy Scripture doth demonstrate. By which words he sheweth vs, that the way not to be deceiued in an obscure question, is to aske and follow the iudgement of the Church.

The Answer.

1 There is no man denieth but it is a good way not to be deceiued in an obscure question, *to aske and follow the iudgement of the Church*, so it be the true Church, which the Romane companie is not. But yet neither is it the onely way, as I haue touched alreadie; nor if it be, doth it hence follow, that therefore it selfe is the rule and free from all blemish of error, because the ministerie thereof may be a condition subordinate for the obtaining of that which is the rule. As [a] *the woman of Samaria* was a good meanes to bring her countrimen to Christ that knew him not, and yet their beleefe was not built on her, [b] but on that which she reuealed to them. And [c] God biddeth vs by his Prophet, *Stand by the wayes, and behold, and aske for the old way, which is the good way*; though in the meane time the persons to be asked are our direction no further then while they point to the old way. And the Prophet biddeth, [d] *Aske the Priests concerning the law*: and saith, [e] *The Priests lips should preserue knowledge, and they should seeke the law at his mouth*, for he is the Angell of the Lord of hoasts; yet these Priests many times spake vntruly, being deceiued themselues, and deceiuing others. And so may it happen to the Pastors of the Church.

a Ioh. 4. 39. 39.
b ver. 42.
c Ier. 6. 16.
d Hag. 2. 12.
e Mal. 2. 7.

2 All which notwithstanding, the Church abideth still the same that Saint Paul calleth it, *the pillar and ground of truth*, in that the truth is no where else to be found. Which that I may shew the beter, it is to be noted, that [f] in old time the Gentiles vsed to write their lawes in tables, and so hang them vp on pillars of stone, that the people might reade them, as Proclamations

f Iul. Pol. Onomast. lib. 8. pag. 454. Scol. Aristoph. Nub. Rosin. antiq. Rom. l. 2. c. 2. & ex. ab Alexand. genial. dier. l. 6. c. 23.

g Phauorin. & Hesych. Lexic. verbo κύρβεις.
h Lexic. decem Rhet.
i Eustach. Il. λ. Suid. verbo σανίδες.

tions are nailed to posts in market townes: and sometime g they whited the pillar, and so wrote the lawes vpon it. h Harpocration saith, *they reared vp straight pillars of stone, and so wrote their lawes vpon them*. And it was also an ordinary thing that they had other pillars, like the Pasquill in Rome, whereupon whosoeuer listed hung their Epigrams or libels that they would haue knowne. Now the Apostle describing the Church, likeneth it to one of these pillars, whose vse was no more but to shew that which hung thereon, it selfe not being the law, but that whereupon the law was hung. For so the true faith, written in the tables of the Scripture, whereunto the world will giue no testimonie, is fastened to the Church, as to a stately pillar and throng supporter, that there it may be seene, and holden out vnto vs. Hence the Iesuite can challenge no more but that the Church is vnto vs a witnesse and vpholder of the faith, and alway preserueth it; which we denie not; but in the meane time he forgetteth, that it is one thing to hold out the rule, and another to be the rule it selfe: and he that saith the Church is the supporter of truth, doth not say withall that the Pastors can neuer erre or faile in deliuering any part thereof. The Apostle saith the former, but the Iesuite onely beside the text, affirmeth the latter.

3 This exposition must needs be granted for foure reasons: first, it is called the pillar of truth in no other sence then k elsewhere it is called *glorious, without spot, or blemish, or blame*: but it is certaine that the puritie there mentioned, is mingled with some imperfection, therefore it is also certain, this vpholding of the truth is not free fro all error. Secondly, Paul in this place, sendeth not Timothy to learne of the Church, which he should do if the Iesuits conceit were sound, but willeth him to teach the Church out of the Scriptures, that so it might be the pillar of truth. Thirdly, that which the Apostle saith in these words, is true of euery particular Church: but of euery particular church it is not true that it cannot erre; for we see they may, as did m this of Ephesus, concerning which the Apostle saith here, it is the pillar and ground of truth. Fourthly, it this place proue that the Church cannot erre in any thing, but of it all men

k Eph. 5. 27.
l vers. 14. 15.
m Act. 20. 30. Apoc. 2. 4.

must

muſt learne the infallible truth: then ſeeing o the Papiſts hold their Prelates and Paſtors to be the Church, I demand what is that which muſt teach them? for the Church doth not, ſeeing they are the Church themſelues?

o Bellar. de verbo Dei. l. 3. c. 5. Greg. de Valēt. cōment. Theo. tom. 3. diſp. 1. q. 1. aſſert. 3.

4 Or if the Ieſuite dote vpon his owne expoſition, then let him cal to mind how other Papiſts haue expounded before him, p who ſay. *The Apoſtle calleth the Church the pillar and ground of truth; ſignifying by the word ground, the largeneſſe of Chriſtendome: by the word pillar, the continuall, ſmooth, and not interrupted ſucceſſion of the Apoſtles and their ſchollers, vpon whō all truth is builded.* Which expoſition differing from this of the Ieſuites, may giue him occaſion to looke better into the text, and at leaſt miſtruſt his collections therfrom, till he haue conferred with his fellowes. For vpon the reckoning it will fall out, that vntill the Friers and Ieſuites of late began to hammer the Scriptures, there was neuer any that out of them would deliuer his concluſion, but the contrary. *The Apoſtles writings are the pillars and ſupporters of our faith:* ſaith q Irenæus. *The Goſpell is the gound and ſtay of the Church,* ſaith r the ſame Irenæus. *The truth is the pillar and ground of the Church,* ſaith ſ Chryſoſtome. *The diuine Scriptures muſt teach who hath the true Church. Theſe are the proofes, theſe are the foundations, theſe are the grounds of our cauſe,* ſaith t Auſtin.

p Staphyl. Apol. part. 1. & Stapl. his tranſlat. pag 50.

q Lib. 3. c. 2.

r Lib. 5. c. 11.

ſ Hom. in hunc loc.

t De vnit. Eccl. cap. 16.

5 The words of Auſtin, alledged by the Ieſuite, are good: but they had bene better if he had not left out the beginning, for thus they lie: u *For ſomuch as the holy Scripture cannot deceiue vs, let him who feareth leſt the obſcuritie of this queſtion* (concerning the baptiſme of the Donatiſts) *ſhould deceiue him, enquire that Churches iudgment of it, which the holy Scripture without all doubtfulnes doth demōſtrate.* Wherin Auſt. ſaith not the church is the rule, or the Church cannot erre; but onely as the Ieſuite himſelfe noteth, that the iudgement therof ſhould be inquired. His meaning is, that in the queſtion of rebaptizing, becauſe in Creſconius his ſuppoſitiō, the Scripture ſaid nothing of it, ſuch as were doubtful might ask the iudgmēt of the true Church, & there they ſhould learn Creſconius to be in an error. Wherein the Ieſuit ſhal find vs to conſent with Auſtin: for doth he think

u Contra. Creſcon. gram. lib. 1. cap. 33.

we allow not the Church her miniſtery? or that we ſilence her from bearing witneſſe to the truth? or that we turne away the people from going and enquiring to her? Nay rather we aduiſe all people, deſirous of the truth, to follow Auſtins counſell, howſoeuer ſuch as the Ieſuite is, to make vs odious, giue out the contrary. For, Auſtin firſt attributeth the perfection of truth to the Scripture onely. Secondly, then he alloweth vs to go to no Church but that which from the Scripture is demonſtrated to be a true Church. Thirdly, he ſaith neuer a word that the Church ſhould be the rule, or free from all error; but onely that they ſhould enquire her iudgement, which in that queſtiõ, at that time, he knew to be ſound: though poſſible he were not ignorant that [x] many famous Churches formerly had not bene ſo, but had decreed the very error that he now confuted. Laſtly, [y] within fiue leaues of the place alledged he hath theſe words: *The Church is ſubiect to Chriſt, and therefore may not preferre her ſelfe before him: for he alway iudgeth rightly, but Eccleſiaſticall iudges, being but men, for the moſt part are deceiued.* Let the Ieſuit yeeld vs thus much, and he ſhall find himſelfe a great deale ſhort of that he reckoneth for the certaintie of his Churches teaching, and that Auſtin maketh not the Church the rule, as he would haue it, but a meanes to direct vs, in things obſcure, by the Scriptures; whoſe iudgement is to be followed vpon their authoritie, and onely ſo long as ſhe determineth according to them. Which point I feare the Ieſuite will miſſike.

x Euſeb. hiſt. l. 7. c. 5. ὅτινες γὰρ δόγματα γράφοντες ταῖς μαχόμεναις ἐπισκόποις συνόδοις, ὡς πεπυθόμεθα, οὐκ οἶδ' ὅπως τὸν ἀριθμὸν τῶν ἀνθρώπων, δυὸ διέφευγον, ἑξήκοντα δὲ ἐγένοντο, &c.

y Aduer. Creſc. l. 2. c. 31.

6 Yet thus the Church it ſelfe teacheth vs. For what Biſhops, what Paſtors, what Councels, what men, what Churches haue not erred, though [z] God haue bidden vs enquire their iudgement and ſeek vnto them? The Papiſts will ſay, particular Churches may erre; but how did the Councels of Epheſus, Seleucia, and Remino miſſe it, [a] where the flower of all the Chriſtian Paſtours of the world were aſſembled? whereof [b] Ierome complained, *The whole world groned and wondred to ſee it ſelfe Arrian.* Which imperfection hath hung ſo faſt vpon all Councels and Churches, that [c] Nazianzen writing to a friend of his, ſaith, *He neuer ſaw any councel haue a good end.* And [d] Vincen-

z Mal. 2. 7. Eph. 4. 11. Heb. 13. 17.

a *The Biſhops at Epheſus were* 132. *at Seleucia* 160. *at Ariminum* 400 *whereof about* 300. *were Catholicke Biſhops.*

b Dial. aduer. Luciferi.

c Ep. ad Proco.

centius confeſſeth, that *not onely ſome portion of the Church, but the whole Church it ſelfe is blotted with ſome new contagion.* So that the very Papiſts themſelues, ſome of them, conuinced by experience and the Churches owne confeſſion, are driuen in the point to come home vnto vs. For thus writeth [e] a learned Cardinall: *That which we ſay, the Church cannot erre in faith or manners, muſt thus be taken, according to the doctrine of the fathers, that God doth ſo aſſiſt his Church to the end of the world, that the true faith ſhall neuer faile out of the ſame. For, to the worlds end, there ſhall be no time wherein ſome, though not all, ſhall not haue true faith working by loue.* Doth not the Ieſuite ſee here, that though all of them lay downe the concluſion, that the Church cannot erre, yet ſome of them expound it ſo that they come roundly home to vs, and do as good as deny it againe? Therefore let the Ieſuite iarre no more about this matter, but ſubmit himſelfe to the Cardinals expoſition: and ſo we will both ſit down friendly together at his feete, awaiting till either he, or ſome other ſpeake Proteſtant againe, and ſo agree vs in the reſt of the queſtions that are depending.

[d] Adu. profan. nou. c. 4.

[e] Turrecrem. ſum. de Eccl. l. 3. c. 91. & l. 3. c. 60

§. 16. The firſt condition therefore of the rule of faith, to wit, to be infallible, agreeth to the teaching of the Church. Now that the doctrine and teaching of the Church hath the other conditions, to wit, that it is ſuch as may be eaſily knowne to all ſorts of men, and ſuch as may vniuerſally teach them in all points, will eaſily be ſeene after I ſhall ſet downe and proue that this Church is alway viſible: and further what particular companie of men be thoſe which be this true Church. For hauing by this meanes aſſigned a particular companie of men, who according as I haue proued, are in all points taught by the holy Ghoſt, and are by God his appointment, in ſtead of Chriſt, in all points to teach vs the infallible truth, there will no doubt remaine, but that their teaching is ſuch as may be vnderſtood of all (ſince they are liuing men, that can conforme their teaching to the capacitie of all ſorts:) and ſuch as may ſufficiently in all points inſtruct vs in the right faith, that the appointment and ordinance of God, by which, as I haue proued, they are ordained to teach vs in all points, may not be in vaine and fruſtrate of the effect intended by him. Let vs therefore firſt ſee whether the Church or companie of faithfull men, of which I haue alreadie ſpoken, be alway viſible or not.

The Answer.

1 The first condition of the rule of faith, to be *infallible*, agreeeth not to the teaching of the Church: becauſe the Ieſuite by the Church meaneth [a] onely the Pope, and all Papiſts hold, [b] *the infalliblues* therof conſiſts in his authority that cānot erre, and nothing elſe. Neither can he aſſigne any company or ſtate of men, whereby ſhe may be ſuppoſed to manifeſt her teaching, but the ſame may be ſubiect to error, and in experience hath erred; as we ſee in Councels, and Doctors, and all other meanes which ſhe hath vſed in teaching vs, except that of the Scriptures onely, as I haue ſhewed.

a *See Digreſſ. 16. nu. 4*

b Propterea enim ſedes Apoſtolica, ſeu Romana Eccleſia infallibilis dicitur, quia is qui præeſt illi, authoritatē habet per ſe infallibilem. Gr. de Val. comment. Theol tom. 3. p. 247. D.

2 Next, though it were granted to be infallible, and the next alſo yeelded, which the Ieſuite now beginneth to take ſo much paines to proue, that it were both *eaſie to be knowne, and could teach vs vniuerſally in all points*; yet were it not proued thereby to be the rule; becauſe there is more required to the rule then this, as I haue ſhewed: and this it borroweth from the Scripture, as the Moone doth her light from the Sun: which ſheweth, againſt all exception, that the Scripture it ſelfe is the rule, and of greater authoritie then the Church, in that theſe things are originally in the Scripture, from whence the Church but borroweth whatſoeuer ſhe partaketh thereof, though [c] ſuch as the Ieſuite is, can ill digeſt this ſaying.

c Igitur quicquid habet boni ac perfecit Scriptura, quicquid pleni ac ſolidi, id habet ab Eccleſia, quę implet eum qui implet omnia. pag. 434. Eccleſia, aiunt, cōſtituta eſt vt teſtimonium exhibeat diuinis libris. quis hoc ferat? pag. 440. Tho. Bozius de ſignis Ecc. tom. 2. l. 16. c. vlt.

3 And to ſet on foote the queſtion of *the viſibleneſſe of the Church* for the prouing hereof, me thinketh is game faire and farre off. For when he hath aſſigned a ſtate of the Church perpetually viſible, which he can neuer do: yet will there remaine a doubt, whether all the teaching thereof haue the conditions mentioned. For this viſible cōpany, though *liuing men that can conforme their teaching to the capacity of al ſorts*, may yet be ſubiect to error, or want immediate authority to aſſure mens conſciences, but what it borroweth frō the Scriptures: or may haue *commiſſion* to teach no further then is written: or may ouerſee now and then ſome points of faith which *the holy Ghoſt teacheth*, as well as it doth ſome points of manners: in which caſes who ſeeth not that it may both faile in teaching ſome truths ſome-

ſometime, and the beſt teaching will not be ſo *eaſie* or *certaine* to vnderſtand and beleeue, as the Ieſuite pretendeth. So that the viſibilitie of the Church argueth the eaſineſſe and vniuerſalitie thereof in teaching but ſorily; and were a queſtion not greatly needfull for this place, but that Papiſts haue a humor to be diſcourſing thereof, and loue to make their people beleeue it troubleth vs ill: as [d] the Rhemiſts ſay, *This place pincheth all heretickes wonderfully*: and [e] Gregory of Valence, *The propertie of the Church to be alway viſible, maketh heretickes in ill caſe.* And therefore let him go on, and ſee what he will make of it, and alway marke his reach, that ſtill he pleadeth for the Romane Church; ſhewing hereby the vnhappie condition wherin it ſtandeth, that at euerie triall paſſing betweene vs, her miſerable children are enforced to beg from doore to doore: Of your charitie giue our mother leaue to be iudge herſelfe in the triall, that ſhe be not ouerthrowne.

d Vpon 1. Tim. 3. 15.

e Comment. Theolog. Tom. 3. pag. 142.

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§. 17. This queſtion I decide by this onely concluſion, that the Church of Chriſt muſt needs alwayes be from Chriſt his time to the end of the world, and being, it muſt needs be alwayes viſible. This concluſion hath two parts. The firſt whereof, to wit, that Chriſt his true Church muſt be alwayes without interruption to the end of the world, needeth no other proofe then thoſe promiſes of our Sauiour before mentioned; wherein is declared, that Chriſt and his holy Spirit ſhall be with his Church continually vnto the worlds end. *Matth. vlt. Omnibus diebus vſque ad conſummationem ſeculi:* which promiſe is not fulfilled vnleſſe the Church without interruption be continually all the dayes vntill the end of the world. For if the Church for anie time, dayes, or moneths, or yeares, do ceaſſe to be, for thoſe yeares, moneths, and dayes, Chriſt cannot be ſaid to be with the Church, & conſequently cannot be truly ſaid to haue fulfilled the promiſe wherein he ſaid he will be with the Church all the dayes vnto the end of the world.

The Anſwer.

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1 The firſt part of this concluſion, with the confirmation thereof, might well haue bene ſpared. For we confeſſe the Church neuer ceaſſeth to be, but continueth alwayes without

interruption to the worlds end: and againſt all Papiſts whatſoeuer we make it good, that the very faith we now profeſſe hath ſucceſſiuely continued in all ages ſince Chriſt, and was neuer interrupted ſo much as one yeare, moneth, or day: and confeſſe [a] the contrary were ſufficient to proue vs no part of the Church of God: yet the Ieſuite, you ſee, very ſoberly ſtandeth vpon the matter, ſhewing that the Church cannot be extinguiſhed; which is a tricke of his owne, thereby to make his friend beleeue that we thinke it may. So [b] the Rhemiſts write as if we held it is *fallen from Chriſt theſe many ages, being knowne neither to friend nor foe.* And Reinolds [c] reports we ſhould ſay, *The Church of Chriſt was vtterly fallen for a thouſand yeares together*: yea *all that time there was no Church at all*: whereas we hold the very contrary. And if our teſty aduerſaries will not be ſatisfied with this our profeſſion, but continue their ordinarie practiſe in charging vs with opinions which we neuer held, then let them hearken what [d] a friend of their own telleth them: *They do but triſle away the time, which ſtand prouing that the Church cannot abſolutely faile, becauſe the Proteſtants grant it cannot.* The queſtion therefore is onely of the outward ſtate of the Church, whether it be alway viſible to the world or not; that in euery age thoſe congregations may euidently be diſcerned and pointed to, which are the true Church? for we ſay not. Wherein though the Ieſuite will reaſon againſt vs in the ſections following, and the Papiſts generally cenſure vs; yet the truth is, themſelues, when the matter cometh to a iuſt triall, in effect ſay as much as we, and the very ſame of their Church that we do of ours, but that of verie frowardneſſe they will not receiue the word *inuiſible*.

a Dan. 7. 27. Pſal. 102. 26. Mat. 16. 18. Luc. 1. 33.

b Ann. vpon 1. Tim. 3 15. & Ap. 12 6.

c Caluin otiure. l. 1. c. 10. p. 106. & 107 Luthera nide toto orbe terrarum Eccleſiã periiſſe mentiuntur. Poſſeu. bibl. ſelect. l. 6. c. 4. p. 445.

d Bellarmin. de Eccl. mil. lib. 3. cap. 13.

Digreſſion. 17. *Wherein it is ſhewed in what manner the Church is ſaid to be inuiſible: and that the Papiſts ſay no leſſe concerning this matter then we do.*

2 Indeed they ſet downe enough in the queſtion, [e] that *God hath at all times a Church conſiſting not of a few people, but*

e Bellar. de Eccl. l. 3. c. 13.

a

a great multitude, as conspicuous as any earthly kingdome: [f] *part whereof, and alwaies the head, shall be visible at Rome, and the rest of it whersoeuer, is visibly subiect to the Bishop of Rome:* and [g] *that this company perpetually holdeth a visible succession of Pastors and people as sensibly as any other societie of men, so that at any time one may point with his finger and say, this is the Church:* [h] *of the Protestants inuisible Church they heare not one word.* Thus they enlarge their fence when they will set forth their wealth to beguile the poore widow; whereas at other times they are content to let downe a great deale of this reckoning, and to confesse as much of their owne Church as we say of ours.

f Idem de Ro. Pont. l. 4. c. 4.

g Greg. de Valent. tom. 3. p. 142. Cc ster. Enchirid. c. 2. Bell. de Eccl. l. 3 c. 2. §. Atq; hoc interest.

h *Rhem. vpon Act.* 11. 24.

3 For when we say the Church is sometime inuisible, the meaning is not, that it is extinguished, or that it is alway inuisible, or that none of the faithfull can see any part thereof, or that it is as much hidden from the faithfull as it is from the world: but we meane three other things. First, although it abide alwayes vpon the earth, holding the whole faith without change, and containing a certain number that constantly professe it: yet this number may be very small, and their profession so secret among themselues, that the world and such as loue not the truth, shall not see them, they remaining so hidden as if they were not at all. This point concerning the smalnes of the number, is confessed by [i] thē that hold that *about the time of Christs passion, the true faith remained in none but onely the virgin Mary:* and by [k] *such Catholicke writers as say, that in the times of Antichrist, the true faith shall perish throughout the whole world.* And the secretnesse of their profession is acknowledged by Pererius the Iesuite, who [l] writeth, that *in the time of Antichrist there shall be no sacrament in publick places, neither shall any publicke honour be giuen it, but priuately and priuily shall it be kept and honored.* And Ouandus the Frier, [m] who thinketh *the Masse at that time shal be celebrated but in very few places, so that it shall seeme to be ceassed.* Secondly, all the externall gouernement thereof may come to decay, in that the locall and personall succession of the Pastors may be interrupted, the discipline hindered, the preachers scattered, and all the outward exercise of gouernment and religion suspended: whereby it

i Alexan. part. 3. qu. vlt. nu. 5. art. 2. Dur. ration. l. 6. c. 72. nu. 25. Panorm. de elect. & electi potest. c. significasti. Turrecrem. de Cōsecr. d. 2. semel Christus. nu. 4.

k Refert Fr. Suarez tom. 2. disp. 54. sect. 6. pag. 649.

l In Daniel. pag. 714.

m Breuiloqu. in 4. Sent. d. 13. prop. 3. p. 602.

shall come to passe in all the world, that we shall not see any one particular Church publickly professing the true faith whereto you may safely ioyne your selfe; by reason persecution and heresies shall haue ouerflowed all Churches as [n] Noes flood did the world, or obscured their light as the Sun is eclipsed, or corrupted the sinceritie of religion, as a leprosie or scab sometime groweth ouer the whole body of man, and hideth euery member, till by little and little it fall off againe. Thus, in effect, say the Papists. Acosta [o] saith, *All the light and reputation of Ecclesiasticall order lieth worne out and buried in the time of Antichrist: the Priests lamenting, the Church doores destroyed, the altars forsaken, the Church empty, because there are none to come to the Lambes solemnitie.* And [p] the Rhemists: *It is verie like (be it spoken vnder the correction of Gods Church and all learned Catholickes) that this great defection or reuolt shall not be onely from the Romane Empire, but specially from the Roman Church, and withall from most points of Christian religion. For that neare to the time of Antichrist, and the consummation of the world, there is like to be a great reuolt of kingdomes, people, and Prouinces, frō the externall open obedience and communion thereof. For the few dayes of Antichrists reigne, the externall state of the Romane Church, and publicke intercourse of the faithful with the same, may ceasse.* [q] Others thinke, that *then the sacrifice of the Eucharist shall be taken away:* And [r] some affirme, *The departure and reuolt of the whole world frō the sea of Rome, shall be a signe of the end of the world; the faith being extinguished by reason of this reuolt.* Thirdly, [s] that which the world and the kingdomes thereof followeth as the Church, may fall out to be the synagogue of Antichrist, whose doctrine is poyson, whose Pastours be Wolues in sheepes clothing, and whose people be the bastards of the whore of Babylon: that none can discerne the true beleeuers but such as are specially enlightened by Gods Spirit therunto. Thus writeth Gregorie of Valence: *When we say the Church is alway conspicuous,* [t] saith he, *this must not be taken as if we thought it might at euery season be discerned alike easily. For we know that sometimes it is so tossed with the waues of errors, schismes, and persecutions, that to such as are vnskilfull & do not discreetly enough*

n Gen. 7. 18.

o De Temp. Nouiss. l. 2. c. 15.

p Vpon 2. Thes. 2. 3.

q Aquipontan. contra Sohn. de Antich. pag. 23. Tho. Boz. de Sign. Eccl. tom. 3. l. 24 cap. 9. 10

r Dom. à Soto, 4. d. 46. qu 1. art. 1.

s Apo. 13. & 17.

t Annal. fid. l. 6. c. 4. & coment. Theol. tom. 3. pag. 145.

enough weigh the circumstances of times and things, it shall be very hard to be knowne. Which then specially fell out, what time the falshood of the Arrians bare rule almost ouer all the world: therefore we denie not but that it will be harder to discerne the Church at some times then at other some: yet this we auouch, that it alway might be discerned by such as could wisely esteeme things. To the same effect [u] writeth D. Stapleton.

u Relect. controu. 1. q. 3. pag. 30.

4 Whereby it appeareth, that if our aduersaries would set contention aside, the matter of the visible and inuisible Church were at an end: for themselues thinke it may be driuen into the same straits that we complaine of, as will appeare by examining the places alledged. And no doubt they could haue bene contented to haue called it the inuisible Church too, as we do, but that, as in all other matters, so in this, it was their lucke to come after vs, and we by euill hap vsed the terme before them, and so marred [x] *the Catholicke phrase*, that now it cannot relish in their mouthes. But in the meane time let the Iesuite speake indifferently, what fault we haue made that our Church must be condemned for no Church, because it was sometime obscured; and yet his be the Romane Catholicke Church, though it be subiect to the very same inconueniences? For though he say, their Church is neuer thus obscured but in the times of Antichrist, yet this graunteth as much as we say, that it may be hidden: and then we reply, that all those dayes of the Churches inuisibilitie, were the dayes of Antichrist.

x See Rhem. vpon 1. Tim. 6. 20. & 2. Tim. 1. 13.

§. 18. The second part, to wit, that Christs Church must as long as it is, be alwayes visible, I proue. First because Christ our Sauiour ordained this his Church to be the light of the world, according to these words Matth. 5. *Vos estis lux mundi*, and to be a rule or meane by which all men at all times may come to an entire and infallible knowledge of the true faith, as hath bene alreadie proued: but how can it be the light of the world, if it selfe be inuisible? or how can it be a meane by which at all times the infallible truth in all points of faith should be made knowne to all sorts of men, if it selfe at anie time could not be knowen of men? Or if you say, that sometime it could neither it selfe be knowne, nor be a meanes by which the true faith might be made knowne; then since (as I proued) it is a necessarie meanes, and so necessarie that without it, according to the ordinarie course, there is not sufficient

cient meanes to inſtruct all men infallibly in al points of faith, then, I ſay, men that liued at that time wanted neceſſarie meanes whereby they might attaine to the knowledge of true faith; and conſequently whereby they might come to ſaluation. Which if it were ſo, how is it vniuerſally true, that *Deus vult omnes homines ſaluos fieri, & ad agnitionem veritatis venire.* 1. *Tim.* 2. *God would haue all men ſaued, and to come to the knowledge of true faith,* and thereby, by degrees to ſaluation? For without theſe meanes prouided, he knoweth it impoſſible for them to attaine to ſaluation; and knowing it impoſſible, he cannot be ſaid to will it, ſince no wiſe man willeth that which he knoweth impoſſible: and much leſſe almightie God whoſe wiſedome is infinite, & whoſe will is alway ioyfully ioyned with ſome worke or effect by which that which he willeth, at leaſt, is made poſſible to be done.

The Anſwer.

1 Here the Ieſuit hath laid downe two arguments to proue the Church to be alwayes viſible: the firſt is, becauſe *our Sauiour ordained it to be the light of the world, and nothing can be ſuch a light which it ſelfe is inuiſible.* Thus it muſt be concluded.

That which Chriſt ordained to be the light of the world, is alway viſible.

But Chriſt ordained the Church to be the light of the world, Math. 5. 14.

Ergo the Church is alway viſible.

In which argument neither of the parts are true. For firſt it is not true, that euery light is alway viſible: ſo that granting the Church to be the light of the world, which it is, yet is it not proued thereby to be alway viſible for two cauſes. Firſt becauſe [a] the Sunne and Moone were ordained to be *great lights,* for the gouerning of day and night, and yet we ſee them darkened, and ſuffer ſtrange eclipſes. So the Church, though it be ordained to enlighten the world by miniſtring the doctrine of the Scriptures, ſometime may faile out of mens ſight, as [b] in the dayes of Elias. Therefore [c] it is compared to a woman, which one while is as viſible as any thing can be, *clothed with the Sunne, the Moone vnder her feete, and vpon her head a crowne of twelue ſtarres*; and yet at another time ſhe is *driuen into the wilderneſſe,* out of the ſight of men, yea *taken vp* as it were *into heauen, there to abide* 1260. *dayes.* And concerning the

a Gen. 1. 16. Pſal. 136. 8.

b 1. Reg. 19. 10.

c Apo. 12. 1. 5. 6.

the Paſtors,[d] the Prophet threatneth, that *Night ſhall be to the people for a viſion, and darkneſſe for a diuination: the Sunne ſhall go downe vpon the Prophets, and the day ſhall be darke ouer them.* Secondly, though it be a light, yet ſuch as walk in darknes, and loue it better then the light, becauſe their deeds are euill, and know not the ſeruants of the light, do not alwayes ſee it, but want either will or eyes thereto, as[e] the king of Arams ſouldiers ſaw not *the mountaine full of horſes and chariots of fire* that were round about Eliſha, nor knew that they were in the middeſt of Samaria till their eyes were opened; or poſſible with the miſt of their owne errors, or ſmoke of perſecution they may obſcure it: according to that of the Reuelation,[f] where it is ſhewed, that *a ſtarre falling from heauen, the bottomleſſe pit was opened, and there aroſe out of it a ſmoke, wherewith the Sunne and the aire was darkened.* So Saint Auſtine[g] ſpeaketh, *When the Sunne ſhall be darkened, and the Moone ſhal not giue her light, and the ſtarres ſhall fall from heauen, then the Church ſhall not appeare, by reaſon vngodly perſecutors ſhall rage out of meaſure.*

d Micah 3.6.

e 2.Reg.6.16.

f Apoc.9.1.

g Ep.80.ad Heſych. prope fin. & epiſt.48.ad Vincent.

2 So then where the Church is called a light, the meaning is not that it is *alway viſible*, or that the externall appearance thereof is plaine to euery eye, and at all times; for thus the Papiſts grant their owne Church is not viſible: but that as the Sunne, ſo it hath in it ſelfe all light of truth and glorie, whereby the children of God are enlightned, and the darke wayes of the vngodly detected: and except hereſies or perſecutions come betweene, this inward light doth alſo ſhew it ſelfe forth to the world by outward profeſſion and gouernment, ſo as no temporall ſtate is more glorious or conſpicuous. Which difference betweene the inward and outward light, being rightly expounded and obſerued, the Ieſuite may find *how it may be the light of the world, though ſometime* by eclipſe *it become inuiſible*: for at all times, and to all men, and of it owne nature, it is not ſo.

3 Next, the other propoſition faileth likewiſe: for though the light of the Church be graunted, yet it is not true that *Chriſt our Sauiour ordained it to be alwayes the light of the world, according to theſe words, Math.5. Vos eſtis lux mundi, You are the light of the world*: for thoſe words were ſpoken by Chriſt

to

to his diſciples; and his purpoſe therein was not to teach what the ſtate of the Church ſhould alway be, but to prouoke them to conſtancie and holineſſe, forſomuch as they ſhould be in euery mans eye, and therefore if they chanced to do otherwiſe then well, it could be concealed no more then the light of the Sunne. Now this is nothing to the Churches viſibleneſſe. For the Apoſtles being ſet ouer all the world, to enlighten it with their teaching as it were Sunne, might be in the view thereof, and yet the Church afterward, with the Paſtors therein, be ſuppreſſed from the ſight of her enemies. This therefore is a common error of the Papiſts, that whatſoeuer things in the Scriptures are perſonally affirmed of ſome particular times and perſons, they will ſtretch generally to all.

4 His ſecond argument to proue the Church alway viſible, is, *becauſe Chriſt ordained it to be a rule or meanes, by which men may come to knowledge of the faith:* wherein he beggeth the queſtion, or as [h] Campian the Ieſuite telleth vs, [i] *Turneth the wheele.* For being to proue that the Church is the rule of faith, [k] he ſaid he would do it, *by ſhewing the teaching thereof to be infallibly eaſie and vniuerſall*; and this he would do by prouing it to be *alway viſible:* and now he ſaith it is viſible, *becauſe it is the rule or meanes whereby to finde the truth*: which is the queſtion, and would not haue bin aſſumed, but proued. Neuertheleſſe his reaſon ſhal be examined and conſidered of: for thus it ſtandeth:

h Rat. 9.
i Eccum quos gyros, quas rotas fabricat.
k § 16.

That which Chriſt appointed to be the rule whereby all men at all times may come to the true faith, muſt be alway viſible to all ſorts of men.

But Chriſt appointed the Church to be the rule whereby all men at all times may come to the true faith.

Ergo the Church muſt be alway viſible to all ſorts of men.

This argument is faultie two wayes: firſt in the aſſumption: for the Church is not this rule, as [l] I haue ſhewed at large: neither hath the Ieſuite *alreadie proued it*, but onely ſaid it, as here he beggeth it to proue that which before he brought to proue this.

l Digr. 3. & § 14 per totum.

5 But yet it is a ſubordinate meanes for the bringing men to

to ſaluation, in that God teacheth his elect by the miniſterie thereof;[m] neither can any man be made the child of God, except firſt he be conceiued in the wombe of the Church. But hence it followeth not, that *the Church is therefore viſible or knowne to all ſorts of men*, becauſe viſibleneſſe and inuiſibleneſſe are but differences of the Catholicke Churches outward ſtate here vpon earth: and the elect may partake her miniſtery in either of theſe eſtates, that is to ſay, he may be effectually ioyned to the Catholicke Church, though it do not viſibly appeare in outward ſhew, by the direction of Gods word and ſpirit, and by the teaching of a few faithful Chriſtians that lie hid in the world as wheate doth in his chaffe; and ſo conſequently Gods elect neuer *want neceſſary meanes* of knowledge & ſaluation, becauſe ſome part of the Church or other, firſt or laſt, though hidden from the world, is manifeſted to them.

m Ad ipſam ſalutem ac æternam vitam nemo peruenit niſi qui habet caput Chriſtũ: habere autem caput Chriſtũ nemo poterit, niſi qui *in* eius corpore fuerit, quod eſt eccleſia. Aug. de vnit. eccl. c. 16.

6 As for the reprobate, I grant that many times the Church is neither *knowne to them*, nor yeeldeth them *any meanes whereby the faith may be knowne*. And I adde further, that this is Gods very ordinance whereby he vſeth to puniſh their obſtinacie. For as ſometime[n] he taketh away *their heart*, and ſometime[o] *giueth them ouer to ſtrong deluſions to beleeue lies*: ſo ſometime he *ſends* [p] *a famine of the word of God, that they ſhall wander from ſea to ſea, and from the North to the Eaſt, they ſhall runne to and fro to ſeeke the word of the Lord, and ſhall not find it*: and ſometime [q] taketh away *the candleſticke*, which is the viſible *Church*, as I haue touched[r] before. All which notwithſtanding, it is true that *God would haue all men ſaued, and come to the knowledge of the true faith*. This I ſay is true, not *vniuerſally* in euery ſence, but as the Apoſtle meant it, whoſe ſence is declared by[s] Auſtine thus: *No man is ſaued but whom he will ſaue: not that there is no man whom he would not haue ſaued, but that none is ſaued but whom he willeth, and therefore is to be intreated that he would, becauſe what he willeth, of neceſſitie muſt be done*. And by[t] Fulgentius thus: *By all theſe men whom God would haue come to ſaluation, is meant not altogether all mankind, but the vniuerſitie of all that ſhal be ſaued: who therefore are called All men, becauſe them all the goodneſſe of God ſaueth out of the number of All: and that out of euery nation*,

n Eſa. 6. 9. Ioh. 12. 40.
o 2. Theſſ. 2. 11.
p Amos 8. 12.
q Apoc. 2. 5. compared with 1. 20.
r § 3. nu. 2.
s Enchir. c. 103. & cont. Iulian. l. 4. c. 8. & de prædeſt. ſanct. c. 8. & de corrept. & grat. c. 14.
t De incarnat. & grat. c. 31.

nation, condition, age, language and prouince. The ſame expoſition is alſo giuen by [u] others, and commended by [x] learned Papiſts. But Thomas preferreth it before all others, and [y] ſaith, *it agreeth beſt with the Apoſtles intent.* And Emmanuel Sa is of the ſame mind, *God* (ſaith [z] he) *would all men be ſaued: he would All men, that is All kind of men, not euery man: for if he would abſolutely, then he would do it.* Which being ſo, the Ieſuite may ſee there is no ſuch neceſſitie that God ſhould prouide the meanes of a viſible Church to inſtruct all men vniuerſally, foraſmuch as he neuer willed abſolutely that *all men vniuerſally* ſhould be ſaued, but as Saint Auſtine [a] ſpeaketh, *It is euen by children manifeſt that many be not ſaued, not becauſe themſelues, but becauſe God will not,* confuting the contrary as Pelagianiſme. And it is no abſurditie to ſay of ſuch, that they wanted, [b] through Gods iudgement, many times ſecret, but alway iuſt, [c] *neceſſarie meanes whereby they ſhould attaine to faith and ſalnation*: God *willing* the meanes no otherwiſe then he doth the end, that is, by no abſolute will formally abiding in himſelfe, but onely conditionally. Whereas his will concerning the elect, being his abſolute purpoſe to giue them eternall life, is alway ioyned with ſuch works as make it not onely *poſſible* or conditionall, but alſo certaine to be effected. And if nothing elſe can teach the Ieſuite thus much, yet he might haue learned it of his owne words. For if *God will nothing which he knoweth impoſſible*; then doth he not will the ſaluation of ſuch as he knoweth to be [d] the *veſſels of wrath, prepared to deſtruction.* And if the Ieſuite thinke yet to anſwer and vnfold the matter by applying [e] the ſchoole diſtinction of will *antecedent* and *conſequent*, then let him open his eyes and conſider that this Antecedent will, taking it as [f] it is deſcribed, [g] neither is any will ſimply, properly and formally, as the Apoſtle ſaith *God willeth*, in the place alledged: neither doth it neceſſarily include the certaine publiſhing of the Goſpell or reuelation of the Church. But [h] there may be ſuch a will where theſe things are not ſo manifeſted; and conſequently God may *will* their ſaluation and faith by *antecedence*, though he prouide not that they haue theſe meanes, but *know they ſhal not attaine ſalnation*, as we ſee in the Gentiles, who ſo farre

as

u Aug. vbi ſupra. Haymo & Anſelm in 1. Tim. 2 Mag. 1. d. 46.

x Alliac. 1. q. 14. art. 1. ad 1. pag. 206. Durand. 1. d. 45. qu. 1. ad 2. p. 134. Greg. de Valent. tom. 1. p. 325. & tom. 2 p. 894 Biel. lect. 68. lit. f. pa. 189. Vocabul. theol. verbo voluntas Dei anteced. Greg. Arimin. 1. d. 40. art. 2. ad 4.

y Lect. 1. in 2. c. 1. ep. ad Timot.

z Notat. in 1. Tim. 2. 4.

a Ep. 107. ad Vital. poſt mediũ.

b Mat. 10. 5 Act. 14. 16. & 16, 6. & 17. 30.

c Rom. 1. 16. 1. Cor. 1. 21. Rom. 10. 14. Act. 2. 47.

d Rom. 9. 22. 1. Pet. 2. 8. Iude verſ. 4.

e Magiſt. 1. d. 46 & 47. & ibi Scotiſt. communiter omnes. Damaſcen. l. 2. orthod. fid. c. 29.

f Voluntas Dei antecedens eſt qua dat alicui naturalia, vel aliqua bona antecedentia quibus poteſt aliquid conſequi. Ockã. & Camerac. 1. q. 14. art. 1. *and ſo the reſt.*

g Quod vult Deus voluntate antecedente ſolùm, non ſimpliciter vult. Dur. 1. 46. 1. 2.

h Interna vo-

as we know, had not the outward calling or meanes of the Church and Goſpell.

catio Gentibus nunquã defuit: nam iuxta opinionem Scoti, per opera moraliter bona, & per influxum naturæ communem potuiſſent gratiam Dei efficacem promereri de congruo. Primò habuerunt lumen naturæ, deinde in illis erat etiam voluntas aliquo modo propenſa ad honeſta. Ad gratiam efficacem prouocantia hæc ſunt præſidia: moraliter opera bona, ſtudia, conatus honeſti, ſtudium legendi & audiendi, precationes, eleemoſynæ, ieiunia: hiſce naturæ, virtutis, ac gratuitorum Dei bonorum adminiculis, ſi vſi fuiſſent Gentiles, abſque dubio Deus omnes cum Cornelio ad notitiam fidei, gratiam efficacem, & reliqua dona neceſſaria ad ſalutem perduxiſſet. Ioan. Paul. Wind. de efficac. mortis Chriſti. pag. 173. Syllog. *Gods will whereby he would all men to be ſaued, which the Papiſts call his Antecedent will, bindeth him to no more then for example, he did to the Gentiles. But his willing the Gentiles to be ſaued was ſuch, that yet he prouided not the meanes of the viſible Church to inſtruct them. Therefore his willing all men to be ſaued, is ſuch, that yet it bindeth him not to prouide the meanes of the viſible Church to inſtruct them.*

§. 19. Secondly, if the vniuerſall Church were inuiſible and ſuch as could no way be knowne, then the vniuerſall Church ſhould faile to profeſſe outwardly that faith which in heart it did beleeue. For if it did outwardly profeſſe, how ſhould it not by this profeſſion be made viſible and knowne? But if the vniuerſall Church ſhould faile to profeſſe the faith, hell gates ſhould mightily preuaile againſt it, contrarie to Chriſt his promiſe *Matth.* 16. *Portæ inferi non præualebunt aduerſus eam.* For were it not a mighty preuailing, that the whole Church ſhould faile in a thing ſo neceſſary to ſaluation as we know outward profeſſion of the faith to be, both by that of our Sauiour *Matth.* 10. *Qui negauerit me coram hominibus, ego negabo illum coram Patre meo:* and by that, *Qui me erubuerit, & meos ſermones, hunc filius hominis erubeſcet, Luc.* 9. He that ſhall be aſhamed of me, and of my words, him the ſonne of man will be aſhamed of. And by that of S. Paul, *Corde creditur ad iuſtitiam, ore fit confeſſio ad ſalutem, Rom.* 10 Which place learned men interpret to ſignifie, that profeſſion of faith is neceſſarie to ſaluation.

The Anſwer.

1 The Church, according to the texts alledged, neither faileth to profeſſe outwardly the faith which in heart it beleeueth, nor yet is made viſible and knowne to all by this profeſſion. The reaſon is, becauſe the children of the Church profeſſing among themſelues, when perſecution will not ſuffer them to do it openly, this is outward profeſſion, and ſatisfieth the Scripture alledged: which requireth no more at our hand, but firſt that we profeſſe openly to the world, as long as the ſame will ſuffer vs, and be readie to ſeale the faith thus profeſſed with our bloud, when by neceſſary circumſtance of time and place,

place, we ſhall be called thereunto. Secondly, that when perſecution or any other impediment hindereth vs from this, yet we profeſſe one to another, and maintaine the faith, whereſoeuer or how few ſoeuer we be together. Which latter degree of confeſſing, of the beleeuers among themſelues, firſt is outward, in that it is a ſenſible exerciſe of that which the heart beleeueth, and ſo many as liue together know one another thereby. Next the Scripture requireth no more; for our Sauiour [a] biddeth, *when they perſecute vs in one citie, flie to another*, and [b] promiſeth *to prepare a place in the wilderneſſe, where he will feed the woman*, which ſignifieth the Church, and keepe her from the preſence of the Serpent: which cannot be but by leauing the open confeſſion which all men ſee, and flying to that which is priuately outward among themſelues. And laſtly it is not ſufficient to make the Church viſible to all: for there was a Church in Iſrael of *ſeuen thouſand that neuer bowed the knee to Baal* [c], yet were they not made knowne by this profeſſion. And [d] the things that befell the Iſraelites, are *examples to ſhew what may befall vs.* Neither doth the Ieſuite and his company diſcouer themſelues by their outward profeſſion in all places where they are reſtrained; would the profeſſion and practiſe of other matters did not diſcouer them more. But as the Sunne which neuer ceaſeth to yeeld forth light, but alwayes ſhineth aboue, though ſome thing coming betweene ſometime intercept the light from vs, or men be blind, and cannot ſee it: or as a houſe ſhut vp and reſtrained, that the perſons therein cannot come abroade, nor the towne ſee that which the family doeth within: ſo the Church neuer ceaſſeth to profeſſe and make her faith knowne to ſome, though ſhe do it not to otherſome, and ſome haue no eyes to ſee it.

a Mat.10.23.
b Apoc.12.6.14
c 1.Reg.19.10. 18. Rom.10.3.
d 1.Cor.10.6.11

§. 20. Thirdly, if the Church were not viſible, we could not fulfill the cõmandement of our Sauiour, *Die Eccleſiæ*, *Matth.* 18. For how can we tell the Church anie thing, when we cannot tell where to ſeeke it, neither if we meete it by chance, could we know which it is?

1 We do not hold, as the Iesuite vseth to speake in all this question, *the vniuersall Church is inuisible, such as can no way be knowne:* we cannot tell where to seeke it, neither if we meete it by chance, can we know which is it: it may ceasse to be: these are shadowes of his owne making, and confuting them, he struggleth with a cloud [a] like Ixion, and begetteth a monster, and committeth [b] that fault which the Papists so importunately charge vs withal. But let our position be faithfully deliuered, as [c] I haue laid it downe; that the Church may be hid, or become inuisible sometime, so that the world cannot see it, and the state thereof is not alway so conspicuous, that it shall make any open shew in the sight of men.

a Palaph. de fab. Scholiast. Hom. Il. 4.

b Primum vitiū sciomachia est, quæ auras & vmbras magno conatu diuerberat. Camp. rat. 9.

c Digress. 17. nu. 3.

2 Against this there is nothing in the words of Christ, *Tell the Church*. For this commandement onely concerneth the children of the Church, liuing within any part of the same where Ecclesiasticall discipline is exercised, and not the world that hateth it and despiseth Christian gouernement. Which sheweth, that how visible soeuer it be, yet by vertue of these words it is so to no more but to the professors that liue in it, because to them and to no more the order is giuen *Tell the Church*. Besides, this speech is like that of [d] Malachie, *The Priests lips shall preserue knowledge, and the people shall seeke the law at his mouth:* whereas notwithstanding [e] sometime they had no Priest to aske, and [f] otherwhiles such as they had wanted knowledge, and deliuered that which was not law. But the meaning was, that this order should be obserued for the peoples instruction to preserue them in obedience if they did not fall from it. So, to *tell the Church*, is a rule prescribed to be vsed when the Church enioyeth her libertie and outward gouernement; but when the externall state thereof, and publicke entercourse of the faithfull with the same shal ceasse; when the communion of the faithfull shall be in secret, and all Ecclesiasticall order lie buried, the altars forsaken, the Church emptie; then it bindeth not, because the meanes faile. Neither doth it imply any such perpetuall visibleneſſe as the Iesuite would tie the

d Cap. 2. v. 7.

e Mat. 22. & inde. Iob. 11. 30.

Church to. For it was a law, that men ſhould come to Ieruſalem and worſhip there, yet this implied not any perpetuall glorie to that citie: it was alſo a law, that *euery male child ſhould be circumciſed the eight day*, and yet vpon neceſſitie it was omitted fortie yeares. And the Papiſts confeſſing that *ſometimes none can diſcerne the Church but ſuch as very wiſely eſteeme of things*, hereby grant that all men at all times cannot *tell the Church*: ſpecially if you adde another point, that by the Church is meant the Paſtors onely; for they may be ſcattered or hidden that we cannot haue them ready to tel them euery time a brother treſpaſſeth. Laſtly, this commandement may be fulfilled by the faithfull among themſelues, in the ſame maner as I ſaid before of confeſſion. For where the true profeſſors are, there is the Church, either all or a part; and they, ſo many as liue together, ſee and know one another, and can tell the Church, though the world heare not their voice.

f Ema. Sa. not. in Math. 18.17. Fr. Victor. relect 2. parum ante finem.

g Math. 18.20.

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§. 21. Fourthly, it is certaine that once the Church was viſible, to wit, when it firſt began in Ieruſalem, in the Apoſtles and Diſciples of our Sauiour Chriſt, and that companie which by their preaching were conuerted to the faith. But there can no reaſon of difference be ſhewed, why it ſhould be viſible then and not now.

The Anſwer.

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1 He might as well ſay, it is certaine that once the Sunne was viſible, but there can no reaſon be giuen why it ſhould not be ſo alwayes: for as reaſons may be giuen why the Sunne though ſometime cleare, yet ſometime may be eclipſed or departed out of our horizon; ſo may there as euident differences be yeelded, why the Church afterward, and the Church at Ieruſalem were not alike viſible. h Firſt, the Church of the new Teſtament was then to begin, and therefore it was meete the Paſtors and people thereof ſhould appeare to the world. Next, perſecutions were not then ſo grieuous as afterward they were. Thirdly, the *apoſtacy* foretold by Saint Paul was not then begun, but

h Eſa. 2.3. Mic. 4.2.

but enſued long after: which Apoſtaſie was the cloud that hid the Church. And yet if another conceit of the Papiſts be true, [i] that about the *time of Chriſts paſſion, the true faith remained in none but the virgin Marie*; the Ieſuites argument here wil fall, and our Church at the worſt, hath alway bene as viſible as then it was. For as for this preſent time and age, we thinke it [k] as viſible, all ouer the world, as the Church of Rome is. And if the Ieſuite thinke we hold otherwiſe, he is deceiued.

i Alexand. p 3. qu. vlt. nn. 5. art 2. Panorm. de elect. & electi pot. c. ſignificaſti Durand. 1 at. L 6. c. 72. nu. 25. Turreeré. ſum. l 3. c. 61.

k Hem fieri poſſe vt tot Germani, Angli, Scoti, Bohemi, Vngari, Dani, Sueci, Gotthi, Norvegienſes, Pruſſi, Lituani Liuonij eò ætatis perueneriint? Tho. Boz. de Sign. Eccl. l. 19 c. 1. pag. 606.

§. 22. Fiftly, the onely reaſon and ground by which heretickes hold the Church to be inuiſible is, becauſe they imagine the Church to conſiſt onely of the elect, or at leaſt of the good. But this is a falſe ground: for it is euident that the Church militant conſiſteth of the good and bad, as is ſignified by thoſe parables wherein it is compared to a floore wherein are mixed wheate and chaffe, Mat. 3. and to a net, wherein are gathered all ſorts of fiſhes good and bad, Mat. 13. and to a mariage, to which came good and bad, Matth. 22. and to ten virgins, whereof fiue were fooliſh and excluded from the celeſtiall mariage, Mat. 25. This alſo is gathered out of S. Paule, who 1. Cor. 5. commandeth them to expell an inceſtuous perſon out of the Church: and therefore it doth not conſiſt of thoſe onely which be good.

The Anſwer.

1 Here the Ieſuite groſly bewrayeth either his ignorance or malice, in that he ſaith, this is the onely ground wherupon heretickes hold the inuiſible Church, becauſe it conſiſts of the elect onely. For the queſtion betweene vs now is about the inuiſibleneſſe, not of the vniuerſall Church, but of the militant, as he himſelfe acknowledgeth. And let him if he can, for the credit of his word, ſhew where any one of thoſe, whom he calleth heretickes, maketh the mixture of good and badde in the Church militant, the reaſon why it is ſometime hidden from the world. For our proper grounds are theſe, [a] the Prophecies and [b] examples of the Scripture, the experience of times and euents ſhewing it, the blindneſſe of the world, the nature and neceſſitie of the Church: all which conuince it to be true that we ſay. Whereas the mixture of euill men is ſo far

a Luc. 18.8. 2. Theſ. 2.3. Apoc. 9.1 & 12.6. & 13.3.7.

b 1. Reg. 19. 2. Reg. 2. 1. Chro. 15.3. & 28.10. 24. 2. Reg. 21.

from holding vs in the point, that we confeſſe hypocrites may alſo in ſecret profeſſe with true beleeuers, and ſo be part of this inuiſible Church. Let him therefore recall his ouerſight, and forbeare theſe forgeries; which tend to nothing but the ſtealing away of their affections that know not how things ſtand betweene vs.

2 Indeed another poſition of ours, that ſaith the Catholicke Church is inuiſible, that is to ſay, the Church mentioned in the creed, euery member whereof is ſaued, is inuiſible, and conſiſteth not of any externall aſſembly that we ſee; is grounded on this, that it containeth none but the elect: but not as the Ieſuit vntruly ſaith, on this alone: we haue other groũds beſide. Firſt, becauſe the triumphant Church is part of the Catholick, which being in heauen, no earthly eye ſeeth or knoweth. Next no man knoweth Gods elect, yet none but they are the verie Catholicke Church. Thirdly, all the perſons and companies in the world profeſſing Chriſt, were neuer aſſembled into one place, ſo that they might all of them be ſeene. Fourthly, we vſe this reaſon alſo, that in the viſible aſſemblies many badde are mingled with the good, and therefore of neceſſitie we muſt allow another Church whereto they properly belong, which can be none but an inuiſible Church. But the Ieſuite auouching the mixture of good and badde in the militant Church, which we grant, to proue the Catholicke Church conſiſteth of all ſorts, reaſoneth to no purpoſe. For the militant and Catholicke Churches are not all one, by reaſon whereof that may be in one, which is not in another. Neither can any thing be concluded for the later out of thoſe Scriptures which ſpeake onely of the former. And let him know that this ground of ours is ſo true, which he calleth a falſe ground, that many learned Papiſts confeſſe it with vs. *Many grant*, [c] ſaith Bellarmine, *that euill men are no true members, neither ſimply of the body of the Church, but onely* [a] *in ſome reſpect and equiuocally. So ſaith Ioannes de Turcremata proouing it out of Alexander, Hales, Hugh, and Saint Thomas. The ſame alſo is taught by Petrus à Soto, Canus, and others.* Now that which is ſo equiuocally [d], is not ſo in deed, but in name or likeneſſe onely. As a painted man is called a man.

c de Eccl. mil. l. 3. c. 9.

a Secundum quid, & æquiuocè.

d Ὁμώνυμα, οἷον ἄνθρωπος μόνον ποιητὸν, ὁδὶ δὲ ὁ τὸ ἄνθρωπος λόγῳ ὁ αὐτὸς ἢ οὐσίας ἕτερος. Ariſt. Categ. c. 1. Phauorin. Lexic.

§. 23

§.23. Lastly, the testimonie of the Fathers proueth the same. Origenes homilia 30. in Mat. *Ecclesia* (saith he) *plena est fulgore ab Oriente vsque ad Occidentem.* Cyprian. lib. de Vnitate Ecclesiæ, *Ecclesia*, inquit, *Domini luce perfusa radios suos per orbem terrarum spargit.* Chrysost. hom. 4. in cap. 6. Esaiæ, *Facilius est*, inquit, *Solem extingui quàm Ecclesiam obscurari.* Augustl. lib. 3. contra Epist. Parmeniani cap. 5. *Nulla*, inquit, *est securitas vnitatis nisi ex promissis Dei Ecclesiæ declaratis, quæ supra montem, vt dictum est, constituta, abscondi non potest.* Tract. 1. in Epist. Ioan. *Nunquid digito ostendamus Ecclesiam fratres mei? nonne aperta est?* Et tract. 2. *Quid amplius dicturus sum quàm cæcos qui tam magnum montem non vident, qui contra lucernam in candelabro positam oculos claudunt?* By which places of the Fathers doth euidently appeare, how that they did suppose as certaine that the Church was visible, & such as might be cleerely seene, and could not be hidden.

The Answer.

1 The iudgement & teaching of the fathers we acknowledg [a] must reuerently be accounted of and followed as they follow the truth: frō which as other later Pastors in Gods Church, so they haue swarued somtime so manifestly, that Canus a Papist himselfe, whose iudgement is commended by [b] Gregory of Valence, [c] writeth, *The Canonicall authors indeed as being from aboue, heauenly, di.. e, do alwayes hold a perpetuall and stable constancie in their writings; but other holy writers are inferiour and humane, failing sometimes, and now and then contrary to the course of nature they bring foorth a monster.* Which being granted, then their testimonie proueth not alwayes, but only sheweth what they supposed. And the common distinction of the Papists here applyed, that [d] *it is infallibly true which they deliuer with one consent*, though it seeme reasonable, yet sometime it is but a stale to deceiue. For this consent cannot euer be knowne, and they that keepe such a stirre with it [e] themselues place it at the length in the Popes sole authoritie. More shall be said of this matter [f] hereafter, but here I touch it that it might appeare the Scripture onely is iudge.

[a] Eph. 4. 11.

[b] Qua de re mihi scripsisse videtur Canus lib. 7 de locis Theologicis. c. 3. tom. 3 cap. 239.

[c] Loc. Theol. l. 7. c. 3. concl. 2.

[d] Greg. Valent. tom. 3. p. 290.

[e] Quod si per sententiam doctorū aliqua fidei controuersia non satis commode cōponi posset, (eo quod illorum consensu non aperte constaret) sua tunc constat authoritas pontificis. pag. 293. lit. B.

[f] § Digress. 47. nu. 3. ad 12.

2 But allow them what authoritie you will, yet by the places alledged it appeareth neither *euidently* nor at all, that they thought any thing against our assertion, but they

speake either of the inward light of the Church, consisting in truth and obedience, or of the outward estate as it was in their time, or as the godly that liue therein at all times see it: as will appeare by examining their particular words.

3 Origen (whom yet I maruell that he would alledge, seeing they [g] count him an hereticke, and [h] reproue all that speake for him) saith, *The Church is full of brightnesse from the East to the West.* But this brightnesse was not meant of the outward estate or appearance thereof, but of the truth professed (which we say may be done in secret) as his words in the beginning of that homily declare: *We must vnderstand that the brightnesse of truth appeareth out of euerie place of Scripture, and going out from the East, that is from the birth of Christ, it appeareth vntill the accomplishment of his passion, wherein is his Sunsetting.* And though this brightnesse were cleare to the world also, when Origen wrote this, yet hence it followeth not that it should alway be so; a cloud of *Apostasie* might, after his time, come and obscure it. Cyprian saith, *The Lords Church being enuironed with his light, reacheth his beames ouer all the world.* Which words, being in all points like Origens, receiue the same answer. For by this light, he meaneth the vnitie of the Church, as appeareth by his next words: *This light is one which is spred euery where, and the vnitie of the bodie is not separated:* now this vnitie, as all other inward graces and ornaments of the Church, may with her selfe be spred all ouer the world, and yet not visibly to the view of all therein, but by being retained in the hearts of her children scattered all ouer the world. Yet I deny not but the Church was openly knowne in Cyprians time, though very poore and persecuted, but that proueth not it should alway be so. Chrysostome saith, *The Sunne shall sooner be put out, then the Church obscured:* but by obscuring he meaneth not the hiding of it for a time out of the sight of her enemies, but the totall extinguishing and vtter abolishing of it. Which will easily appeare if the greeke word vsed for obscuring, be looked; now that may be hidden for a time which is not extinguished, as we see in the Sun wherwith Chrysostome compareth the Church. Againe it is neuer ob-

[g] Baron. An. 232. nu. 10. tom. 3.
[h] An. 256. nu. 40 ibid.

obscured from those that liue in it, which professe the faith; and yet the world may be ignorant of it, as a blind man seeth not the Sunne, which yeeldeth light to others that haue eyes to see. And that Chrysostome thought the Church might sometime be inuisible, appeareth by the 49. homily vpon Matthew: where he saith, *That since the time that heresies haue invaded the Church, it can no way be knowne which is the true Church of Christ, but by the Scriptures onely. In this confusion it can no wayes else be knowne.* Austin saith, *There is no certaintie of vnitie but through the promises of God declared to his Church, which being set vpon a hill, cannot be hidde. My brethren, shall I shew you the Church with my finger? is it not manifest? what shall I say more but that they are blind which see not so great a hill, which shut their eyes against a light set vpon a candlestick?* In which words he speaketh against a conceit of the Donatists, who boasted, as the Papists now do, that the Church was no where but among them; affirming them to be blind that could not see it all ouer Affricke, seeing it was at that time as plaine as a mountain, or a candle lighted; which we grant, and against the Papists affirme of our owne Church at this day. But his words implie not that this visible estate thereof so manifest in his time, could no time be hid. For cities built vpon a hil are not visible at euery time, as in a great mist, or in the night; neither is the Sunne alway alike cleare, or in one horizon; neither could [i] the Aramites see the hill it selfe where the Prophet of God was, and horses, and chariots of fire round about him. Therefore Austins words must be vnderstood of that particular time, and not stretched to all times alike. For he is blinde which at noone dayes cannot see the Sunne light, but the Sun may set or be eclipsed, and then they are not all blind that see it not: as himselfe speaketh plainly in other places, which being compared with these, will giue vs their true meaning: [k] *The Church*, saith he, *shall be obscured sometimes, and the cloudes of offences may shadow it:* [l] *it shall not appeare by reason of the vnmeasurable rage of vngodly persecutors:* [m] *It is like the Moone and may be hidde.* Yea [n] *so obscured, that the members thereof shall not know one another.* This he thought might befall the Church some-

i 2. Reg. 6. 16.

k Epist. 48. ad Vincent.
l Ep. 80. ad Hesych.
m Enarrat. in Psal. 10.
n De Baptism. contra Donat. lib. 6. c. 4.

ſometime, whatſoeuer the light or greatneſſe of it were when he wrote thus againſt the Donatiſts: in which diſtreſſe ſhe abideth not alwayes, but findeth deliuerance againe when the time of her libertie is come, as her ſelf ſpeaketh in the Prophet ° Michaiah, *Reioyce not ô mine enimie that I am fallen, for I ſhall riſe again, and though I ſit in darknes, yet the Lord will be my light.*

° Cap. 7. v. 8.

§. 24. Now it remaineth that we enquire how we ſhould know which companie in particular, of thoſe diuerſe ſorts of men that viſibly profeſſe the faith of Chriſt, is the true Church; of which, as hath bene ſaid, in all points we muſt learne the true faith. To this queſtion I anſwer. Firſt, that it is not a good marke to know which is the true Church, to ſay, that is the true Church which teacheth the true faith.

The Anſwer.

1 The queſtion propounded in this place, concerning the markes or notes of the Church, is not onely exceeding profitable, but euen neceſſary, for all thoſe that deſire to be ſatisfied whether we or the Papiſts haue the right Church. Therefore we for our parts anſwer it thus, that *the true doctrine of faith and lawfull vſe of the ſacraments, are the proper and infallible markes whereby it muſt be iudged which is the true Church.* This the Ieſuite miſſliketh; and reaſoneth againſt in the ſeuen next ſections: but marke his drift: [a] that the Romane Church being ſet at liberty from the triall of the Scriptures, and her authoritie aduanced by other meanes, ſhe might be receiued as chiefe iudge in all queſtions of faith and doctrine. This is the reach that Papiſts haue in denying the true faith and doctrine of the Scriptures to be a ſufficient marke of the Church: and I blame them not if they venter hard for it, the bootie would recompence the charges, if they could bring it in.

[a] Quis erit finis contendédi niſi authoritas Eccleſiæ aliundè cognita, tãquam iudex in doctrinæ quæſtionibus interponatur? Greg. Valent. tom. 3. p. 149. lit. D.

Digreſſion. 18. *Proouing the true faith, or doctrine contained in the Scriptures, to be a good mark to know the true Church by.*

2 The

2 The which whiles the Ieſuite denyeth, me thinkes he dealeth exceeding raſhly: for firſt, he ſhould haue conſulted with his fellowes to ſee whether they alſo had bene of his minde herein; that ſo the vnitie ſo much commended in his diſcourſe, might appeare the better. Which if he had done, he ſhould haue found ſome of his ſeniors againſt him, who thinke true doctrine to be a note of the Church, and a good note too. The Diuines of Collen, [b] in a prouinciall Councell determined, that *no man denyeth but there ought to be ſincere, Euangelicall, and Apoſtolicke doctrine in the Church: and this is the chiefe note of the Church, according to that of Chriſt, My ſheep heare my voyce: and that in Saint Paul, if any mã preach any other Goſpel let him be accurſed.* And [c] in another booke they write, *The ſacraments are certaine markes and ſignes whereby the Catholicke Church is diſcerned. There are foure markes whereby the true Church is certainly known, which are gathered out of the ſcripture. The firſt is the wholeſome doctrine of Chriſt according to the generall ſence of Apoſtolicke and Catholicke tradition. The next is the right and vniforme vſe of the ſacraments.* Villauincentius [d] ſaith, *It is confeſſed that the Church, as being a thing viſible, is ſpecially knowne and ſeene by the miniſtery of the word, and the right diſpenſation of the ſacraments, and by the open confeſſion of the faith, and communion of charitie, as it were by ſignes ingrauen and perpetually cleauing to it.* Hoſius [e] ſaith, *There are which will haue no more notes of the Church but two, viz. ſincere doctrine, and the right vſe of the ſacraments: and it cannot be denyed but they are notes of the Church indeed.* Stapleton [f] ſaith, the *preaching of the Goſpell is the proper, and a very cleare note of the Catholicke Church, ſo it be done by lawfull miniſters.* Theſe men thinke, (and others more may be added to them) the teaching of the true faith is not, poſſible, all the markes of the Church; but none of them ſaith, as the Ieſuite doth, *it is no good marke*, they ſay the contrary; it is a marke *indeed*, a *chiefe* marke, a *proper* and very *cleare* note of the Church, a note *ingrauen*, and *perpetually cleauing* to it. Let him therefore be well aduiſed how he croſſe his fellowes, leſt his ſo doing impaire the credit of his Churches vnitie, and make his reader ſuſpect that he is labouring to con-

b Enchir. Chriſtianæ inſtitut. in Synod. Col. p. 22. §. Tertio hæc noſce.

c Antididagm. cap. de Cathol. Eccl. p. 34.

d De rat. ſtud. Theol. præfat.

e Confeſſ. Petrico. c. 30. p. 26.

f Principi. doct. l. 1. c. 22.

confute a matter which his owne conſcience telleth him is moſt true.

g Ioh.10.27. 3 For our Sauiour ſaith in the g Goſpel, *My ſheepe heare my voyce.* Which teacheth vs, euen by h the confeſſion of our aduerſaries, that *whereſoeuer the voyce of Chriſt*, which is the true faith, *ſoundeth, there conſequently are the elect*, his ſheepe, that heare it. And if his ſheepe be knowne to be there by this, then is the Church alſo knowne hereby: for whereſoeuer the ſheep of Chriſt liue, there is the Church, in as much as theſe two are neuer diuided. The true faith, and doctrine of the Scriptures then being notes to teach vs where the elect be, are proued hereby to be a ſufficient marke of the Church, becauſe whereſoeuer the elect liue, there is the Church of God. Again, Chriſt

h Bellarm. de not. Eccl. c. 2.

i mat.18.20. i ſaith, *Where two or three are gathered together in my name, there am I in the midſt of them.* This teacheth vs two things, by k the Papiſts owne confeſſion. Firſt, that *the true faith is a ſigne where Chriſt is*: which is all one as if they had ſaid, it is a ſigne where Chriſts church is: for Chriſt & his church are neuer aſunder, but

k Bellarm. de notis Eccl. c. 2.

l Mat.28.20. l *he abideth with it for euer.* Next that *it is a note of the Church, if ſuch teach it as are gathered together by lawfull ordination and ſucceſſio*; which is as much as we deſire: for it is neuer taught by any other: and it quite ouerthroweth the Ieſuites conceit; for he thinketh his Romane Church-men to haue lawful ordination and ſucceſſion, and yet denyeth the faith they preach to be a marke of the Church; wherin he cannot reconcile himſelfe with his fellowes. The ſame is further confirmed by diuers other places of m Scripture, whither I referre the reader.

m Deut 4.6. Pſal.147.19. Eſa.2.2.3.Act. 2.42.Ioh.8.31. Rom.10.14. 2.pet.1.19. 4 And ſurely plaine reaſon ſheweth it. For it muſt needs be granted to be an vndoubted note of the Church, which maketh vs know it when we ſeeke it, and diſtinguiſheth it from the falſe Churches of the heretickes. Now this the true faith, which is according to the Scriptures, doth; in that euery church pretending it ſelfe to be the Church of Chriſt, is examined thereby, and that allowed to be the true Church indeed which agreeth therewith, according to that of Saint Paul, n *As many as walke according to this rule, peace ſhall be vpon them, and mercie, and vpon the Iſrael of God.* And our Sauiour in the Goſ-

n Gal.6.16.

pell

pell [o] saith, *Ye shal know the false Prophets by their fruits*, [p] that is, by *their doctrine*. So that if the men which professe themselues to be the Church, are first to be tried by the Scriptures, it followeth necessarily, that the doctrine contained in the Scriptures is the note of the Church. In which regard the Apostle [q] saith of the Church, that it is the *household of God, built vpon the foundation of the Apostles and Prophets*. And Epiphanius speaking of an hereticke, [r] saith, *This man is found altogether differing from the holy Scriptures, as it will appeare to all them that reade attentively; if then he be dissenting from them, he is altogether an alien from the holy Catholicke Church*. And me thinkes if we said no more to this point, the very confession of our aduersaries might put it out of doubt, who say expresly, [s] *These two, the true Church and the true faith, are so knit and infolded together, that the one inferreth and concludeth the other: for the true Church is concluded the true faith, and from the true faith the true Church is inferred*. And [t] *when the question is concerning the Church, then the Scripture is better knowne then the Church*. Now betweene vs and the Papists, the question is concerning the Church, and therefore the Scriptures are the best marke to know it by. Moreouer the doctrine of the Scripture declareth what be the notes of the Church, as the Iesuite himselfe speaketh, and all Papists are constrained by the Scriptures to proue those marks which they assigne: and who then seeth not that the doctrine it selfe must needs be the best note of al, when it is first and best knowne? This is his owne reason, who in his discourse following, hereby would proue the Church to be better knowne then the doctrine, because it sheweth the doctrine, and bringeth it to our view. Againe, [u] the learned among them maintaine sundry of their notes of the Church to be true notes, because (as they say) *the Church is defined by them*: and why then shall true doctrine and faith be debarred, which are the efficient cause, & very difference of the Church, wherein it differeth principally from all false assemblies, and therfore to be put in the definition thereof? Finally, [x] the Scripture calleth it self and the faith thereof *a light shining* in the Church, as in a candlestick or lanterne; which proueth it sufficient to shew vs where

o Mat. 7 16.
p Iansen. harm. cap. 43. Rhem. annot. in eũ loc. Stapl. princip. doctr. l. 10. c. 1.
q Ephes. 2. 19.
r Ἐπὶ πᾶσιν ἀσύμφωνος ἐστὶν ἀναμφιλόγως ἐκ τῶν ἁγίας καθολικῆς ἐκκλησίας, Tom. 1. l. 2. hær. 43.
s Reynol. Calumnoture. l. 4. c. 9 pag. 859.
t Bellar. de not. eccl. c. 2.
u Canis. catec. magn. pag. 131. Reynol. Caluinoture. pa. 860. Staplet. princip. doctrin. l. 4. procem.
x 2. Pet. 1. 19. Apoc. 2. 5.

where the Church is, as a light in a dark night directs the sayler to his hauen. And whereas the Iesuits marks, *vnitie, antiquitie,* and *vniuersalitie,* agree to other assemblies as well as to the Church of God, and by [y] their owne confession are no proofes *of euident truth*; this of the True faith, can be found in none but the Church of Christ, whereunto it is proper euery way, euen to all the Church, at all times, and to it alone, and so cannot deceiue such as follow it.

y Bellar. de not. eccl. c. 3.

5 In the last place I desire the Reader to marke the iudgement of two ancient fathers, Chrysostome and Augustine, and to compare the same with the Iesuites conclusion, and then freely to say whether the Church of Rome haue all antiquitie on her side or not: *In this time* ([z] saith Chrysostome) *since heresie hath taken hold of the Church, there can be no triall of true Christianitie, nor any other refuge for Christians desirous to know the true faith, but the holy Scriptures: formerly it might many wayes be shewed which was the Church of Christ, and which Gentilisme: but now they that will know which is the true Church of Christ, can know it no wayes but onely by the Scriptures; because all those things which belong to Christ in truth, the heresies also haue in schisme. Therefore if any man would know which is the true Church of Christ, how shall he know it in so great confusion of likenesse, but by the Scriptures onely? For this cause the Lord knowing the confusion of things that should happen in the latter dayes, commaundeth that such Christians as will receiue assurance of faith, shall flie to no other thing but to the Scriptures: else if they looke to other matters, they shall be offended, and they shall perish, not knowing which is the true Church.* Againe vpon these words, *By their fruits ye shall know them*, [a] he saith, *A mans fruite is the confession of faith, and his workes are the conuersation of his life: therefore if thou see a Christian man, straightway consider, that if his confession agree with the Scripture, then he is a true Christian: but if it be not as Christ commanded, then is he a false Christian: for Christ hath referred the triall of a Christian, not to the name, but to the confession, &c.* Saint Austin hath left written an excellent booke against the Donatists, who pretended, as the Papists now do, that the Church was onely among them; wherein he handleth this

z Op. imperf. hom. 49.

a In c. 7. Math.

question

queſtion at large, how the true Church may be knowne, and by what markes? Thus he writeth in [b] that booke: *The queſtion betweene vs and the Donatiſts is, where is the Church? What therfore ſhall we do? ſhall we ſeeke it in our owne words, or in the words of her head our Lord Ieſu Chriſt? I thinke we ought to ſeeke it rather in his words who is the truth, and beſt knoweth his owne body.* [c] *Let not theſe ſpeeches be heard among vs, This I ſay, and this thou ſaieſt, but let vs heare, Theſe things ſaith the Lord. There are certaine bookes of God, vnto whoſe authoritie we both conſent, we both beleeue, we both ſtand: there let vs ſeeke the Church, there let vs trie our cauſe. Let thoſe things therefore be removed from vs which we bring one againſt another, not out of the holy Canonicall bookes, but aliunde. Becauſe I will not haue the holy Church demonſtrated by mans teaching, but by the holy oracles of God:* [d] *therefore ſetting aſide all ſuch matters, let them ſhew foorth the Church if they can; not by the ſpeeches and rumors of the Africans, not in the Councels of their Biſhops, not in the writings of euery diſputer, not in ſignes and falſe miracles, becauſe Gods word hath prepared and made vs readie againſt theſe things: but let them declare it out of the preſcript of the law, the prediction of the Prophets, the ſongs of the Pſalmes, the words of the Paſtor himſelfe. I enquire the Church it ſelfe where it ſhould be, which hearing the words of Chriſt and doing them, buildeth vpon the rocke, let him then ſhew me the Church, and let him ſo ſhew it that he ſay not, this is true becauſe I ſay it, or becauſe my fellowes haue ſaid it, or thoſe our Biſhops, or this is true becauſe Donatus, or Pontius, or ſome other hath done ſuch or ſuch miracles, or becauſe men pray and are heard at the monuments of our dead, or becauſe ſuch and ſuch things haue happened there, or becauſe ſuch a brother, or ſuch a ſiſter of ours hath ſeene ſuch a viſion, or had ſuch a dreame: let theſe things be remoued either as the deuices of lyers, or as no better then the miracles of deceitfull ſpirits, for either they are not true which are reported, or if heretickes haue any wonders done among them, it ſtandeth vs in hand to beware the more. But whether they haue the Church or not, let them declare onely by the Canonicall bookes of the holy Scriptures. Theſe be the inſtructions, theſe be the foundations, theſe be the ſupporters of our cauſe.* By all which diſcourſe it appeareth

[b] Liber contra Petilianū Donatiſt. Epiſtol. ſeu de vnitate Eccleſiæ c. 2.

[c] Cap. 3.

[d] Cap. 16.

that

that Auſtin thought the true faith was the note of the true Church, or elſe to what purpoſe ſhould he ſo earneſtly reuoke the Donatiſts frō all other courſes to the tryall of the canonicall Scriptures, if he had not bene of mind that the faith alone conſenting with them had bene the infallible ſigne of the Church? as he ſpeaketh alſo in [e] another place, *In the Scriptures haue we learned Chriſt, in the Scriptures haue we learned the Church.*

e Epiſt. 166.

§. 25. I proue it, becauſe by true faith either is meant true faith onely in ſome points, or in all: it is not a good marke to ſay that is the true Church which teacheth the true faith in ſome points onely; for all heretickes teach truth in ſome points: and though it be proper to the true Church to be ſo guided by the holy Ghoſt, that it teach the infallible truth in all points, as before hath bene proued, yet this is not a good marke whereby all ſorts of men may and ought to come to know which is the true Church, of which, if they will be ſaued, they muſt needs learne an infallible faith.

The Anſwer.

1 We do not think euery company to be the true Church, that holdeth onely ſome points of the true faith, for all heretickes teach the truth in ſome things, and yet we deny them to be the Church of God: but [f] it is requiſite that the foundation be holden, that is to ſay, all ſuch truths deliuered as are neceſſary for all mens ſaluation, and ſuch hereſies auoyded as deſtroy the foundation: which kind of teaching is an infallible note whereby all Churches and profeſſions may be tryed, and *we meane it, when we ſay the faith is a marke of the Church.*

f Act. 14. 12. 1. Cor. 3. 11. Eph. 2. 19.

2 Neither yet do we thinke, as the Ieſuite ſpeaketh, that any viſible church teacheth this truth ſo infallibly that it erreth in nothing; we thinke, and [g] I haue ſhewed the contrary: for this befalleth the Church, that it may be ignorant of many truthes for a time; it may hold the faith ſometime more, ſometime leſſe purely, it may build hay and wood vpon the foundation, it may be infected with the errors and hereſies of ſome

g §. 14. & 15.

therein:

therein: and ſome articles lying in the very foundation, may be beleeued not ſo clearely, as [h] the reſurrection of Chriſt was, for a time, not well vnderſtood: which things though they befall the Church, the holy Ghoſt teaching it but by degrees, yet is not the faith thereby taken from it, but abideth ſufficient to giue teſtimony of ſaluation to all that will follow it. And this is confirmed by the confeſſion of our aduerſaries themſelues, who ſay, [i] that *to erre, and yet to be ready to learne, and when you haue learned, to be as ready to obey, is one thing: but neither to be willing to learne, nor when you heare the truth, to be ſatisfied therewith, is another. The firſt of theſe may befall the particular Church, &c.*

h Mark. 16 14. Luc. 24 5. 11. 12. 21. 25. 37. Ioh. 20. 25.

i Bell. de Not. Eccl. c. 2.

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§. 26. Becauſe a marke, whereby a thing may and muſt be knowne, muſt be more apparent and eaſie to be knowne, to all thoſe men which ſhould by that marke ſeeke out and find that thing, then the thing it ſelfe: otherwiſe there ſhould come no helpe by the marke to the knowledge of the thing. But to know which is the true faith in all points, at leaſt to ſome ſorts of men, to wit, the vnlearned, is more hard then to know and aſſigne which companie of men be the true Church. For to know which is the true faith in all particular points requireth learning, whereby one may vnderſtand the termes and ſtate of the queſtion: beſides iudgement to diſcuſſe and weigh prudently the ſufficiencie of the authorities and reaſons of both parts, that vpon this pondering of reaſons, they may prudently conclude which is the better part. Moreouer they muſt haue a ſupernaturall light of God his Spirit, whereby they may diſcerne and ſee thoſe things which be aboue all naturall rules and reaſons. *Ad hæc quis idoneus?* Who can ſay that he is ſufficiently furniſhed with theſe helpes? or who can be infallibly ſure that he hath all theſe in ſuch ſort as is requiſite, for obtaining, by his owne induſtrie, an infallible faith in al points? And as for the vnlearned, they muſt needes confeſſe, that in diuerſe myſteries of faith they do not ſo much as vnderſtand the termes and ſtate of the queſtion; and much leſſe are they able ſufficiently to examine the worth of euery reaſon; neither are all ſuch as can perſwade themſelues that they are ſingularly illuminated & immediatly taught of God his Spirit, neither if they did thus perſwade themſelues, could they be infallibly ſure that in this their perſwaſion they were not deceiued; ſince it is certaine that ſome, that moſt ſtrongly in their owne conceit perſwade themſelues to be thus enlightened, are in this their perſwaſion deceiued. Now for to know which is the true Church, and by giuing credite to it conſequently which is the true faith, there are not ſo many things required; nor anie great difficultie, as ſhall be declared. For this is the direct way which Eſay as did foretell, cap. 35. ſhould

be

be in the time of Meſſias, which he ſaid ſhould be ſo direct that euen fooles, to wit ſimple and vnlearned men, ſhould not erre in it. *Hæc erit vobis directa via* (ſaith he) *ita vt ſtulti non errent per eam.*

The Anſwer.

1 This is his firſt argument, the ſumme whereof is concluded in this Syllogiſme.

That which is the marke whereby to know a thing, muſt be more apparent, and eaſier to be knowne then the thing it ſelfe: otherwiſe it helpeth vs not in finding out the thing.

But the true faith is not more apparent, or eaſier to be knowne then the Church: but contrary, the Church is eaſier to be knowne then the true faith: for to know the true faith, there is required learning, iudgement, and ſupernaturall illumination, which no man ſufficiently hath; but to know which is the true Church, theſe things are not required, for the Church is the direct way. Eſa. 35.8.

Therefore the true faith is not the marke of the Church.

To this I anſwer, denying the ſecond propoſition, and the confirmation thereof, that it is harder to know which is the true faith, then to aſſigne which company of men be the Church. For faith is the cauſe of the Church, that is to ſay, this is the thing that maketh a people to be the Church of God, when they beleeue the word of God: and euery cauſe as it goeth before his effect, ſo is it more apparent to our vnderſtanding, and better knowne to our iudgement then the effect. Ariſtotle ſaith, [a] *Cauſes are both before their effects, and better knowne:* and [b] *the true knowledge of things ariſeth from the knowledge of their cauſes: yea thoſe things are ſimply firſt and beſt knowne which are furtheſt from our ſence and neareſt our vnderſtanding*: and ſo the doctrine and beliefe of the Church muſt needes be eaſier to know then the Church it ſelfe, becauſe it cometh firſt to my vnderſtanding, and of neceſſitie I muſt ſee it afore I can tell whether the Church be there or not. For though that company which is offered to me as the Church, be more apparent to my

a Analy. Poſte. cap. 2.
b Ibid. & Metaph. l. 1. c. 2. & l. 2. c. 2. & Plato in Thæt.

my ſence, yet haue I no certaintie that it is the Church or a companie ſo qualified, vntil I know the faith thereof to be true. I ſee indeed a company of men, and heare much of their greatneſſe, but I am not ſure they are the Church, vnleſſe I know they hold the true faith, and ſo the knowledge of this leadeth me to the knowledge of that, and the faith is eaſilier diſcerned then the Church.

2 The Papiſts themſelues haue a ſaying, which if this Ieſuite would receiue, might determine this matter: *We ſee indeed that companie of men which is the Church,* [c] ſaith Bellarmine, *but we do not ſee that this companie is the true Church of Chriſt, we beleeue it. For that is the true Church which profeſſeth the faith of Chriſt: but who doth euidently know this faith to be the faith of Chriſt? we rather beleeue this by a firme and moſt aſſured faith.* In which words this Ieſuites aſſumption is thus diſproued: That whereupon I beleeue the Church ſo to be, is more apparent and eaſier to be knowne, & ſooner to be ſeene then the church it ſelfe. But vpon knowledge of the Churches faith, I beleeue it to be the Church: therefore the Churches faith is more apparent, and ſooner knowne then the Church it ſelfe. Againe, By faith we beleeue this to be the true Church, and the profeſſion thereof to be the truth: but [d] all faith cometh by hearing the word of God: therefore by the meanes of hearing Gods word I beleeue this to be the true Church; and ſo conſequently the knowledge of Gods word cometh ſooner and eaſilier to my vnderſtanding then the knowledge of the Church.

[c] Lib. 3. de eccl. c. 15.

[d] Rom. 10. 17.

3 And though it were granted that in ſome caſes the Church were eaſier to know then the faith; yet as things depend betweene the Papiſts and vs, the faith is eaſier to know then the Church: *for the queſtion betweene them and vs, is, who hath the true Church?* In which triall it is the greateſt folly in the world for either of vs to offer our ſelues to the world as the true Churches of Chriſt, till firſt we haue proued our ſelues ſo to be by the doctrine that we profeſſe; and in vaine ſhall we attempt this, if, as the caſe ſtandeth, this doctrine be not eaſier and plainer then the Church. This is the confeſſion of the Ieſuites: [e] *When the queſtion is concerning the Church, which it is,*

[e] Bellar. de not. eccl. c. 2.

and the Scripture is admitted on both hands, then the Scripture is more apparent and easier to know then the Church. So that the Papists do but spend time, and mocke the world, in obiecting to vs the authoritie and dignitie of their Church: they may do it as they list one to another, but in their controuersies with vs they may not; not onely because we reiect it, but principally for as much as the doctrine of the Scripture, by their owne verdict, is easier and plainer.

4 Neither are the Iesuites reasons to the contrary of any value. For I grant, that to the finding out of the true faith, we haue need of *learning, iudgement* and *illumination* as the meanes. Yea the doctrine hereof is so *hard* to naturall men, as we are all till God haue regenerate vs[f], that it goeth beyond the capacity of flesh and bloud. But he should haue remembred, the ministery of the Church and light of Gods spirit helpeth our infirmities: the doctrine it selfe is a light shining through all these incumbrances. These meanes are not such but the simple may attaine to a sufficient portion thereof: and his *Ad hæc quis idoneus*, with that which followeth, is denied as an idle conceit, and[g] alreadie confuted. And let the impediments be what they will, yet shall the Iesuite finde them in the way of his owne Church, and let him if he can free his owne notes from them. For is his Catholicke Romane, which so eagerly he putteth to his friend, such a Church as needeth neither learning, nor iudgement, nor the light of heauen to discerne it? If it be, I am content he enioy it himselfe, neither will I euer perswade my friends to communicate with that companie which is so famous, that the very wind wil blow a man into it. And yet[h] some of the Iesuites owne side will say sometime, that they had need both of *wisedome and skill* that shall alwayes discerne the Church.

f Ioh.7.17.& 8. 31.43.& 14 17. 1 Cor.2.14. 2. Cor.3.14. Mat. 16.17. Iob 32.8.

g §.7.& 8.

h Staple.relect. controu.1.q.3. Greg de Valet. comment.theol. tom.3.pag.145.

5 The text of Esay speaketh of the ministery of the Gospell, and it meaneth that it shall infallibly guide the meanest people that liue therein to eternall life; which it doth by propounding to them the word of God, that thereby they may know it to be the true Church, and be drawne to walke in the paths thereof. And though the Prophet call it *a direct way*, yet

I am ſure he meaneth not that any can walke in it, till he haue found it, or any can finde it[i] till his eyes be opened[k], which is done no way but by the doctrine of the Church. Or if he think the way of the Church ſo eaſie, becauſe the holy Prophet calleth it *a direct way that fooles may walke in it*; let him ſay vnfainedly, if his affection to the Romane Helena haue not blinded h s eyes,[l] as louers are blind, and beſotted his conſcience that he cannot ſee the doctrine of the Scriptures to be as eaſie, ſeeing it is called[m] *a ſure law, giuing wiſe dome to the ſimple, and light to the eyes, ſharpening the wit of the ſimple, and giuing knowledge and diſcretion to children*. And Auſtine ſaith,[n] *The Scripture is bowèd downe to the capacitie of babes and ſucklings*. And Chryſoſtome affirmeth,[o] *They are ſo eaſie to vnderſtand, that the capacitie of euery ſeruant, plow-man, widow, and boy may reach vnto them*: Yea *the moſt ſimple that is, of himſelfe onely by reading, may vnderſtand them*. In which ſayings we ſee as much affirmed of the doctrine of the Scripture, as the Ieſuite can ſay is affirmed in the place of Eſay concerning the Church, and yet poſſible he will turne him in a narrow roome afore he will yeeld, and keepe poſſeſſion ſtill in his Church-porch againſt all the pulpits in England that ſpeake for the Scriptures.

i Eſa. 35.8.
k Ioh. 12.40. Act. 26.18. 2. Cor. 4.4.
l Ἐν τῷ ἰδίῳ, πολλὰ γὰρ οἱ Παλαιστῖναι, τὰ μὲν κατὰ πολλὰ καὶ πάντα. Theocr. Bucoliaſt.
m Pſal. 19.8. Pro. 1.4.
n Enar. in pſa. 8.
o Hom. 1. in Mat.
p Hom. 3. de Laz.

§. 27. Secondly I proue the ſame, becauſe when we ſeeke for the true Church, we ſeeke for it principally for this end, that by it as a neceſſarie and infallible meanes, we may heare and learne and perfectly know the true faith in all points, which otherwiſe is in it ſelfe hidden, obſcure, and vnknowne to vs; according to that of S. Paul, *Animalis homo non percipit ea quæ ſunt Spiritus Dei.* 1. Cor. 2. For as no man by the onely power of nature can attaine this ſupernaturall knowledge of diuine myſteries which we beleeue by our faith, ſo neither doth the Spirit of God, who doth as the principall cauſe infuſe this gift of faith into our ſoules, ordinarily inſtruct anie man in the knowledge of true faith immediatly by himſelfe alone, but requireth as a neceſſary condition, the preaching and expounding of matters of faith to be made by the true Church, according as S. Paul ſaith Rom. 10. *Quomodo credent ei quẽ non audierunt? quomodo audient ſine prædicante? quomodo vero prædicabunt niſi mittantur?* Therefore the true Church is rather a marke whereby we muſt know the true faith, then contrarie the true faith to know the true Church.

The Answer.

1 This is the second argument, and is concluded in this Syllogisme.

That is no marke or meanes to know the Church by, which it self is vnknowne to vs till the Church teach it; and is learned by the meanes and ministery of the Church.

But such is the true faith, that we cannot know it til the Church teach it vs, and it selfe is learned by the meanes and ministerie of the Church: for God instructeth no man immediatly, but by the preaching of the Church, as Saint Paul saith, Rom. 10.

Therefore the true faith is not a sufficient marke to finde the Church by.

For answer to this argument, it will easily be granted, that *the ministery of the Church is the ordinary meanes whereby we learne the faith of Christ, and that no man of himselfe can attaine to the knowledge thereof, but as the Church teacheth him.* This I say is granted, so it be well vnderstood. For the spirit of God in the Scripture is the principall schoolemaster, from whom all truth cometh, and which openeth the heart to beleeue; and the Church is it which by her ministery holdeth this truth before vs: and therefore, except in some extraordinary cases, the preaching thereof is required as *a necessary condition*, as the text of Saint Paul speaketh.

2 But hence it followeth not, that therefore the Church is rather a marke of the faith, then the faith a marke of the Church: for these two, the true Church and the true faith, are like relatiues inseparably vnited together by a certaine order and respect either to other; as a schoole-master and his teaching: so that the one proueth and declareth the other, as causes and effects vse to do. In which kind of proving, the order is, that first the effect sheweth the cause, it being ordinarie that a cause cannot be assured so to be, but by the effect which it produceth and offereth vnto vs: as a schoole-master is not knowne certainly so to be, but by his teaching. And if among many bad, you would find a good one, to whom you might commit your chil-

children; this cannot be done but by hearing and examining his maner of teaching: in which case though the man be a necessarie meanes whereby you learne his teaching, yet the teaching it selfe is the marke whereby you know him to be such a man, and distinguish him from all others. And euen as the tree beareth his fruite, and we seeke the tree principally for this end, that by it as by *a necessary meanes* we may find the fruite; and yet the fruite it sheweth vs is the onely marke that it is such a tree; and if it be denied or doubted, the tasting of the fruite wil proue it, and distinguish it from all the trees in the ground beside. So likewise as he saith, the Church expoundeth the faith vnto vs, and we seeke the Church principally for this end, that by it, as by the meanes, we may learne the truth: and yet this truth which it sheweth vs, may be the marke to assure vs it is such a Church, and to distinguish it from all other Churches in the world. Therefore for the Church to teach the faith, and the faith to be a note of the Church, are not opposite, but onely diuers, and so may both be true: as a light vpon a watch-tower in the darke night may be the onely marke whereby to find the tower, and yet the tower it self holdeth out the light, and sheweth it, and is the meanes that the traueller seeth it.

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§. 28. Thirdly, true faith is a thing included in the true Church, and as it were inclosed in her bellie: as S. August. speaketh Psal. 57. vpon these words, *Errauerunt ab vtero, loquuti sunt falsa.*] *In ventre Ecclesiæ* (saith he) *veritas manet; quisquis ab hoc ventre separatus fuerit, necesse est vt falsa loquatur.* Therefore like as if a man had gold in his bellie, we must first find the man, before we can come to the gold it selfe; so we must first, by other markes, find out the true Church, which hath this gold of true faith hidden in her bellie, before we come to see this gold in it selfe; since especially we cannot see it, vnlesse she open her mouth and deliuer it: neither can we, being borne spiritually blind, certenly know it to be true and not counterfetted gold, but by giuing credite to her testimonie of it: according as S. Augustine saith: *Euangelio non crederem nisi me Ecclesiæ authoritas commoueret, lib. 9. Epist. & cap. 3.* For if we had not the testimonie of the Church, how should we be infallibly sure that there were any Gospell at all? or how could we know that those bookes which beare title of the Gospell according to S. Matthew, Marke, Luke, Iohn, were true canonicall Scriptures, rather then those of Nicodemus and S. Thomas, bearing the same name and title of the Gospell?

The Answer.

1 This is his third reaſon, and may be concluded thus:
That which is included in the Church, is no mark of the Church.
But the true faith is included in the Church. *Ergo.*
The ſecond propoſition whereof, that faith is a thing included in the Church, and as it were incloſed in her belly, is true, and he hath well affirmed it out of Auſtine: but yet it is worth the enquiring, to demand how he wil reconcile himſelf herein with his fellowes? For [a] a Ieſuite writeth, that *true doctrine and pure from all error, may be in the falſe Church*: for if this be ſo, then is he not certaine that the true faith is incloſed in the true Church, and he muſt needs ſpeake vntruths, which is deuided from the belly of the Church. For mine owne part I think that Bellarmine lieth, but yet it becomes not the Ieſuit thus to croſſe him, and then in [b] the next diſcourſe ſo highly to extoll their vnitie.

a Bellar. de not. eccl. c 2.

b §. 35.

2 But the firſt propoſition, that becauſe *it is included in the Church*, and *the Church teacheth it*, *therefore it can be no marke of the Church*, is denied: becauſe true faith is incloſed in the Church, not obſcurely as gold is in a mans belly, ſo as [c] we reade *the Iewes vſed to ſwallow it, thereby to hide it from their enemies*; but as a candle in a lanterne, or a light in his watch-tower, diſcouering both it ſelfe and the place that holdeth it, which gold in a mans belly cannot do. And therefore as a light ſtanding in the window in a darke night, is a good mark to find the houſe, though otherwiſe it be included in the houſe: ſo the true faith being included in the boſome of the Church, not as gold that is buried in a mans bowels, but as a candle ſtanding in a lanterne, by it owne light can guide vs infallibly to the Church, [d] which is Gods houſe, enlightened by his truth. Neither did S. Auſtine in the words alledged, thinke the contrary, as may appeare by that which followeth within twentie lines after, *By the face of truth I know Chriſt the truth it ſelfe, by the face of truth I know the Church, partaker of the truth*. Which words ſhew plainly, that S. Auſtine thought the Church was to be knowne by the truth which it contained, as by it owne fauour and proper

c Ioſeph. de bello Iud. l. 6. c. 15.

d 1. Tim. 3. 15. Apoc. 1. 20. Pro. 6. 23.

per countenance, as children are knowne one from another by their owne countenance and complexion which shineth in their faces. And though *the Church by opening her mouth deliuer vs this truth*, yet is she found by no marke but by this truth it selfe; as a darke house is found by no meanes but by the light contained therein, though it selfe by opening the window, deliuer vs this light: and the firmament is seene by the light of the Sunne, though it selfe hold out the Sunne vnto vs.

3 Thus far then we agree, that *the Church containeth the light of the truth in her bosome, and that she openeth her mouth and deliuereth this truth vnto vs:* but that by other markes we must find out the Church afore we can see this truth, is the Iesuites conceit. And so is the rest that followeth concerning our knowledge of the Gospell vpon the Churches testimonie: for I haue shewed [e] before, that the Scriptures and the Sunne are both knowne by their owne light: and the Church teacheth the Gospel by her ministery, but proueth it not by her authoritie. Neither did S. Austine meane otherwise [f] when he said, *I would not beleeue the Gospell vnlesse the authoritie of the Church did moue me*. For though the testimonie of the Church, by reason of mens infirmitie afore they beleeue, be requisite to draw them on to consent to the Scriptures, as children afore they can go hold themselues by the side of a stoole, and so learne to go; yet is not the credite of the Church, or authority of men, the thing whereby we know and distinguish the Scripture from other writings, but the authoritie of Gods spirit is it that by the help of the Church worketh faith in vs.

e §. 9. Digr. 12.

f Lib. contra epist. fundam. c. 5

Digression. 19. *Touching the place of S. Augustine cont. epist. fundam. cap. 5. and the matter which the Papists gather from it.*

4 The Papists haue a principle among them, that the Scriptures receiue all their authoritie from the Church, meaning thereby, [g] that *they are not knowne to be true, neither are Christians bound to receiue them without the attestation of the Church.* [h] *Which testimonie declareth vnto vs which be the Scriptures, and*

g Rhem. Gal. 6. 2.

h Ioan. de Turrecr. sup dist. 9. Noli meis, nu. 4.

which not: [i] ſo that *by the tradition of the Church, all the Goſpel receiueth his authority, and is built thereupon as vpon a foundatiõ, and cannot ſubſiſt without it.* Yea [k] ſome of them write, that *the Scripture is not to be reckoned among ſuch* principles *as before all things are to be credited; but it is proued & confirmed by the church,* as *by a certain principle, which hath authority to reiect & allow Scripture.* And [l] a countriman of ours hath left written, that *in three points the authoritie of the Church is aboue the authoritie of the Scripture. The ſecond is, for that the Church receiued the Goſpel of Luke and Marke, and did reiect the Goſpels made by his high Apoſtles Thomas and Bartlemew.* The which ſpeeches of theirs, when the Papiſts haue expounded how they can, yet this will be the vpſhot, that in all diſcourſes concerning religion, the laſt reſolution of our faith ſhall be into the Churches authoritie.

i Baron. annal. tom. 1. an. 53. nu. 11.
k Boſius de ſign. eccl. tom. 2 pag. 439.
* Principia.
* Quaſi per quoddam principium.
l D. Standiſh Treat. of the Script. c. 6. probat. 3.

5 For confirmation whereof, they bring (you ſee) this of Auſtine, *I would not haue beleeued the Goſpel vnleſſe the Churches authority moued me.* In which words he ſpeaketh of the time paſt afore he was conuerted, and according to the phraſe of his countrey, putteth the preterimperfect tenſe for the preterpluperfect tenſe, meaning thus, *I had not now beleeued the Goſpell and bene a Chriſtian, but that the Church by her reaſons perſwaded me thereunto:* ſpeaking onely of the practiſe of Chriſtians, who by their perſwaſions conuert many to the Goſpell. And that he ſpeaketh of the time paſt, when he was an vnbeleeuer, it is plain not onely by viewing the place, but by the teſtimonie of a learned Papiſt, [m] who ſaith, *Auſtine had to do with a Manichee, who would haue a certaine Goſpell of his owne without controuerſie admitted: therefore Auſtine aſketh what they will do, if they chance to meet with one* which beleeueth not the Goſpell, *and by what arguments they will draw him into their opinion?* [n] *Verily he affirmeth that he for his part could not otherwiſe be drawne to embrace the Goſpel, but being ouercome with the authorie of the Church: therefore he doth not teach that the credite of the Goſpell is founded on the Churches authoritie.* Whereby it is plaine that Auſtine propoundeth himſelfe as an inſtance of one that beleeueth not, which he could not be when he wrote this, but by ſpeaking of the time paſt. And though it were throughly proued that he ſpake

m Can loc. l. 2. c. 8. pag. 34.
* Qui ne Euangelio quidem credat.
n Certè ſe affirmat non aliter potuiſſe adduci vt Euangelium amplecteretur, quàm Eccleſiæ authoritate victum.

ſpake of himſelfe being a Chriſtian, and in that eſtate ſaid, he would not beleeue the Goſpell vnleſſe the authoritie of the Church moued him; yet were it not proued hereby that he meant the preſent Church, as it runneth from time to time, or the Church of Rome, or any other place, as it now ſtandeth. For if ſome Papiſts miſſe it not, *he meant the Church which was in the Apoſtles times, which ſaw Chriſts miracles, and heard his preaching.* Durand [o] ſaith, *That which is ſpoken concerning the approbation of the Scripture by the Church, is meant onely of that Church which was in the Apoſtles time.* Of the ſame mind are Pothers, whereby he may ſee that Auſtine giueth a kind of authoritie to the Church, but it is not that Church which ſhould ſerue his turne. Neither is the authoritie giuen large enough to reach the Popiſh conceit, or the Ieſuites concluſion; if we had not the teſtimony of the Church, we could not be infallibly ſure that there were any Goſpell at all, nor know theſe bookes to be Scripture: for Canus a Doctor of his owne [q] confeſſeth, *I do not beleeue that the Euangeliſt ſaith true, becauſe the Church telleth me he ſaith true, but becauſe God hath reuealed it.* And [r] Stapleton: *The inward teſtimonie of the ſpirit is ſo effectuall for the beleeuing of any point of faith, that by it alone any matter may be beleeued, though the Church hold her peace or be neuer heard.* And [s] Gregorie of Valence: *The reuelation of the Scripture is beleeued, not vpon the credit of any other reuelation, but for it ſelfe.* And [t] Cardinall Cameracenſis: *The verities contained in the Canon of the Bible onely, are the principles and foundation of Diuinitie, and receiue not their authority by other things, whereby they may be demonſtrated. And therefore this teſtimonie of Auſtine proueth not that he beleeued the Goſpel through the Churches authoritie, as by a Theologicall principle whereby the Goſpel might be proued true, but onely as it were by a cauſe mouing him to credite it: as if he ſhould ſay, I would not beleeue the Goſpell vnleſſe the holineſſe of the Church or Chriſts miracles did moue me. In which ſaying, though ſome cauſe of his beleeuing the Goſpell be aſſigned, yet* [u] *no former principle is touched, whoſe credite might be the cauſe why the Goſpell ſhould be beleeued.* Theſe ſpeeches of our very aduerſaries, which the truth it ſelfe hath wroong from

o 3.d.24.q.1. in litera o.

p Dried de var. dogm. l.4.c.4. Gerſ. de vita anima. Occham dial.l.1.part.1. c.4.

q Vbi ſupra.

r Triplicat in choat. aduerſ. Whitak. in Admon.

s Comment. theol. tom. 3. pag. 31

t q. in Sent. 1 q. 1. art. 3. pag 50. litera C. See Greg. Arimin. prolog. in ſent. q. 1. art. 3. pag. 47

u *Compare this with the place of Bergm alledged in the beginning of this Digreſſ. later. a.*

from them, deſerue to be obſerued the more, becauſe the Ieſuite ſo confidently beareth his friend in hand, that the Goſpels of the foure Euangeliſts cannot be knowne to be true Scripture more then thoſe of Thomas and Nicodemus, but by the authoritie of his Church. Wherein poſſible he hath alſo the ſame meaning that Doctor Standiſh vttereth in the place alledged [x] a little before: that thoſe counterfeit Goſpels bearing the titles of Thomas, Nicodemus, and Bartholomew, were written by them in deed; but his Church, to ſhew her authoritie that this ſhe can do, hath repealed them. A fat conceit, yet ſome mens ſtomackes belike can digeſt it. But if the Ieſuite cannot conceiue how the Scripture may be diſcerned from other writings, vnleſſe we allow him the Churches authoritie, let him hearken and learne of a rare man of his owne ſide, Picus of Mirandula, who ſpeaking of the Scriptures [y] hath this memorable ſaying: *They do not moue, they do not perſwade, but they enforce vs, they driue vs forward, they violently conſtraine vs. Thou readeſt words rude and homely, but ſuch as are quicke, liuely, flaming, ſtinging, piercing to the bottome of the ſpirit, and by their admirable power transforming the whole man.* This admirable light ſhining in the Scripture it ſelfe ſhall aſſure vs it is the word of God better, I hope, then that Church whoſe tongue is ſold to ſpeake nothing but the Popes will.

x *In the letter b.*

y Refert Poſſeu. bibl. in Cicero. c. 11.

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§. 29. Fourthly, if to haue an entire faith in all particular points, muſt be foreknowne, as a marke whereby to know the true Church, then, contrary to that which hath bene alreadie proued, the authoritie of the Church ſhould not be a neceſſarie meanes whereby men muſt come to the infallible knowledge of true faith: for if before we come to know which is the true Church we might by other meanes haue knowne which is the true faith in all points, what need then is there for getting the true faith alreadie had, to vſe, or bring the authoritie of the Church?

The Anſwer.

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1 Becauſe this reaſon is the ſame with that which goeth be-

before, therefore it ſhall receiue the ſame anſwer: That although we need the miniſterie of the Church to teach vs the faith, and this faith is not ordinarily knowne till the Church, or ſome member thereof reueale it to vs; yet may it be a marke whereby to know the Church, as the effect is a marke of the cauſe that produceth it: the fruite of the tree, the teaching of the ſchoolemaiſter. In which caſe the reuelation of the true faith, whereby we come to know it, is an effect or worke of the Church, and ſo able and fit to aſſure vs that it is the Church. Neither doth this ſuppoſe or imply, that the faith is already had and knowne by other meanes before we vſe the Church, but onely that when the Church teacheth, the faith thereof, in the order of my vnderſtanding, is firſt knowne: that is to ſay, the Church and the faith being inſeparably ioyned together, yet the faith firſt cometh to my knowledge. This I further explicate by a ſimilitude. For muſick is the marke of a Muſitian, whereby to know him, and to diſtinguiſh him from all other profeſſions. And though I muſt firſt be aſſured it is good muſicke that he ſheweth, before I can be certaine he is a Muſitian; yet were it folly to reaſon, as the Ieſuite doth, what need then is there for the getting of the muſicke already had, to vſe the miniſterie of the Muſitian? for the muſicke is not already had, but onely by his playing it cometh in order before himſelfe into my vnderſtanding, and then I know him thereby. So [a] two women laid claime both to one child, and both pretended themſelues to be true mother thereunto, as the Church of Rome this day ſtriueth with vs, pleading for her ſelfe, that ſhe is our holy mother the Church, and the child is hers: in this contention we muſt find out the Church by the ſame markes that Salomon found out the true mother, which was her tender compaſſion incloſed in her bowels and diſcouered by her words, that ſhe had rather part with her child then haue it cut in ſunder. And if the Ieſuite ſhould reaſon againſt Salomons iudgement, that he had followed *a wrong marke, which was incloſed in the woman heart, and needed great iudgement, yea diuine illumination, to find it: the woman her ſelfe, by her ſpeech and behauiour, made it knowne to him: and if pietie and pitie were the note of a true mother,*

[a] 1. Reg. 3. 16.

ther, whereby to know her, then contrary to that which hath bene already proued, the ſpeech and behauiour of the mother ſhould not be a neceſſary meanes whereby Salomon muſt come to the knowledge of this pietie, &c. If, I ſay, he ſhould thus argue againſt Salomon, he might do it with the ſame reaſon that he vſeth againſt vs, and poſſible with as good ſucceſſe; *the ſpirit of God, and the iudgement of all Iſrael, in both alike equally condemning his ſophiſtry. For was not the womans pitie toward the child knowne to Salomons wiſedome before he knew her to be the mother, and yet her ſelfe was the inſtrument that made it knowne? So true faith is the mark of the Church, and known to me before the Church, but yet by no other meanes but by the Church, whoſe miniſtery is needfull for the getting it; as the cauſe is needfull for the obtaining of the effect, and afterward it ſelfe is proued by the ſame effect. Now the teaching of the truth is an effect of the true Church.

* V. vltim.

§. 30. Fiftly, if before we giue abſolute, infallible, and vndoubted credit to the true Church, we muſt examine and iudge whether euery particular point which it teacheth be the truth, with authoritie to accept that which we like, or which in our conceit ſeemeth right and conformable to Gods word, and to reiect whatſoeuer we diſlike, or which in our priuate iudgement ſeemeth not ſo right or conformable; then we make our ſelues examiners, and iudges ouer the Church, and conſequently preferre our liking or diſliking, our iudgement and cenſure of the ſence of Scripture, before the iudgement, definition, and cenſure of the true Church: But it is abſurd both in reaſon and religion, to preferre the iudgement of anie priuate man, be he neuer ſo wittie or learned, or neuer ſo ſtrongly perſwaded in his owne conceit, that he is taught by the Spirit, before the ſentence of Gods Catholike Church, which is a companie of men, many of which both are, and haue bin moſt vertuous, wiſe, and learned; and which is chiefe, is ſuch a companie as, according to the abſolute and infallible promiſes of Scripture, hath Chriſt himſelfe and his holy Spirit continually among them, guiding them, and teaching them all truth, and not permitting them to erre. Matth. vlt. 10. 14. & 16. vt ſupra.

The Anſwer.

1 This is his laſt argument, wherein he reaſoneth thus: that

that if the faith be a note of the Church, then it must first be examined whether it be true or no. But to examine the Churches faith, he saith, is absurd, and thus he proueth it.

They which examine the particulars taught by the Church, whether they be the truth or not, with authority to accept or reiect; make themselues examiners, and iudges ouer the Church, and preferre their owne liking and censure before the iudgement, definition and censure of the Church.

But this later is absurd: considering the Catholicke Church is a company of men wise, learned, and free from error. Mat. 28. 20. Iohn. 14. 16. & 16. 13.

Ergo the former is also.

For answer to this argument, we do not hold that we haue *authoritie to accept that which we like, or which in our conceit seemeth right, and to reiect whatsoeuer we dislike, or which in our priuate iudgement seemeth not conformable*: neither do we admit any *priuate conceit* of any man, as the Iesuite vntruly suggesteth, but all authoritie thus expounded we disclaime and renounce. And here I affirme against his odious suggestion, that not we but himselfe and his Pope are guiltie of this presumption, of whom they write, [a] that *all power is giuen him in heauen and earth.* [b] And *of the fulnesse of this power he may by right dispence beyond all right.* [c] Euen *against the Apostles and their Canons, and the old Testament, and in vowes and othes.* [d] *And against all the commandements of the old Testament and the new. For otherwise it might seeme that God had not bene a prouident father in his familie: neither could it be said, that the Pope is Gods generall Commissary assumed vnto him into the fulnesse of power.* Finally, [e] *He is said to haue a heauenly iudgement, that can make somthing of nothing, and that to be the sence which is no sence, because in such things as he will, his will is in steed of a law.* Whence it cometh to passe, that [f] *the Scripture is fitted to the time, and the sence thereof altered as the time altereth,* [g] *so that sometime it is expounded one way, and sometime another.* [h] *Neither may any Councell iudge the Pope, for that if in any matter the whole world should iudge against him, yet his opinion were to be reiected.* They that attribute all this, and a great deale more, to their

a Sacr. Cerem. lib. 1. tit 7.
b Innocent. 3. de Conces. præbendæ. c. proposuit.
c Glos. ibid. §. supra ius.
d Sum. Angel. voce Papa. nu. 1
e De translatione Epis. c. quanto in gl.
f Cusan. ep. 2. pag. 833.
g Id. ep. 9. pag. 857.
h Alu. Pelag. de planct. Eccles. l. 1. art. 6. ex Hostiens.

their Pope, whom alone they make iudge of all, in my minde may very ill vpbraid others with assuming authoritie to iudge, &c.

2 But this we say, that it is lawfull and necessary for euery particular man [i] to *trie all things, and hold that which is good*, and by the Scriptures to *examine and iudge* of the things which the Church teacheth him, [k] that he may haue *the full knowledge and assurance* of the things wherein he is taught. *The which triall because it is made by the Scriptures, is no priuate iudgement, but the publicke censure of Gods spirit that speaketh openly in the Scripture to all men.* And when a man, in this manner, reiecteth the teaching of a Church, as great and good as the Romane Catholicke, his conceit herein is not priuate, as priuate is opposed to spirituall, but onely as it is opposed against that which is common among others: and so a priuate man may iudge. For our Sauiour saith, [l] *If any man will do the will of God, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.* [m] And the men of Bercœa when they receiued the word of Paul and Silas, *searched the Scriptures daily whether those things were so.* And yet the teaching of the Apostles was more certaine and infallible then the doctrine of any Church since, and their persons more holy and wise then any that haue liued after them.

i 1. Thess. 5. 21.

k Luc. 1. 4. Col. 2. 2.

l Ioh. 7. 17. γνώσεται περὶ τῆς διδαχῆς.

m Act. 17. 11.

3 Therefore the true manner, how the Churches teaching may be examined, being thus expounded, the proposition of the Iesuites argument is false, wherein he saith: *They which examine whether the particular points which the Church teacheth, be true, make themselues iudges ouer the Church, preferring their priuate conceits before the definitions of the Church, &c.* For they examine and iudge not by their owne priuate humors, but by the publicke word of God, [n] which in the Scripture speaketh openly to all the world, though the children of God onely know and beleeue it, by reason [o] *the vnbeleeuers haue their eyes and hearts blinded that they should not vnderstand.* And thus it is lawfull for all men to iudge the Churches teaching, because else they cannot be certaine they liue in the true Church, or haue true faith, [p] which is ioyned with *the full assurance of vnderstanding*

n Ioh. 12. 48.

o Ioh. 12. 40.

p Col. 2. 2.

derſtanding to know the myſtery of God. Chryſoſtome anſwering the obiection of ſuch as pretended they could not tell what religion to be of, there were ſo many opinions,[q] ſaith: *That ſeeing we take the Scriptures, which are ſo true and plaine, it will be an eaſie matter for you to iudge: and tell me, haſt thou any wit or iudgement? for it is not a mans part barely to receiue what ſoeuer he heareth. Say not, I am a ſcholler and may be no iudge, I can condemne no opinion; for this is but a ſhift, &c.* Baſil ſaith,[r] *It behoueth the hearers that are learned in the Scriptures to trie thoſe things which are ſaid by their teachers, and receiuing that which agreeth with the Scriptures, to reiect the contrary.* And Gerſon, one of his owne ſide[s] writeth, *The examination and triall of doctrines concerning faith, belongeth not onely to the Councell and Pope, but alſo to euery one that is ſufficiently learned in the Scriptures, becauſe euery man is a ſufficient iudge of that he knoweth.*

q In Act. hom. 33.

r Ethic. definit. 72. pag. 432. πανταχοῦ δεῖ τοὺς γεγραμμένους διακρίνειν τὰ παρὰ τῶν διδασκάλων λεγόμενα.

s De exam. doctr. part. 1. conſeſſ. 5.

4 And, in all this hitherto, there is no wrong offered to the Church, but onely that put in practiſe which was neuer miſliked, till a Church aroſe, whoſe ſiluer being droſſe, and milke poyſon, might not endure the triall. And whereas he ſaith, *it is a great abſurditie to preferre a priuate mans iudgement, be he neuer ſo witty, or ſtrongly conceited of himſelfe, before the iudgement of Gods Church*: herein he ſaith excellent well: but will he expound the light and euidence of the Scripture to be nothing elſe but wit and conceit? and will he leaue no roome for the full aſſurance of vnderſtanding in the heart of man? or is it abſurd for a priuate man to preferre the truth of Gods word before the teaching of all the world? I would not haue him ſay ſo. For[t] our Sauiour himſelfe refuſed not to haue his doctrine tried, though he were better then the Church: neither is it vnpoſſible for a priuate man to eſpy an error in the teaching of the beſt Church that is; in which caſe he may iudge the Church, and *his iudgement is to be preferred*, as[u] ſome Papiſts themſelues deny not. And out of queſtion I thinke the moſt learned and diſcreet Papiſts to be wholly of this mind; in that many of them haue called in queſtion againe things already determined by their Church; thinking the ſame that we do, that it is not ſufficient to make an end of queſtiõs, vnleſſe

t Ioh. 5. 39.

u Panormit. & Gerſon. *whoſe words you haue Digreſſ. 15. num. 10.*

vnleſſe we be alſo ſure the end is good. For it is an ordinarie thing with the Ieſuites and ſchoolemen of theſe dayes, to expound the decrees of their Councels cleane againſt the originall meaning thereof; which ſheweth they miſlike that which was decreed, and helpe themſelues with the fauour of the gloſſe againſt the text. So the Councels of Lateran and Trent haue determined againſt the communion in both kinds, forbidding the cup: yet Ouandus, a late Frier,[x] writeth, that *all things duely conſidered that may fall out, it were better to permit the cup then deny it, and more grace is giuen in both kinds then in one.* And[y] Catharinus the Biſhop of Compſa maintaineth againſt the Trent Councell, that *a man by faith may be aſſured of the pardon of his ſinnes*, whereas that Councell[z] determined the contrary. And Sixtus Senenſis, a great clearke,[a] hath reiected as Apocrypha the ſeuen laſt chapters of Heſter,[b] which the Councell of Trent approued for canonicall. Which theſe men would neuer haue done, if they had thought it any iniurie to their Church to examine her teaching.

x Breuiloquio in 4.d.9.prop.6. pag.221.

y Refert. Bel de iuſtifica.l.3.c.3.

z Seſſ.6.cap.9.

a Bibl.l.1.p.33.

b Seſſ.4.

5 And whereas he obiecteth further, that *the Church is a company of men, wiſe, learned, vertuous, and guided by the ſpirit of God, and therefore it is raſhneſſe to iudge of their teaching*; I anſwer, that this ill befits him and his cauſe: for[c] I haue ſhewed that his Church conſiſteth rather in the Popes ſole perſon thē in any great company, and the definitions thereof follow not the learning or vertue of any company, but the Popes bare will; who, by the confeſſion of all learned Papiſts may both erre, and be as vitious, fooliſh, and vnlearned as any other. *And therefore the Church with her prerogatiues can do a Papiſt no good, vntill they be taken from the Pope and giuen the Church againe* Next, though the company which is the Church, *be wiſe and learned, &c.* yet are they no wiſer then Chriſt and his Apoſtles, whoſe teaching was examined; neither can we know them for ſuch till we haue tryed their teaching. For[d] wiſe men ſee not all things at all times, and the child with reuerence may admoniſh euen his father. And though our Sauiour haue promiſed the aſſiſtance of his ſpirit to his Church *to leade it into all truth*; yet in what ſence that is,[e] I haue declared alreadie: and

c Digreſſ.16. nu.4.

d Iob 32.6.9.

e §.14. nu.4. & 5.

and the Ieſuite may know it is not in his ſence by this ſigne, that the very perſons and particular Churches to whom Chriſt meant thoſe words, had their errors for all that. But ſuppoſing the Churches doctrine, by vertue of ſome ſuch promiſe, be indeed abſolutely exempted from all error, yet may the ſame be examined and iudged of, *becauſe till that be done, it cannot of vs be knowne to be ſo.* For no man ſaith, we muſt proue things already certaine, but that we muſt not beleeue them to be certaine till we haue proued them. And if the true Church cannot erre in any point, then it ſtandeth all men in hand to examine which is the true Church, that ſo they may betake themſelues vnto it: and let him giue you a ſound diſtinction, and ſay directly, what preſumption it is againſt the Church, and why an iniury, to examine her doctrine, more then it is to trie her vnitie, ſanctitie, antiquity, and ſucceſſion? Or if it be no wrong to make triall of theſe things, which yet ſhe hath by vertue of Chriſts promiſes; why ſhould it be amiſſe to make triall of the former, which he dareth not, for his life, ſay is hers any properlier or fullier then they?

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§. 31. But you may perhaps obiect, that in Scripture we are willed not to beleeue euery ſpirit, but to examine and trie the ſpirits whether they be of God or no; and that therefore we muſt examine and trie the ſpirit of the Church. I anſwer, that S. Iohn doth not meane that it appertaineth to euerie man to trie all ſpirits, but in generall would not haue the Church to accept of euery one that boaſteth himſelfe to haue the Spirit, but willeth that they ſhould trie thoſe ſpirits: not that euery ſimple man ſhould take vpon him thus to trie them, but that thoſe of the Church ſhould trie them to whom the office of trying the ſpirits doth appertaine; to wit, the Doctors and Paſtors of the Church, which almightie God hath put of purpoſe in the Church, *Vt non circumferamur omni vento doctrinæ*, Epheſ. 4. and that we may not like little ones, wauer with euery blaſt of thoſe that boaſt they haue the Spirit. So that this trying of ſpirits is onely meant of thoſe ſpirits which men may doubt whether they be of God or no: and then alſo this triall belongeth to the Paſtors of the Church. But when it is once certaine that the ſpirit is of God, we neither neede nor ought doubtfully to examine, nor preſumptuouſly iudge of it any more, but obediently ſubmitting the iudgement of our owne ſenſe and reaſon, we muſt beleeue the teaching of it in euery point. Now it is moſt certaine, that the ſpirit of the true Church is of God, as out of holy Scripture

hath bene moſt euidently declared: and therefore our onely care ſhould be to ſeeke out thoſe markes and properties by which all men may eaſily know which particular companie of men is the true Church, which we ought not to examine and trie, but in all points obediently beleeue.

The Answer.

1 The words of the Apoſtle are, *Dearly beloued, beleeue not euery ſpirit, but try the ſpirits whether they be of God*, 1. *Ioh.* 4. 1. Whence we gather, that it is the dutie of euery man to examine the doctrine that is taught him. But the Ieſuite anſwereth two things: firſt, that Saint Iohn biddeth not euery man do this, but onely the Paſtors. Whereto I anſwer, the words are plaine enough that he ſpeaketh indifferently to all men, that euery man for himſelfe, though not by himſelfe, but by the rule of Gods word, ſhould try the ſpirits. For he directeth his Epiſtle not to the cleargie, but to the people. And the reaſon added why they ſhould trie the ſpirits, maketh it plaine who the parties be that ſhould trie them: *for many falſe Prophets are gone out:* they muſt trie the ſpirits that are in danger to be ſeduced by falſe Prophets, and ſuch are the people, and therefore they muſt examine them, as Chriſt ſaith, [a] *Beware of falſe Prophets; by their fruites*, that is, by their doctrine, *ye ſhall know them*, and yet they cannot be knowne by their doctrine vnleſſe it be firſt examined. And Saint Baſil [b] ſaith, *It behoueth the hearers which are learned in the Scriptures, to examine the things which are ſpoken by their teachers; and receiuing thoſe things which are conſonant with the Scriptures, to refuſe the contrary.*

a Math. 7. 15.

b Eth. definit. 72. pag. 432. Græc. Baſ.

2 And whereas the Ieſuite auoucheth his conceit by a text of Epheſ. 4. 11. wherein it is ſaid, that *Chriſt hath left to his Church Paſtors and Doctors, that henceforth we be no more children, wauering and caried about with euery wind of doctrine:* the Apoſtle ſaith not, that our Paſtors were giuen vs that henceforth we ſhould no more trie the ſpirits; but *for the worke of the miniſtery, for the gathering together of the Saints, for the building of the body of Chriſt:* all which dutie of theirs is much furthered when the people vnder them trie all things, and hold that which

which is good, and by examining their teaching, find them to be Doctors of the truth. And if Saint Paul had miſliked this, then the men of Berœa had not bene [c] commended by the ſpirit of God for examining his doctrine; neither would he haue [d] warned the Hebrewes, that *through long cuſtome they ſhould haue their wits exerciſed to diſcerne both good and euill*. And to reply, that they diſcerne it becauſe the Church telleth them what it is, is too groſſe: for they cannot tel whether the Church ſay true or no, till they haue examined what it ſaith.

[c] Act. 17. 11.

[d] Heb. 5. 14.

3 In the ſecond place he anſwereth, that *the ſpirits which muſt be tried, are not the ſpirits of the Church* which are of God, *but onely ſuch ſpirits of which we may doubt whether they be of God or no*; then the which he could haue ſpoken nothing more vnaduiſedly, becauſe if it be lawfull to trie ſuch ſpirits as are ſuſpitious or falſe, then is it alſo lawfull to proue the true: for two contrary ſpirits be relatiues, ſo that we cannot proue the one to be falſe, but we muſt needs withal proue the other to be true. Againe, when we doubt whether the ſpirit be of God, then we are not certaine; and if the falſe ſpirit be not certainly falſe, then neither is the true ſpirit certainly true, in my vnderſtanding till I haue tried it. Moreouer, there is nothing ſo true in it ſelfe, but it may be doubtfull to vs till we haue tried it; and therefore the pureſt ſpirits are not exempt from examination: ſpecially conſidering that it is no iniury to the truth, which loueth to be ſifted, if ye proue it by his word [e] that was borne to beare witneſſe to the truth, and the more ye trie it, the clearer it is: neither can it be grieuance to the ſpirit of God, who [f] calleth vpon vs *to trie all things, and hold that which is good*; and biddeth vs *haue our wits exerciſed to diſcerne betweene good and euill*.

[e] Ioh. 18. 37.

[f] 1. Theſſ. 5. 21.

4 And his concluſion, that when it is certaine the ſpirit is of God, then we muſt no longer doubtfully examine it, but obediently accept it, ſaith very well: for [g] the Apoſtle rebuketh ſuch as are *alway learning, and neuer come to the knowledge of the truth*: but he forgetteth that ſo it neuer is, till we haue tried it, and therefore we may firſt examine it, that afterwards we may be *certaine* and *obedient*. And though it be moſt certaine, that *the ſpirit of the true Church is of God*, yet hence it followeth not

[g] 2. Tim. 3. 7.

that we muſt ſeeke this Church by other markes, and not by her teaching: for thoſe other markes which the Ieſuite meaneth, are of God too as well as the teaching is, and yet he will allow them to be examined. And firſt to examine and trie, and then obediently to beleeue, are not contrary but ſubordinate, and the one the way to the other. And Chriſt was of God, yet [h] he bad men *ſearch the Scripture* for his triall: and all we being naturally the heires of vnbeleefe, cannot haue this certaintie in our ſelues till the diſcourſe of Gods word haue created it in vs. And if there were nothing elſe to leade vs, yet the experience which we haue had of the Church of Romes dealing, were ſufficient to warne vs, that we neuer giue ouer Saint Iohns leſſon, *Beleeue not euery ſpirit, but trie them whether they be of God.*

h Ioh 5.39.

i Bone Deus, quæ gentium varietas, qui delectus epiſcoporum totius orbis, qui regũ & rerum publicarum ſplendor, quæ medulla theologorum, quæ ſanctitas, quæ lacrymæ, quæ ieiunia, qui flores academici, quę linguæ, quanta ſubtilitas, quantus labor, quam infinita lectio, quantæ virtutũ & ſtudiorum diuiti æ, aug iſtũ illad ſacrarium impleuerunt? Poſſeuin. bibliotheth. pag 492

k Claud. Eſpenæ. in epiſt. ad Tit. c. 1.

l Innocen. Gentillet. examen. Concil. Triden. pag. 32. Nota quod hodie malti ſunt Epiſcopi ſine adminiſtratione epiſcopatuum, vt ſunt iſti qui vulgariter appellantur Nullatenenſes. Panor. de offic. ordin. c. quoniam.

m Id. pag. 251.

Digreſſion 20. *Concerning the proceeding of the Councell of Trent in the determining matters of faith.*

5 For the Papiſts [i] commend their Trent Councell to the skies, perſwading themſelues this very Church was there, whoſe bare authoritie ſhould leade vs; and yet marke what courſe it tooke in the triall of religion. For firſt, none was admitted to haue any voice there, but onely ſuch as were faſt to the Papacie: and not all ſuch neither, if they were not pliable enough in euery matter to the Popes mind, for ſome were remoued out of the Councell, and ſent away, becauſe they began to ſpeake ſomething freely; and to make ſure work, there were more Biſhops of Italy then of all the world beſide, who might ouer-rule the reſt if need required: of which matter [k] a Popiſh Biſhop confeſſeth, *This is that Helena which of late ruled all at Trident:* beſides [l] there were ſome that had the titles of Archbiſhops, as *Vpſalenſis* & *Armachanus*, which yet had neither church nor Dioceſſe, but were created to fil vp the number; [m] and whē yet vpon a time the Pope wanted voices to ſway the matter, he ſent a freſh ſupply of forty Biſhops newly made: as euery baſe towne in Italy hath his Biſhop. And when the Proteſtant Diuines required audience, they could not be admitted vpon any equall

equall termes: but [n] the safeconduct that was giuen out for them, as it was long afore it could be obtained, so it had a clause that it should appertaine to none but such as would repent and returne to the bosome of the Romane Church; which sheweth that it was a very ieast to mocke the world withall: and the libertie granted by the same, would haue proued no better to the Protestants, then that which the Councell of Constance gaue Hus and Hierome, [o] who neuer went home againe, but contrary to all truth and right were vnmercifully murthered by the Councell. Now [p] the law saith, that *he which hath securitie granted him to come, hath also security to returne: for he cometh not securely, that may not safely returne againe.*

n Illyr. protest. contra Concil. Trid Fabric. recus Conc. Trid. Sleid. commen. Innocen. Gentil. pag. 132, 133 158. &c.

o Vide Paralip. ad hist. Abb. Vrsperg. pag. 396. & Pogh Florent. ep. ad Aretin.

p Panorm. extra de iureiurando. Ego N.

6 Secondly, all the Bishops were sworne to vphold the Papacie, that it may appeare they came prepared to do that they did. The oath is set downe in the [q] Decretals: *I N, Bishop, from this day forward will be faithful to S. Peter, and to the holy Church of Rome, and to my Lord the Pope, and his successors. The Papacie of the Romane Church, and the rules of the holy fathers will I helpe, defend, and hold against all men, so helpe me God and his holy Gospels.* Now [r] this Papacie is *a principalitie in things both temporall and spirituall:* and these rules are the Canons of the Pope, and other Doctors allowed by the Church of Rome. So that this Councell iudged before it heard, nay they would not heare, but came euery man prepared to condemne: and therefore [s] at euery Sessions they had certaine sermons preached by Friers, tending to nothing but railing against the Protestants, and inciting the Councell against them. Whereunto they added another policie, by spreading [t] reports of one Abdisu, that should be Patriarke of the Assyrians, and was come to Rome to acknowledge the Popes supremacie and religion, with many admirable particulars: all which newes was spred for the nonce to fill mens minds with a conceit and liking of that which they meant in the Councell to decree. The which partialitie and cunning when the Princes of Europe saw, [u] they sent their protestations against the Councell, as vnsufficient to reforme religion; namely the Emperor Charles, the French King, the Kings of England and Denmark, the States of Heluetia, and others.

q Ego N. de iureiurand. in decret. Greg. 9.

r Papa[illegible] principalitatis in temporalibus, tum spiritualibus. iunge Panormitanum. Decretales, id est canones summorum Pontificum, &c. Panormitan. in cap. 1. [illegible]

s Such as were Catharinus, Dom. à Soto, Cornelius Mus, Salapontius, Clauius, Foxius, Lapius, Baptista Fornerius, and others, whose[illegible] reade Innocen. Gentill. pag. 31. & Innocen. Gentill. pa. 32. Bozius de sign. eccles. lib. 18. cap. 4.

u See Illyr. Protest. cont. Concil. & Innocent. Gentill. pag. 28. 31. 36. 91. 110.

7 Thirdly, in trying the controuerſies, they examined not by the Scriptures onely, but by traditions[x] alſo, which afore that time no man was bound to beleeue: and that which was worſe, there did nothing paſſe till the Pope with his Conſiſtory at home had ſeene it; and whatſoeuer he fancied, that was decreed, for which purpoſe there went continuall poſts betweene Trent and Rome, and while the Doctors, *pro forma tantùm*, were diſputing at Trent, the Pope was ingroſſing the Canons at Rome, which being returned in packets, were ſolemnly publiſhed in the Councel. And thus they meaſured, ſometime with a wrong rule, and ſometime with no rule at all. And though they had meaſured with the right rule, yet they did it not rightly, for that they applied not the doctrine to the rule, but bent the rule to their owne doctrine, turning the Scripture violently to ſerue their opinions. For in the fourth Seſſion they decreed, that *no man ſhould giue any other expoſition of Scripture then ſuch as might agree with the doctrine of the Church of Rome*. Now that doctrine was the thing that ſhould be examined, and the Scripture was the rule that it ſhould be examined by, and therefore they wreſted the rule to their opinions.

x Seſſ. 4.

8 So that if it were not lawfull to examine the teaching of the Church, as the Ieſuite holdeth, yet this example of the Trent Councell may teach him, that at leaſt it is lawfull to trie whether the Church proceed aright in teaching; as many Papiſts, vpon experience of theſe dealings, no doubt, haue not bin afraid to examine things pretended to be already concluded by Councels: elſe that Church is in a miſerable plight, that will yeeld vs no reaſon of her faith, but her owne bare word; and much doubteth her ſelfe, that will ſuffer none to trie her teaching by ſo euen a rule as is the Scripture; and all Papiſts her children are in worſe caſe then *he that was indged to be the ſon of Philip of Ægina, only becauſe his mother ſaid ſo*: for they muſt not onely beleeue God is their father, becauſe ſhe telleth them ſo, but they muſt take her word too, that Chriſt is her husband; contrary to a notorious ſuſpition that hath long gone of her, and would be better cleared then by her bare word, [z] that *ſhe is the Popes concubine*, and hath had many children by him

y Μόνον χρὴ τὰ ἐκείνου τῷ ἰατρεύειν, ἀλλὰ καὶ τὰ τοῦ πατρὸς ἀκούειν. vita Ariſtoph. præfixa Scholiis.

z Nos iuſtitiam noſtram, & eccleſiæ ſponſæ noſtræ nolentes negligere, *ſaith* Boniface 8. de immunit. eccle. c. quoniam. in ſexto & ibid. de elect. c. vbi periculum. § cæterumque. *confirmed by* Bernard. *epiſt.* 237.

out

out of lawfull wedlocke.

§. 32. The markes be eſpecially thoſe foure which are gathered out of Scripture, and expreſly ſet downe as properties of the Church in the Conſtantinopolitane Creed, which is receiued commonly of all, and inſerted euen in the Proteſtants Communion booke: *Vna, Sancta, Catholica, Apoſtolica: One, Holy, Catholike, Apoſtolike.* By all which, if I had leiſure, I might ſhew at large, how that the Romane Church, that is to ſay, that companie which communicateth and agreeth in profeſſion of faith with the Church of Rome, is the onely true Church; and that the Proteſtants, that is to ſay, that company which from Luthers time hitherward haue oppoſed themſelues againſt the Romane Church, neither all, nor anie particular ſect of them can be the true Church: for the Romane Church onely is truly One, Holy, Catholike, and Apoſtolike; whereas the Proteſtants either want all, or at the leaſt, ſome of theſe properties.

The Anſwer.

1 The Conſtantinopolitane Creed and the ſacred Scripture teach theſe foure to be qualities abiding in the Church, and certaine adiuncts belonging thereunto, but not that they are the markes whereby to find it. For we call that a Marke, whereby the thing queſtioned is vndoubtedly brought to our knowledge, which theſe foure in the queſtion of the Church performe not. For firſt themſelues are declared and proued by another thing, as the Ieſuit himſelfe vnawares granteth, in that he ſaith, they are gathered *out of the Scripture and articles of our faith*: which is all one as if he freely confeſſed, the word of God, when all is done, is the thing whereby the Church muſt be found, and the true faith contained therein, is knowne ſooner and better then the Church, which is not aſſured to vs till thoſe things be found therein which agree with the Scripture and articles of faith. This muſt be noted, becauſe hauing in the eight former ſections wearied himſelfe with ſtriuing againſt vs, and vſed much diligence to perſwade, that *the true faith is no competent marke to diſcerne the Church by*, yet now of his owne accord he cometh home to vs, and in his firſt words ſubmitteth himſelf to that which before he gainſaid, and ſo freely reuoketh

all his former arguments.

2 Next, they are not ſo much as properties of the Church neither: and therefore the vnlikelieſt of a thouſand to be marks thereof. For [a] they are not alwayes inſeparably and incommunicably found therein, that is, ſuch as at all times remaine in the Church alone, and in euery part thereof. For in the beginning it wanted antiquitie and ſucceſſion, and in the progreſſe it hath ſometime bene without vnitie and vniuerſalitie: and at all times the falſe Church hath made ſo faire ſhew of all foure, that no man could diſtinguiſh them but by retiring to the doctrine. For Chryſoſtome [b] writeth thus, *All thoſe things which belong to the Church of Chriſt in truth, the hereſies may alſo haue in ſchiſme: they haue Churches and the * ſacred Scriptures, yea Biſhops and other degrees of Clergie; baptiſme, the Euchariſt, and all other things; yea [*] Chriſt himſelf. So that if any one will know which is Chriſts true Church, he ſhal not be able in ſuch a confuſion to do it but onely by the Scriptures.* And of vnitie, S. Baſil [c] ſaith, *He found much vnitie among all other profeſſions; onely in the Church of God he obſerued great ſtriſe and vehement diſſention, and the Paſtors themſelues diſtracted with all contrarieties of mindes and opinions.* Of ſucceſſion Nazianzen [d] ſaith, *This is properly ſucceſſion, to ſucceed in godlineſſe: for he that profeſſeth the ſame faith, is alſo partaker of the ſame ſucceſſion; and he that holdeth a contrary faith, muſt be reputed contrary to the ſucceſſiõ.* And [e] the Canon law, *They are not the children of the Saints which occupie their roomes, but which do their works.* Of holineſſe [f] Chryſoſtome ſaith, *In former times one might haue knowne Chriſts Church by her manners, when the conuerſation of the Chriſtians, either all or many, was holy; but now Chriſtians are either as bad or worſe then hereticks or Gentiles; and there is more continency found among them, though it be in ſchiſme, then among Chriſtians.* And againe, [g] *Whatſoeuer kind of holineſſe the ſeruants of God haue in truth, the ſeruants of Satan may haue in likenes: for the diuel hath his that be meeke and hũble, that be chaſt, and giue almes, that faſt, and do euery good deed which God hath appointed for the ſaluation of mankind; and theſe formes of godlines hath the diuell brought in to ſeduce vs, that a confuſion being made betweene good and counterfet, ſimple men which know not the diffe-*

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a Ἄλλον, τὸ μὴ φύσει δεμόζον, καὶ ἀπηρῴων ἐν τῇ ἐκκλησίᾳ· τὸ πανταχοῦ, καὶ μόνον, καὶ ἀεὶ ὑπάρχον. Phauorin. lexic.

b Hom. 49. in Matth. op. imperf.

* The booke not the doctrine.

[*] A preſence of Chriſt: as Matth. 24. 5. 23.

c Aſchet. procem. de iudicio Dei.

d De laude Athan.

e D. 40. Non eſt facile.

f Vbi ſupra.

g Hom. 4. in Matth.

rence betweene goodnes in deed and goodnes in shew, while they seeke the goods seruants of God, might light vpon the diuels seducements.

3 And therefore allowing the Iesuite what *leisure* he will (though otherwise any reader may perceiue he tooke himself leisure enough that penned this discourse, and though briefly in shew, yet in summe and effect, hath couched whatsoeuer is extant in any Papist, written concerning the matters questioned) but yet giuing him a longer day, he cannot, by these markes, make it infallibly sure that his Romane Catholicke is the Church of God: and this himselfe knoweth in his owne conscience. For Bellarmine [h] speaking of these very markes confesseth, *They make it not euidently true that it is the Church, but euidently probable:* whereby it appeareth that the Iesuite, for all his set countenance, yet knoweth well enough these his markes bring *probabilitie* but no certaintie. And I am sure all Papists of learning will grant they are no markes at all, but when they concurre with true faith: whereas they say expresly [i] that *among whomsoeuer the truth of doctrine and Sacraments are holden, thereby it is knowne the Church is there.* And therefore the Iesuite may shew his skill in fitting his fowre markes to his Romane Church, and remouing them from ours, but he shall neuer come directly to the point, vntill he try vs by the Scriptures, and thereby sufficiently proue, that which is easilie said, we are not the Church of God, but a company standing in oppositiō since *Luthers time*, & diuided into particular sects.

h De not. Eccl. cap. 3.

i Greg. de Valent. comment. Theol. tom. 3. disp. 1. qu. 1. punct. 7. § 18. * Ex ijs constare veram Ecclesiam.

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§. 33. First the Protestants Church is not perfectly one, or vniforme in dogmaticall points of faith, but varieth according to the varietie of times and persons, now holding one thing, then another: the learned men thereof are so much at iarre in matters of faith, that it is hard to find three, in all points, of one opinion.

The Answer.

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1 The Papists themselues acknowledge [a] that *the vnity of the Church consisteth in this, that the members thereof beleeue the same*

a Luc. Pinel. Thes. Vademont. Thes. 23.

same things, vse the same worship of God, and retaine the same sacraments: but the Scriptures more fully teach vs how it is one. First, because [b] it is from one beginning which is the holy Ghost, who as one soule, quickeneth and moueth all the members. Next, [c] it hath but one head which is Christ. And thirdly, [d] it is but one body and one societie, partaking the same doctrine, sacraments, & worship of God. The which vnitie, if the Iesuit can shew to be wãting among vs, good reason the game be his: but for the doing herof, it is not enough to say, *we varie*, vnlesse he can make true demonstration that the variance is in faith, and *this faith is changed with times and persons*; the which according to the custome of his sect, he saith confidently, but sheweth not: whereas we for our purgation, name [e] the Harmony of confessions, wherin the particular Churches set down and name the articles of their faith: the which confessions, if the Iesuite can shew to *iarre*, as he saith, *in dogmaticall points of faith*, I am content you beleeue him in all the rest. Or if he can shew the Church of England, since Papistry was first abolished, hath *altered one article of the present faith now professed*.

b Ephes.4.4.

c Eph.4.15.
d Eph.4.5. Rom.12.5.

e *A booke so called, to be bought in euery shop: and containing the confessions of all the seuerall Protestant Churches in Europe.*

2 I will not deny but there are iarres among vs, but this is that we say, (and for triall thereof we challenge all the Seminaries this day in England, from whom the worst of our fallings out is not hid) that these iarres are not in points of faith, nor yet any contrarietie betweene Church and Church, but onely they are quarels and dissentions betweene some particular men: and me thinketh the Iesuite should not be so absurd as to hold the Church it selfe guiltie of euery fault committed by any priuate man therein, no more then a ciuill state, ordered by good lawes and wholesome gouernment, can be discredited by some suites and quarels that now and then fall out betweene the subiects. And yet it is false he saith, that scarce three learned men among vs, are in all points, of one opiniõ: for that breach which is, is not so great as these words imply, but onely toucheth some particular men in matters not concerning faith, the body of the Church in the meane time continuing in the vnitie of faith, and vpholding her gouernment. And for further proofe hereof, our enemies haue taken infinit paines, to collect

and

and blaze abrode these our supposed dissentions; but how haue they sped in the iourney? what haue they performed? the mountaine trauelled, and was deliuered of a mouse. For one part of these dissentions are falsly laid to our charge, through the ignorance and fury of our aduersaries; as drunken men in the pangs of their giddinesse speake of things not as they are indeed, but as the impression is in their idle fancie. Another part are not the iarres of the Church, but the defects of some few therein, whereof the Church is not guilty. The rest are not dissentions in things of faith, but strife about ceremonies, kindled and nourished specially by the cunning of secret Papists lurking, as the remnant of the Canaanites, among vs: wherein if any among vs haue exceeded, yet [f] the Church of Rome iustifieth vs againe, where neither three learned men, nor three Popes, can be giuen of one mind in all points, but as Platina [g] writeth, *This hath bin for the most part, the maner, that the later Popes haue either infringed, or wholly taken away the decrees of the former.* And Papists [h] *desiring to fetch religion rather from the Popes mouth, then from holy writ, cannot but change as they haue changed.*

f Ezek. 16. 51.

g In Steph. vi.

h D. 40. Si Pap. edit. Gregoriã. in Annot.

3 Therefore the discord among vs being of no higher degree, we say as Prudentius, a Christian poet, said of the vnitie of his time, [i] *It hath receiued some hurt, but is defended by faith her sister, in whose company being safe come home she laugheth at her wounds.* And though we excuse not the oppositions of any who as [k] the *twinnes of Rebecca shooke each others in their mothers wombe*, whereby she is made afraid, and her burden becometh heauier and painefuller to her; yet let not our enemies flatter themselues in this, for Rebecca the Church among vs shall be safe, & God shall giue her Isaack the sonne of the promise, and make her a fruitful mother after all her sorow. Whose children though in some things they varie, yea reproch one another, yet so did *Cyril* and *Theodoret*, *Chrysostome* and *Theophilus*, *Ierome* and *Ruffin*: and there is no impossibilitie why in the pursuite of their passion, they may not be deceiued both. For two brothers being in choler may one renounce the other, yet still they remaine brothers for all that, and their angry words proceeding

i Concordia læsa est, Sed defensa fide: quin & concordia sospes, Germanam comitata fidem, sua vulnera nidet. Psychom.

k Gen. 25. 22.

l δεῖνα τὰρ ἔστιν ἀλλ' ὄχου, ὑ πρὸς πατρὸς πάλαι σπαρ. μητρὸς κἀπὸ δυσλύτου πατρός. Aeschyl. Sept. ad Theb.

ceeding not of iudgement but of choler,[l] cannot make voide *the band of nature.*

Digression. 21. *Shewing that Gods true Church in all ages hath now and then bene troubled with contentions, as great as are now among vs.*

4 And because our enemies may hope, by vrging these contentions such as they are, to discredit our profession, they must be put in mind that the vnitie of Gods Church was neuer so perfect or entire, but sometime it hath bene blemished with dissention, yea miserably rent in sunder with the inconsiderate strife of her owne children. Saint Paul [m] testifieth of the Church of Rome, that there were therein which *caused diuisions and offences contrarie to the doctrine.* And of the Corinths he [n] saith, there was among them *enuying, strife, and contention, some holding of Paul, some of Apollo, some of Cephas*: and he [o] writeth to them, *that there must be heresies among them, for the trial of such as were faithfull.* So [p] Paul and Barnabas, yea [q] Paul and Peter had their iarres; so *Polycrates* and *Victor*, *Cyprian* and *Cornelius*, *Cyril* and *Theodoret*, *Chrysostome*, *Theophilus* and *Epiphanius*, *Hierome* and *Ruffin*, *Paulinus* and *Meletius*, *Leo* and the Councell of *Calcedon*, *Nazianzen* and the Councell of *Constantinople*, all bishops of the Catholicke Church, were at extreme contention one with another. [r] The strife betweene the East and West Churches, about the keeping of Easter was such, that they excommunicated each other. [s] The question of rebaptization bred the like broiles betweene the Bishop of Rome and the Westerne Bishops on the one part, and *Cyprian*, *Dionysius*, and *Firmilianus*, three metropolitans, with the most Bishops in *Affricke*, *Ægypt*, *Cappadocia*, *Galatia*, and *Cilicia*, on the other part: there was no Church, or Catholicke Bishop therein, which was not intangled in this opposition. But the broiles stirred vp by Theophilus against Chrysostome were more then tragicall, and rent in sunder all the Churches in the world, yet were they the Bishops of the Catholicke

m Rom. 16. 17.

n 1. Cor. 3. 3.

o 1. Cor. 11. 19.

p Act. 15. 39.

q Gal. 2. 12.

r Euseb. hist. l. 5 c. 23. & inde. Niceph. l. 4 c. 37. & inde.

s Euseb. hist. l. 7 c. 3. & inde. Cypr. ep. 74. ad Pomp. Sabrat. Concil. Carth. apud Cypr. apud Cypr. ep. 75 Hieron. de script. in Dionysio.

tholicke Church that thus contended. In this variance Theophilus the Patriarke of Alexandria, and Epiphanius the Bishop of Cyprus were chiefe against Chrysostome; and with them ioyned the other Bishops of the Prouinces as they fancied: the euent was this, [t] Chrysostome lost both his Bishoprick and life in banishment. [u] Epiphanius and he, most grieuously cursed one another. [x] Many were slaine in the taking of parts. [y] The Cathedrall Church at Constantinople, with the Senate house, were set on fire, & burned to the ground in the pursuit of reuenge. The people were robbed of their Pastors, and the Pastors themselues persecuted each other, and pursued their people most vnmercifully. Cæsar Baronius, beginning to intreate of this contention, [z] hath these words: *A shamefull contention in the Church, the lamentable narration whereof I now take in hand: wherein shall be described the bickering and cursed persecution, not of Gentile against Christians, or heretickes against Catholickes, or wicked men against good and iust men, but (which is monstrous and prodigious) of Saints and holy men one against another.* The which words make it plaine, that this contention was among Gods owne children in the true Church. The like is written of the Bishops in the Councell of Nice, [a] accusing one another to the Emperour, as soone as they were assembled: of whose iarres that famous speech of Constantine, made vnto them vpon that occasion, giueth witnesse: wherein among many other things [b] he telleth them, that he *thinketh this worse then all the euils to be vttered: that he seeth the Church of God dissenting by contentions and contrary opinions.* Yea Sozomen [c] saith, *The contrarietie of opinions among the learned at that time, was so scandalous, that it turned many from embracing the Christian religion.* So likewise in a Councell holden at Constantinople, for the deposing of Nazianzen, he thus admonisheth the Bishops: [d] *It is a shame o my fellow Pastors of the sacred flocke of Christ, and not befitting you, if while you teach others peace, your selues fall to warre: and how shall you perswade others to vnitie, your selues being at variance?* In the second Councell of Ephesus, Flauianus the Bishop of Constantinople was deposed, [e] & pitifully murthered: [f] with him were also deposed Eusebius, Dorilæus, Ibas, Theo-

t Socr. l. 6. c. 21.
u Niceph. l. 13. c. 13
x Socr. l. 6 c. 17. & Niceph. l. 13. cap. 17. & 21.
y Sozo. l. 8. c. 23 Zosim. l. 5. Socr l. 6. c. 18.
πολὺς δὲ τῶν ἐμφυλίων τοῦτο ἐκκλησίαν ἐνέπλησε. p. 262.
z Annal tom. 5 An. 400. nu. 51.
a καὶ πρὸ ἀνίκα τοῦτο ἔπαθον οἱ ἄλλοι ἐμέμφοντο, ἕκαστον τῶν ἐπισκόπων ἐπὶ δίκας καλοῦντες. Sozo. l. 1 c. 17.
b Soz. ibid. Niceph. l 8. c. 16. idem in Conc. Tyr. apud. Niceph. l 8. c. 50. Euseb. vit. Constant l. 3. τὴν ἐκκλησίας τὰ διὰ μάχης ἔχοντα ὁρῶν.
c πολλὰς ἐκίνει ἀπιστίας τὴν διαφωνίαν τῶν δογμάτων lib. 1. c. 16.
d Vita Nazian. præfixa operibus eius Græcè editis Basil.
e Liberat. breu. c. 12. Niceph. l. 14. c. 47.
f Euagr. l. 1. c. 10 Niceph. l. 14. c. 47.

Theodoret, Domnus, Daniel, Aquilinus, and Irenæus, all Catholicke Biſhops: and this was not done by the faction of Dioſcorus alone, [g] but by the Catholicke Biſhops themſelues, all which, ſaith Baronius, *Conſented both to the reſtoring of Eutyches and depoſing of Flauianus and the reſt.* There was in this contentious Councell aboue 132. Biſhops, whereof the foure Patriarkes, beſide the Popes Deputie, were part: yea it was an Oecumenicall Councell, lawfully aſſembled, of Catholicke Biſhops, & yet through the conueiance of cunning aduerſaries, they were ſet one againſt another. For the godly men of thoſe times had ſecret enemies grieuous wolues in ſheeps clothing, who tooke all occaſions to abuſe their ſimplicity, and ſet them at variance among themſelues: *For ſo do men vſe,* [h] ſaith an old hiſtorie ſpeaking of this matter, *as long as ſtrangers wrong them, to hold together; but when they are deliuered from outward troubles, then they fall out among themſelues.* Thus the policie of the Arrians kindled thoſe contentions that among the Catholickes brake out in the cauſe of Athanaſius, and by ſtrange deuices nouriſhed them: wherby they drew godly Biſhops into their faction againſt the truth, as [i] Epiphanius noteth of the Meletians, [*] *Godly men, that being mingled with the Arrians, though they abode in the true faith, yet were they not free from ſome contagion which they gathered in that ſocietie*: and one part hereof was [k] their ſtanding with others againſt Athanaſius. This was it that bred the troubles among the Biſhops in the Councels of Seleucia, Syrmium, Antioch, Tirus, Lampſacum, Ariminum, and many other: wherin euermore ſomething was practiſed euen by Biſhops of the true faith, againſt their fellow Biſhops, and the faith it ſelfe. The Councell of Ariminum is famous for this: wherein there were aboue 400. Biſhops of the Weſt, all Catholicke [l] but 50. or therabouts that were Arrians; and yet they relented from the faith of the Nicen Councel towards Arrianiſme, and gaue occaſion of infinite broiles in the Church afterward by their inconſtancie.

g Baro. An. 449 nu. 97. 98. 105.

h Sozo. l. 6. c. 4.

i Hær 68.

* Primas ferè tes tum in pietate tũ in vita, Meleriani qui ſummam iuſtitiam veritatis demonſtrabãt.

k Atha. orat. 1. contr Arrian.

l Athan. de Synod.

5 And long before this, Saint Cyprian lamented Church-contentions, and [m] thinketh God ſent the perſecutions of his time for no other cauſe: *Theſe euils,* ſaith he, *had not come vpon*

m L. 4. Ep. 4.

the

the brethren, if they had bin linked together in brotherly concord. And a little after the perſecution of Iulian was ouer, the ſtories [n] tell how *the Church-gouernours againe moued queſtions and diſputations about the dogmaticall points of faith.* And Euſebius beginning to intreate of the bloody perſecution which the Church ſuffered vnder Diocletian; ſaith, the contentions of the learned therein, was the cauſe: [o] theſe are his words, *They alſo,* ſaith he, *which ſeemed to be our Paſtors, caſting off the rule of pietie, inflamed themſelues with mutuall contentions each againſt other, they increaſed nothing but ſtrife, threats, enuy, and quarels, enerie man with all tyranny purſuing his ambition.* Neither did the perſecution enſuing ſtay this diſſention, but as ſoone as euer peace came to the Church, they fell to it againe, [p] that the good Emperour which brought this peace, had much ado with all his authoritie, to appeaſe them: wherupon Baſil the great, maketh this ſorowfull complaint: *In other arts and ſciences,* [q] ſaith he, *I haue ſeene much concord among the profeſſors thereof: onely in the Church of God I haue obſerued ſo much diuiſion, and ſo exceeding great diſſention of many, both among themſelues, and againſt the holy Scriptures: and that which is moſt horrible, the Biſhops themſelues haue ſtood in ſuch difference among themſelues, both of mind and opinion, and contrary to the commandements of Chriſt haue vſed ſuch contrarietie; that thereby the Church of God hath bene vnmercifully drawn in ſunder, and his flocke troubled without all care and pitie.* A heauy complaint, and ſuch as chargeth the Church with a foule blemiſh; euen as foule euery way as that wherewith the Ieſuite and the reſt of our enemies this day vpbraid the Church of England. Yet did not Baſil therefore thinke it was not the true Church, as the Ieſuite diſputeth againſt vs, much leſſe did he ſeparate himſelfe from it, but acknowledgeth the enuy of Satan, who can ſet brethren at oddes in their fathers owne houſe; who are to be aduiſed to reconcile themſelues, and at length to embrace vnitie when they ſee Papiſts their enemies ſcorning them and clapping their hands at the bickering: leſt all to late, when Gods iudgements fall vpon them, as they did vpon the primitiue Church for that ſame ſinne, they learne by their owne calamitie, to profeſſe the faith

n Sozo. l. 6. c. 4. Niceph. l. 10. c. 40.

o Lib. 8. hiſt. c. 1

p Euſeb. vit. Conſtan. l. 3. Gela. Cyzcen. Act conc. Nic. l. 2. c. 7. 8.

q Aſchet. proœ. de iudic. Dei. p. 189 Græc. *The like complaints made by the Emperour Theodoſius of the Catholike Biſhops in his time* ἡ πολλὴ δυσμιλία φαίνεται, τοῦ διδασκάλους τῆς ἐκκλησιαστικῆς εἰρήνης, καὶ τῆς πίστεως τὰ ὑμοούσιας εἰς τοσοῦτον διχονοίας, τραπῆναι, εἰς ὃ δεῖσθαι τὰ αὐτὰ φοντιστὰ τῶν πρὸς τὸ μαίνεσθαι τούτων ἀφορισθῆναι ὑπ' ἐκείνων. Concil. Epheſ. pag. 235.

faith in vnitie. [r] One ſaith, the communion of good things often times begetteth enuy, but when men communicate in miſeries, they begin to loue one another, recompencing compaſſion for compaſſion.

[r] Philoſtrat. heroic. in Proteſilao.

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§. 34. And which chiefly is to be pondered, as principally appertaining to this marke of vnitie, they haue no meanes to end their controuerſies, and ſo to returne to vnitie and to continue therin. For while as they admit no rule of faith but onely Scripture, which Scripture diuerſe men expound diuerſly, according to the diuerſe humours and opinions or fancies of euery one, not admitting anie head, or chiefe rule infallibly guided by the holy Ghoſt, to whoſe cenſure in matters of faith all the reſt ſhould ſubmit themſelues, *vt capite conſtituto ſchiſmatis tollatur occaſio*, an head, or chiefe ruler being ordained, occaſion of ſchiſme may be taken away: whiles they do thus, as they all do alwayes thus, all proclaiming to be ruled by onely Scripture: and yet almoſt euery one expounding Scripture diuerſly, and one contrary to another, according to the ſeeming of euery ones ſenſe, and neuer a one admitting one ſuperiour infallibly guided by the holy Spirit of God, to whoſe iudgement all the reſt ſhould ſubmit themſelues; whiles I ſay, they do thus, it is impoſſible they ſhould haue the vnitie of faith which is required as a marke whereby to know Chriſts true Church.

The Anſwer.

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1 The Ieſuit hauing obiected, that there is no vnity among vs, now giueth his reaſon why there can be none: becauſe we make *the holy Scripture the rule of our faith*: and indeed it is true, that all Proteſtants profeſſe the Scriptures to be the rule of faith: which the Ieſuite may repeate as often as be pleaſeth, coming ouer with it againe and againe: but no Papiſt can confute it: yea many Papiſts ſeem in expreſſe termes themſelues to grant it, as I haue ſhewed Digreſſion 3. where the point is handled at large, and whither the reader muſt betake himſelfe for the triall. Onely I will adde the words of Acoſta [a] reported and allowed by Poſſeuinus the Ieſuite, that *the diligent, attentiue, and frequent reading, as alſo the meditation and conference of the Scriptures, hath alwayes ſeemed to them the chiefeſt rule of all to vnderſtand by.* And I will repeate [b] the words of Bellarmine

[a] Biblio. ſelect. l. 1. c. 15.

[b] De verb. Dei. l. 1. c. 2.

mine, *The ſacred Scripture is the rule of faith, moſt certaine and moſt ſecure: yea God hath taught vs by corporall letters, which we might ſee and reade, what his will is we ſhould beleeue concerning him.* Here are three of our principall aduerſaries ſay as much as we do, and yet the Ieſuite alloweth it not. This his vanitie, common with him in euery iſſue betweene vs, muſt be chaſtiſed with thoſe words of Auſtin, [c] *See how they grow worſe and worſe, whoſe runagate babling reſtrained neither with feare nor ſhame, wandereth vp and downe without any puniſhment.* c Epiſt. 6.

2 And though we graunt, that diuers men expound the Scripture diuerſly, according to their fancies, yea contrary one to another, not ſubmitting the expoſition to one chiefe head; yet cannot this diſable it from being a ſufficient rule to keepe vs in vnitie, becauſe the men that thus diuerſly expound, are not as he ſpeaketh, *All and euery one that profeſſeth our religion*, but ſome priuate men erring through ignorance or affection: the open miniſtery of our Church in the meane time cleauing vniformly to one and the ſame expoſition, which from the beginning it neuer altered; and the points wherein ſome among vs vary, are not the articles of ſaluation (wherein alone the reaſon of vnitie doth conſiſt) but ſome difficult places, the ignorance whereof remoueth not the vnitie of faith: all which I haue [d] already handled in that which goeth before, and therefore referre my ſelfe to the places if any more be to be ſaid to this matter. And whereas he thinketh we ſhould admit *one head or chiefe rule, to whom we ſhould ſubmit all our faith, that a head being ordained, the occaſion of ſchiſme might be taken away:* herein he talketh abſurdly. For firſt we acknowledge one head and chiefe ruler, ſuch as he mentioneth, euen the Spirit of God, whoſe office it is to expound the Scripture, and this expoſition he vttereth in the Scripture it ſelfe, [e] as I haue ſhewed. Next, if we would alſo according to his fancie, betake our ſelues to the externall authoritie of ſome man or companie of men, relying vpon them in matters of faith and expoſition, yet this would not pleaſe him neither, vnleſſe the Pope were he: that you may ſee the vaine importunitie of the Ieſuite. Thirdly, when ſuch a head as himſelf meaneth, admitting it alſo to be the Pope, were d § 7. nu. 2. § 8 nu. 7. & inde. § 12. nu. 2. & inde. Digreſſ. 8. & 10. e Dig. 11. 12.

agreed vpon, and all power to expound the Scripture put into his hands, yet ſtill the ſame difficulties would remaine that he obiecteth againſt vs. Firſt, that his determination, though neuer ſo plainly publiſhed, would not ſatisfie ſuch as are contentious: [f] for in the Church of Rome, notwithſtanding the Popes ſupremacie, there are contentions. Next, that whatſoeuer he determined, if it were the truth, he muſt fetch it and ſhew it out of the Scripture. And ſo ſtill we haue as competent a iudge for the maintenance of vnitie, as the Ieſuite can name any; and when he hath trauerſt ground, and fetched a compaſſe how he can to auoide this iudgement, yet the violence of the truth, and his owne experience ſhall tumble him headlong into it againe.

f See Digr. 24.

3 The phraſe borowed out of Ierom, *vt capite conſtituto, &c.* meaneth not the Pope, or any man elſe that ſhould be iudge of the Scripture, but the Paſtors and Biſhops ordained in euery Church for preaching and gouernement, which we haue and vſe according to Ieroms meaning, in a courſe more godly and profitable then that which the Church of Rome vſurpeth.

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§. 35. Contrarie, the Romane Church is alway one, and vniforme in faith, neuer varying, or holding any dogmaticall points contrarie to that which in former times from the beginning it did hold: all the learned men thereof, though ſometimes differing in matters not defined by the Church, yet in matters of faith all conſpire in one.

The Anſwer.

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1 That which the Ieſuite now beginneth to auouch concerning the vnitie of his Romane Church, is all vntrue, as I will ſufficiently ſhew in the three next Digreſſions, and ſhall haue occaſion further to manifeſt [a] when I come to handle the note of Vniuerſalitie. This is the truth, and all that can be ſaid for it, [b] which Peluſiota noteth in all heretickes, that *the name of peace is indeed euery where, but the thing it ſelfe no where*: and as [c] it was among the Donatiſts, *They ſacrifice in ſchiſme and diſſention, and*

a Digreſſ.

b Iſid. Peluſ. ep. 402. lib. 3.

c Aug. epiſt 162 contra pertin. Donatiſt.

greet

greet the world with the name of peace, whom they driue from the peace of their ſaluation. This their vnitie is of ſeuen ſorts,[d] as ſome learned men among vs haue ſent them word, and we thinke our iarres (ſuch as they be) are better then it.

d Illyric. de ſect. Whitak. contron. 2. de eccle. q. 5. c. 8.

2 The firſt is the vnitie of darkneſſe, in that they are prouident to maintaine outward peace, leſt their kingdom ſhould come to nought:[e] ſuch an vnitie there is in hell; and one Beare (they ſay) will lie with another,[f] and the very Cannibals vſe not to eate them of their owne countrey. The ſecond is a heathenish vnitie, when men for their credite will not ſeeme contentious: as it is very certaine they ſee innumerable abuſes in their Church and doctrine, and yet may be content to agree in all, leſt the world ſhould deſpiſe them. The third is brutiſh vnitie, when their people conſent, becauſe they are beaſtly ignorant, and know not their owne abominations: ſo [g] the Colliar ſaid, he was of the ſame belecte the Church is, and yet he knew neither the Churches nor his owne beleefe. The fourth is Iudas his vnitie, who kept companie with the other Apoſtles becauſe he gained by it; as many cleaue to the Romane Church and agree therein, becauſe it enricheth them, and now & then as a ſanctuary freeth them from the danger of their ſenſualitie. The fift is tyrannicall vnitie, when men by feare are conſtrained to agree: the Popes Conſiſtory and Spaniſh Inquiſition preuaile more with their people then the conſcience of religion, as would ſoone appeare if they were taken away. The ſixt is Herods vnitie; for as he and Pilate, which were ſecretly foes, yet agreed together to crucifie Chriſt: ſo theſe men conſent in one againſt the truth, and conſpire together, more to ſuppreſſe vs, then to eſtabliſh any ſinceritie among themſelues. The laſt is the vnitie of [h] Sampſons foxes, which were tied together by the tailes, but all their heads were looſe, and euery one looked a ſundry way: ſo theſe men ſticke together by the tailes in their religion, all embracing one conceit of Poperie, but in the maintenance and expoſition of the ſame, looking and thinking as many wayes as there be heads among them; onely the Pope and his gouernement they all profeſſe, becauſe it is their vantage, and in him all their tailes meete together.

e Mat. 12. 26.

f Petr. Martyr. decad. 1. 3. c. 5.

g Staphyl. Apol. part. 1.

h Iudg. 15. 4.

This is the vnitie of the Iesuites Church, and the true genealogie thereof, which we are content to acknowledge vnto them.

Digression. 22. *Obiecting the behauiour of the Papists toward the diuine Scriptures, thereby to proue their varying from that which in former times the Primitiue Church of Rome beleeued.*

3 But whereas he saith, *the Romane Church hath not swarued from any point which formerly it held*, this is vntrue; because it is declined from the doctrine of the Scriptures, which the old Romane Church (till Antichrist brake into it) held inuiolably: and for proofe hereof I will not now stand to compare the present Romane faith with the Scriptures, but onely touch certaine practises of the Papists about the Scriptures, which are euident signes and cleare demonstrations of that I say. And first their canonizing, now after 1500. years, of the vulgar Latine against the Hebrew and Greeke originals: for [i] the Trent Councell chargeth all men *to vse it as the authenticall text in all their readings, disputations, sermons, and expositions; and that they do not reiect it vnder any pretence whatsoeuer*. Yea [k] the learned men among them accuse the Hebrew and Greeke of corruptions manifold; and their generall opinion thereof may be discouered by the Bishop of Toledoes conceit, [l] who putting forth the Bible in diuers languages, and therein printing his Latine in the middest betweene the Hebrew and Greek, saith, *he hath placed them as the two theeues on either side, but the Romane or Latin Church he hath put in the middest betweene them, as Iesus Christ*. And yet this their Latine so swarmeth with monstrous corruptions, that [m] themselues complaine of it as well as we; and [n] diuers of them iustifie with vs against their fellowes the Hebrew and Greek; and some that mislike it, yet confesse [o] the errors supposed to be therein, are not of such weight as that they touch the perfection of the Scripture in things pertaining to faith and good manners. Now it is vnlikely they would striue thus about an edition against all antiquitie and probabilitie, but

i Sess. 4.

k Galatin. de Arcan. l. 1. c. 3. Leo Castrens. apologet. lib. 2. *and others.*

l F. Simen. bibl. Complut. in prolog.

m Lindan. de opt. gen. interp. l. 3. ca. 4. Reg. bibl. tom 6. in var. lect. lat. bibl. edit. vulg.

n Molina in 1. Tho. pag. 309. Andrad. defens. Trid. lib. 4. Alph. Mendoz. controu. theol. q. 7 pag. 514.

o Possein. bibl. select. l. 2. c. 6. Sixt. Sen. bibl. sanct. l. 8. pag. 318. b.

but that they see some euidence in the originals, which by their Latin they hope they can auoide.

4 Next,[p] they complaine against the Scriptures, that they containe not all things needfull to saluation, but the best part of true religion is made knowne to vs by vnwritten tradition, which if you take away, many points of the faith will reele and totter: which they might neuer say for shame, if they were not declined from the Scripture, and had not deuised this shift of tradition to flie vnto when the Scripture is pressed against them.

[p] See Digr. 1. 9.

5 Thirdly[q] they forbid the people to reade the Scripture, and will not haue it translated into the mother tongue: which is a signe they mistrust their faith, and doubt lest the people by reading should find it departed from the Scripture.

[q] See Digr. 2. & 3.

6 Fourthly[r] they make the Pope iudge ouer the sence of the Scripture, [s] forbidding all other sences then such as agree with the Church of Rome: and that which is prodigious, they blush not to say, [t] *The Scripture is fitted to the time, and variably vnderstood, the sence thereof being one while this, and againe another while that, according as it pleaseth the Church to change her iudgement:* [u] meaning also by the Church nothing but the Pope. They would neuer make themselues ridiculous by such incredible assertions, had not their apostasie from the word of God made them desperate.

[r] See Digr. 16.
[s] Concil. Trid. sess. 4.
[t] Cusan. ep. a. 3. 7.
[u] See Digr. 16.

7 Fiftly their mouthes are full of bitter and blasphemous speeches against the Scripture, which is a signe they find it contrary to their humor, and therefore hate it. [x] One of them saith, *The Gospels were written not to rule our faith, but to be ruled by it.* [y] Others call the Scripture *a nose of waxe, that may be writhed this way or that way.* Sometime they terme it [z] *Dead inke*, and [a] *a dumbe iudge.* Sometime they say, [b] *it is not necessarie:* and that [c] *God gaue not it to his people, but Pastors and Doctors.* Sometime [d] they say, *it receiueth all the authoritie it hath from the Church and from tradition*, without which it were of no credit. Sometime, [e] *We must liue more according to the authority of the Church, then after the Scripture.* Sometime, [f] *Christ neuer commanded his Apostles to write any scripture.* Sometime they terme the Popes

[x] Pigh. Hier. l. 1. c. 2. & contro. 3. de eccl.
[y] Censur. Colō. pag. 112. Pigh. contro. 3.
[z] Peres. de tradit. præfat.
[a] Pigh. contro. 3.
[b] Bell. de verbo Del. l. 4. c. 4.
[c] Durę. resp. pag. 148.
[d] Eck. enchir. c. 1. Cę. Baron. ann. 33. nu. 11.
[e] Eck. vbi supra.
[f] Eck. vbi supra

Decretals as the Scripture it selfe, reuerencing them so farre, that therefore *they breake out into blasphemie against the Scripture*, g saith Cameracensis. Sometime they denie the text it selfe, pretending it is not Scripture, as h Catharinus testifieth of Cardinal Caietane, that he denied the last chapter of Marks Gospel, some parcels of Saint Luke, the Epistle to the Hebrewes, the Epistle of Iames, the second Epistle of Peter, the second and third of Iohn, and the Epistle of Iude. This man was of great reckoning among thē, no man of more: they say of him, i *he was an incomparable diuine, and the learnedst of all his age*, k *who by his study did much enlarge diuinitie*; which is to be noted, that men may see a tricke of the Papists, first to commend their learned men, and fill their people with a good opinion of them, and then to send abroad their bookes full of such stuffe as this, that may slide into the minds of men; yet so, that when it is obiected against them, they may answer as they ordinarily do, it was but the writers priuate opinion, and so thinke to escape from the shame of it, though still at home and secretly they loue it.

g Princip. in cursum. Bibl. See d. 9. in canonicis.

h L. aduer. noua dogmat. Caiet. pag. 1 & inde.

i Sixt. Sen. bibl. l. 4. in Tho. Vius.

k Andrad. defēs. Trid. l. 2.

8 Now I demaund and require the most resolued Papist that is, to answer directly from what beginning this grudge against the Scriptures, and deuotion to their Churches soueraignetie proceedeth? whether they be not inwardly guiltie of some reuolt from the doctrine thereof, which causeth them vnder hand (as they may) to worke their discredite and crush their authoritie?

Digression. 23. *Wherein by fiue examples it is shewed that the moderne Church of Rome is varied in points of faith from that which it beleeued formerly, and since the time it began to be the seate of Antichrist.*

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9 I do not say it hath altered euery thing which in former times it held, it being sufficient for the disproofe of the Iesuites assertion, if it haue altered some; and those also esteemed among themselues *dogmaticall points of faith*, or belonging thereunto: and this alteration to haue bin not from the truth onely which the

the Primitiue Rome embraced, but euen from those articles which Rome declining into heresie, either in the beginning or processe of this declination, professed, that so she may appeare to haue varied from her owne selfe.

10 The first example shall be in the Popes supremacie: for the Councels of [l] Constance and [m] Basil decreed, that a generall Councell was of greater authoritie then the Pope, and that he ought to be subiect therunto; and [n] many learned Papists beleeued this to be true: yet since that time this point is altered, and the Councels of [o] Lateran and Trent haue set downe the contrary, and now the Church is bound to follow that determination.

l Sess. 4. & 5.
m Sess. 2. & 18.
n Cusan. concord. l. 2. c. 20. & 34. Panorm. de elect. c. Significasti. Pet. de Aliaco. Gerson. Almain. Abulensis. quos refert Bellarm. de Concil. l. 2. c. 14.
o Concil. Later sub Leon. sess. 11.

11 The second example shall be in the Sacrament: for [p] at the first the people receiued the cup as well as the bread for the space of a thousand yeares; and afterward, [q] saith Micrologus, *The Romane order commandeth the wine also to be consecrated, that the people may fully communicate:* and this was approued for good by [r] many learned Papists: yet in time the Councell of Constance [s] forbad it, and then the Papists began to change their minds, and afterward the Councell of Basil [t] released the decree of Constance, and [u] the Councell of Trent againe reuoked the release made at Basil, and forbad the cup, as they had done at Constance.

p Geo. Cassand def. lib. de offic. pij viri.
q Lib. de eccle. obseruat. c. 19.
r Tho. in 1. Cor. 11. lect. 5. Claud. de Saints. repet. 10. c. 4. Alb. de offic. missæ. c. 5.
s Sess. 13.
t Bohemis concessit eam facultatem (teste Aen. Sylu. in hist. Bohé. c. 52) Bell. de Euchar. l. 4. c. 26.
u Sess. 21. c. 2.

12 The third example shal be likewise in the Sacrament: for [x] Transubstantiatiō is acknowledged to be but *lately brought in, and first made a matter of faith* by Innocent the third in the Lateran Councell within these 400. yeares, [y] before which time no man was bound to beleeue it, but all men were left to their owne will, to do as they would: whereas now it is counted heresie to denie it, though [z] many learned Papists themselues misdoubt it: of all which matter I shall intreat more fully in the 49. Digression.

x Sco. 4. d. 10. & 11. Biel. lect. 41. in canon.
y Scot. vbi supr. Biel. ibid.
z Per. de Alliac. 4. q. 6. art. 2. Dur. 4. d. 11. q. 1.

13 The fourth example shall be in the worship of Images: for at the first *the Church admitted no image at all, neither painted nor grauen,* [a] saith Erasmus, *no not the Image of Christ himselfe, to be set vp in Churches:* and this appeareth to be true by the testimony of [b] the auncient themselues: next, when they began

a In Cateches.
b Epiph. ep. ad Ioan. Concil. Elib. c. 36. Clē. Alexand. protrept. pag. 14. Grꝛc.

to be vſed, yet the Church of Rome forbad the worſhip of them, as appeareth by[d] the epiſtle of Gregorie to Serenus: and [e] Polydore a Papiſt confeſſeth, *All the Fathers condemned the worſhip of Images for feare of idolatry.* Afterward the ſecond Nicene councel brought in the worſhip alſo,[f] decreeing notwithſtanding that no image ſhould be adored with Latria, diuine honour: but at the laſt [g] Thomas of Aquin, [h] and the Trent Councel, [i] expoũded ſo by the Ieſuits, taught that diuine honor alſo ſhould be giuen to them. Here we ſee three alterations in one point, the bringing of Images in, the reuerencing them with ciuill honor, the adoring them with diuine worſhip.

d Ep. 109. lib. 7.
e De inuent. l. 6 c. 13.
f Act. 7.
g Part. 3. q. 25. art. 3 4.
h Sef. 25.
i Fr. Suar tom. 1 diſp. 54 ſect. 4. Vazqu. de adorat. l. 2. c. 4.

14 The fift example ſhall be in the article of iuſtification. For Thomas [k] writeth, that *no workes, either ceremoniall or morall, are the cauſe why any man is iuſt before God. For workes are not the cauſe that man is iuſt, but the execution and manifeſtation of his iuſtice: becauſe no man is iuſtified with God by his worke, but by the habit of faith infuſed.* This doctrine of Thomas is proued to haue bene the faith of the Romane Church in his time, by this, that he was made a Saint therein, and was, as [l] they ſay of him, *exceedingly deuoted to the Pope,* yea [m] *the fift Doctor of the Latin Church, and the light of all the world, who brought all Theologie into a briefe ſumme, &c.* Yet [n] the Councell of Trent is varied from this, decreeing that mans owne inherent iuſtice is the formall cauſe of his iuſtification, and that we are not iuſtified by faith: ſince which time the learned men of that Church haue left Thomas in the point.

k Lect. 4. in Gal. 3.
l Studioſus impedio pontificum Fr. Vict. rel. 1. de poteſt. Eccl. p. 41.
m Henriquez, ſum. moral. proæm.
n Sef. 6.

15 Many other examples may be giuen of their inconſtancy; and no doubt they could be content to alter much more, if the feare of loſing their credit with men did not reſtraine them, as their owne confeſſions now and then vnawares breaking out from them, giue probabilitie: *We acknowledge freely* ([o] ſaith Sixtus Senenſis) *that there are many faults in our Latine edition of the Bible, which yet the Church hath left therein, leſt the faithfull, whoſe eares haue alwayes from their infancie bene inured thereunto, ſhould now be offended with the noueltie of an exact correction.* And concerning the Communion vnder one kind, [p] one of them ſaith, that *All things duely conſidered, it were better to*

o Biblioth. ſanct. l. 8. pag. 365.
p Fr. Ouand. 4. d. 9. prop. 6.

grant

grant the cup then to denie it. And touching the adoration of Images with diuine worſhip,[q] the learnedſt among them, that euen themſelues hold it, yet thinke it *not fit to be vttered in common talke or ſermons before the people, but rather the contrary, that they ought not ſo to be worſhipped.* And whereas, to take away the odiouſnes of this opinion that yeeldeth the honor of God to an Image, [r] ſome would haue them worſhipped with *a worſhip inferiour to that which is giuen to the firſt Samplar*, and [ſ] ſome would haue *no worſhip at all giuen to them, but onely men ſhould vſe them to ſtirre themſelues vp to the worſhip of the Samplar by kneeling before them:* this is miſliked by other ſome, [t] who thinke *it could be propounded to the people with ſmall fruite, yea it were fooliſhneſſe to ſpeake it.* So that we ſee the learned in the Church of Rome can hold nothing ſo abſolute, but ſome of their fellowes vary from it; and what is propounded therein as matter to beleeue and practiſe, is miſliked among themſelues; the moſt being readie to receiue alteration in ſome points or other, whenſoeuer occaſion ſhould bring it in.

q Bel. de Imag. li. 2. c. 22. Suar. to. 1. diſp. 54. ſect. 4.

r Cathar lib. de Imagin. ador. concl. 6. & 7. Pereſ. de tradit. part. 3.

ſ Holk in Sap. lect. 137. Durand. 3. d. 9. q. 2. Picus Mirand. apol. q. 3.

t Vazq. de adorat. l. 2. nu. 415.

Digreſſion. 24. *Touching the contentions among the learned of the Church of Rome: and how the Papiſts liue not in that vnitie that is pretended.*

16 They which know Rome and Papiſtry, are ſufficiently ſatisfied in this matter: onely ſome ignorant perſons, whom the cunning handling of ſuch as this Ieſuite is, hath got into their poſſeſſion, will beleeue no diſcord to be among them. But were we all ſo blind that we could ſee none of this contention, yet their noyſe & outcries in ſchooles, Councels, pulpits, and conſiſtories, one againſt another, would make vs heare it: the clamors of the contēders reſoūding in oureares no leſſe then the noyſe of two armies when they ioyne battell: or as the old philoſophers, of whom [u] one ſaith merrily, that *with the noyſe of their diſputations, they ſo filled the eares of Iupiter and made him deafe, that he could not heare their praiers. In whoſe roome,* [x] ſaith Rhenanus, himſelf a Papiſt, *haue ſucceeded, a Gods name*

u Lucian. in Timon.

x Schol. in Lud. Senec. de morte Claud. §. Facilius inter Philoſo.

name, Scotus, Aquinas, Egidius Romanus, and others, whose contentions are no leſſe then that which was among the Philoſophers: that herein they may ſeeme, aboue all things, to reſemble the old Academicks, Stoicks, and Peripateticks. For firſt [y] they haue the families of the ſchoolmen, wherin euery one profeſſeth his particular ſect-maiſter, Thomas, Scot, Occham, or Durand: where both maſters and ſcholers haue ſpent their life and writings in nothing elſe but oppoſition againſt each other, that it is truly ſpoken of them, THERE IS NOTHING DISPVTED OR AFFIRMED BY ANY ONE OF THEM, WHICH IS NOT GAINSAID BY ANOTHER. Thus the Dominican and Franciſcan Friers ſpent, with their partakers, whole ages in quarelling about the conception of the virgin Marie: and thus the moderne Doctors of this time contend about euery thing depending in controuerſie betweene them and vs, hauing no certaintie among themſelues what they may ſay againſt vs: ſo far forth that I *offer to make demonſtration (hauing done it partly already throughout this treatiſe) againſt any that will deny it, *That there is no one point denyed or affirmed againſt vs, wherein they vary not among themſelues: and if any Papiſt will alledge, or ſet downe what he thinketh is the truth in any queſtion, or expoſition of Scripture, controuerted betweene vs, I will name him againe a learned Papiſt, either old or new, that ſaith the contrary:* which is enough to ſhew they haue no vnitie.

y See Auentin. anal. Boio. l. 6. pag. 407.

* *An offer made to the Papiſts for the triall of the queſtions betweene vs.*

17 This may alſo be confirmed by their writing one againſt another: [z] Armachanus againſt the Friers, Marſilius and Occham againſt the Popes ſupremacie, the Ieſuits and Secular prieſts of late among vs, one againſt another. Catharinus againſt Caietan, of whom [a] Canus againe giueth this cenſure; *He was a little too buſie in carping at others, and marked not that himſelfe, while he reprehended Caietan, did many times, and fowlly erre.* This Caietan though he were [b] reputed *the moſt abſolute and profound Doctor of his time,* [c] & much ſought vnto for reſolution of difficult queſtions: yet afterward [d] they ſuſpected him to haue bene a Lutheran, [e] and Pius Quintus cauſed a number of things to be put out of his bookes in a new impreſſion, that a man may know they are not all of one opinion. So Catharinus

z *Hu ſermons printed with the booke of hu anſwer to the qq. of the Armenians.*

a Loc. l. 2. c. 11.

b Reuerendiſſ. Thomç de Vio Caie. S. Ro. Eccl. Card. Theol. doctoris abſoluti ſſimi. *The title ſet before hu comments vpon Tho.*

c *As appeareth by hu opuſc. ad diuerſorum queſita.*

d Andrad. defenſ. Trid. l. 2.

e Suar. to. 3. d. 60. ſ. 1. *And this appeareth by cõparing the new print of his commentaries vpon Tho. with the old edition printed at Venice. An. 1523.*

nus and Soto haue written vehemently againſt each other: and there is not one of the elder Papiſts, ſuch as were Pighius, Gropper, Bayus, Pereſius, Caſſander, Hoſius, Almaine, and the reſt, who in their time, ſome three or foure ſcore yeares ſince, were the beſt pillars in the Church of Rome, and taught the doctrine thereof as it was then held; but now the Ieſuits ſcornfully caſt them off and confute them. *Who knoweth not*, [f] ſaith Bellarmine, *that Pighius, in many points was miſerably ſeduced by reading Caluins bookes?* And of Gropper and the other Diuines of Collen he [g] ſaith, *Their bookes haue need of the Churches cenſure*: in the ſame manner do they that are yet liuing deale one by another. For nothing is more common in the bookes of Stapleton, Bellarmine, Gregory of Valentia, Suarez, Vaſquez, Molina, Baronius, and other moderne writers, then to confute one anothers opinion, and to determine in the queſtions depending as variably as euer did the ſchoolemen.

[f] De grat. l. 1. c. 3.

[g] De iuſtif. l. 3. cap. 3.

18 And if any thinke I wrong them by reporting theſe things vntruly of them, I demand why haue they razed & purged ſo many of their books which were their owne Doctors? why haue they put out that which they writ, and put in what they writ not, and ſo printed their bookes new ouer, that now you cannot find, in the new print, thoſe things which themſelues printed in the old? Thus they haue ſerued Caietan, Gratian with his gloſſe, Ferus, Polydore, Ludouicus Viues, [h] and whom not, if he had written neuer ſo little againſt the ſtreame of the preſent time? *The Diuines of the holy inquiſition*, [i] ſaith Poſſeuinus, a buſie meddler in all mens writings, *haue commanded certaine things to be razed out of Andreas Mazius his comments which ſauoured of hereſie.* And of Ianſenius his Harmonie vpon the Goſpels, he [k] ſaith, *Many things are in it not allowed by learned men, which with little ado might be ſupplyed or taken away.* Therfore it is plaine that among the learned of that ſide, there is ſome oppoſition, or elſe they would neuer geld one anothers bookes thus.

[h] *See index lib. prohib. and the indices expurg. of all ſorts.* Iun. Hiſpan. Louan. & Poſſeuin. apparatus ſacer. tomis 2.

[i] Biblio. l. 2. c. 8.

[k] Lib. 2. c. 18.

19 And it is no ſufficient anſwer to ſay, *The difference is not in dogmaticall points of faith, but onely in matters not defined by the Church*: for it is in all the points of their religion where-

in

in they differ from vs, and wherin Papistry properly consisteth, the certaine truth wherof is determined in the Scriptures, and therefore it is against vnitie to disagree therein: whether the Pope and his Councels determine of them or no. Besides, it is a point of Atheism to say, l they are not matters of faith vnlesse the Church of Rome haue defined thē; m for what God reuealed in his word, and may be knowne thereby, bindeth vs of it owne nature; and though the Church haue power to propound matter of faith out of the Scripture, and, for the ending of controuersies, to giue testimony with the truth, yet hath it no authoritie to change the nature of things, or to put any more veritie into them then was before. In which regard, the contentions of our aduersaries touch the faith, in that they striue about things determined by the word of God, and agree in nothing wherein they dissent from vs: for in the same things wherin they differ from vs, they also dissent one from another. This I will shew in some few examples, such and so many onely, as the present opportunitie will permit, and is fit for this place.

l Dico hactenus nihil esse in hac controuersia ab Ecclesia definitū, ideoq; sententiam nostrum non esse de fide — Fr. Suar. to. 2. d. 3. l. 6.

m Occham. tract. 2. part. 2. c. 10. & inde. And others.

20 First, they agree not about the Popes supremacie. For Ferus n taught against his dominion and principality in temporall things, o preaching *that Christ gaue him the keyes, not of the kingdomes of the earth, but of the kingdome of heauen: not any earthly power to giue, take away, or alienate kingdomes, but authoritie to bind and loose, &c.* And Marsilius p saith, *That vniustly, yea besides and contrary to the demonstration of Diuinitie & humanitie, he ascribeth to himselfe fulnesse of power ouer Prince, communitie, or any singular person.* And Durand q holdeth, *the Supremacie of the Romane Church should be declared and distinguished by the Ecclesiasticall and secular lawes, neither ought the Pope to be called the Bishop of the vniuersall Church, because Gregory hath forbidden it.* And it is a common opinion, that a Councell is aboue him. And Almayn r saith, *It is not necessary we beleeue things determined by him.* And Cusanus s saith, that *through vse and custome of his subiects obeying him, he hath at this day gotten a great deale beyond the ancient sacred Canons.* Secondly, touching prayer in an vnknowne tongue, t Contarenus a Cardinall

n Sixt. Senens. biblioth. l. 6. annot. 72.

o Comment. in Mat. l. 3 in c. 16.

p Defens. pac. part. 2. c. 18.

q De modo celeb concil. quē refert Catolog test. idem Gerson. quem ita refert Fr. Victo relect. 4. de pot Pap. & Concil. pag. 138.

r Qu. in Vesp. pag. 133.

s Concord. l. 2. c. 12.

t Christ. instruct. pag. 212.

dinall, saith, *The prayers that men vnderstand not, want the fruite which they should reape if they vnderstood them: for they might both specially intend their mind to God for the obtaining, euen in speciall, of that which with their mouth they begge; and also through the pious sence of their prayer vttered, they should be more edified: they want therefore this fruit.* Thirdly, touching Latin Seruice, Thomas Aquine, and Cardinall Caietan, [u] hold it is *better for the edification of the Church* to be in the vulgar tongue. Fourthly, touching the power of Priesthood to remit sinne, [x] the Master of Sentences and [y] others with him, hold that *onely God forgiueth sinne, and the Priest bindeth and looseth, onely by declaring them to be bound or loosed,* himselfe working no spirituall effect. Fiftly, touching shrift, [z] the Canon Lawyers say, it was not ordained by Christ, but taken vp by an institution of the Church: and Michael Bononiensis [a] saith, *It is not needfull for our iustification, or the pardon of our sinne:* and Caietan [b] holdeth, *A man by contrition, without any confession, is made clean, & a formall member of the Church.* 6. Touching iustificatiō by our own righteousnesse, Th Aquin [c] saith, *No workes, either ceremoniall, or morall, are the cause why any man is iust before God. For works are not the cause that man is iust, but the execution and manifestation of his righteousnesse: because no man is iustified with God by his works, but by the habite of faith infused.* And againe [d] he saith, *The Apostle sheweth iustification to be wrought by faith onlie: there is in the workes of the Law no hope of iustification, but by faith onely.* Seuenthly, touching the imputation of Christs holinesse for our iustification, and the apprehension thereof by faith; Pighius [e] holdeth, that *there is in vs no inherent righteousnesse whereby we may be iustified:* but [f] that we are iustified in Christ, *not by our owne, but by the righteousnesse of God: and Christ interposing his iustice betweene his Father iudgement and our iniustice, so we present our selues boldly before Gods tribunall, not onely seeming, but also being iust: and the reason why our righteousnesse is placed in the obedience of Christ, is because we being incorporate into him,* * *it is imputed to vs, and by the same we are accounted iust.* And the Diuines of Collen [g] say, *We are iustified by faith as by the apprehending cause, such a faith as without all doubting*

u in 1. Cor. 14.

x 4. d 18. §. Non autem.

y Fr. Victor. relect. 1. de potest. Eccl. sect. 3.

z De pœnit. d 5 in pœnit. glos. Panor. ibid.

a Expos. in Psal. 39.

b 3. Tho. q. 80. art. 4.

c In Gal. 3. lect. 4.

d In Rom. 3. lect. 4 & 1. Tim. 1 lect. 3.

e Bell. de grat. l. 1. c. 3. & de iustific. l. 2. c. 1.

f Controu. Ratispon. contr. 2. pag. 47. edit. Paris. 1549.

* Nobis illi incorporatis, actus nostri esset, accepta ea fertur, ita vt ea ipsa etiam nos iusti habeamur.

g Antididagm. Colon. pag. 29.

A booke written by Gropper, of whom the def. of the Cens. saith, he was the rare man of our age. See his commendations in Sur. comment. An. 1547. p. 424.

doubting assureth vs of the pardon of our sinnes through Christ: (whereof notwithstanding it behooueth vs to be assured by the testimony of the holy Ghost through faith) and after the same manner we are iustified of God by a twofold iustice, as it were by formall and essentiall causes: whereof the first is the perfect iustice of Christ, not as it is without vs, abiding in him, but as the same being apprehended by faith, is imputed to vs. This righteousnesse of Christ, thus imputed to vs, is the principall cause of our iustification, whereon we must chiefly trust and stay our selues. Eightly, touching the certaintie of a mans owne saluation, [h] the same Diuines of Collen write thus: *We confesse the truth is, that to a mans iustification it is required that he certainly beleeue, not onely in generall, that they which truly repent haue their sinnes forgiuen by Christ, but that his owne selfe also hath forgiuenesse, through Christ, by faith.* [i] The same was also preached openly by Marinarius a Frier, at the Trent Councell. Ninthly, touching merits, [k] Bellarmine saith, *In regard of the vncertaintie of our owne righteousnesse, and because of the danger of vaine glory, the safest way is to put our confidence in the sole mercy and goodnesse of God.* 10. Touching the sacrifice of the Masse, Cornelius Mus, [l] a Bishop so famous for his learning, that he was *a Preacher at twelue yeares old*, and all Italie ran after him, defended [m] that *Christ, at his last supper offered no sacrifice at all.* 11. Touching the Apocrypha, it is cleare [n] that many deny them to be canonicall Scripture. 12. Touching the communion vnder one kinde, Ouandus [o] saith, *It were better to allow the cup to the people then to deny it, and lesse hurt would grow by yeelding then by detaining it.* 13. Touching mariage, [p] Durand held it was no sacrament, and Canus [q] saith it is none, vnlesse the Priest by solemne words of the Church do it. And [r] that which some Papists call heresie, that the innocent party may lawfully marrie againe after diuorce, is affirmed by [s] Caietan, and [t] Catharinus. 14. Touching freewill, Arimenensis [u] denyeth that a man can will any thing that is good by nature, without the special helpe of Gods grace: and Alphonsus [x] holdeth our wil is free from constraint, but not from necessitie. 15. Touching the descention of Christ into hell, [y] Durand, and [z] Picus Mirandula deny it, affirming that he descended not properly

h Enchirid. Concil. Colon. tit. de iustif. c. nō habes ergo.

i Innoc. Gentill. exam Con. Trid.

k De iustif. l. 5. c. 7. idem Waldens. tom. 3. de Sacra c. 7.

l Sixt. Senen. biblioth. sanct. lib 4.

m Fr. Sua. tom. 3. d. 74. s. 2.

n Lyra Hugo. Caiet. Sigonius and others.

o 4. d 9. Pro. 6.

p 4. d. 26 q 3. quem refert. Ioh. Capreol. ibid.

q Loc. l. 8. c. 5.

r Tolet. Sum. cas. l. 7 c. 21.

s Comment. in 19. Mat.

t Annot. in Caiet. l. 5.

u In 2. d. 26. p. 103.

x Lib. 9. verbo. Libert.

y In 3. d 22. q 3

z Apol. qu. 1.

properly and in substance, but onely by effect, in that, without any locall motion, the power of his death reached thither. By these few examples you may coniecture how well they agree, that thus are diuided about the principal articles of their faith, and nothing can be so generally or certainly receiued, but some or other among them deny it.

21 And to manifest this contention yet a little more, you shal see what a number of opinions they haue among thē, concerning any question which themselues moue in Diuinitie. For example, whereas in the Sacrament they thinke the substance of bread and wine passe away, the formes, or accidents, onely remaining; the question is, *in what subiect, or substance these accidents abide?* Some say they remaine separated without any subiect: this is the opinion of Occham, Biel, Cameracensis, Maior, and the Nominals. Some that they obtain a way whereby to exist of themselues: this is the opinion of Marsilius. Some that they haue their inherence in the quantitie: this is the opinion of Thomas, Bonauenture, Soto, Egidius, Suarez, and others. Some, that they abide with that existence which they had in the bread and wine before consecration: this is the opinion of Dominicus Bannes. Some, that the body of Christ sustaineth them by his presence: this is the opinion of Palacio. Another question is, how the accidents remaining after consecration haue power to nourish? and whereof it is that worms, or such like corruptiō, is ingendred in the hoast? Some say, the matter hereof is made of the ayre that is round about the formes: this is the opinion of some mentioned by Thomas Aquine. Some, that the substance of bread and wine returneth againe, and from it proceedeth this nutrition or generation: this is the opinion of Innocent, Bonauenture, and Alexander. Some, that of the quantity remaining, the matter of the thing bred or nourished, is ingendred, whereinto the bread would haue turned if it had remained: this is the opinon of Aquine. Some, that the accidents receiue possibility to be changed into this matter: this is the opinion of Richard. Some, that when the accidents begin to corrupt, there returneth a substance againe, not the former substance of bread, but a new that was

neuer

neuer before, whereof this nouriſhment and corruption ariſeth: this is the opinion of Scot, Durand, Biel and others. Some that theſe generations, nouriſhments, and paſſions in the Sacrament are not at all, being either meere apparitiõs, or things miraculouſly created of God: this was the opinion of Algerus, Guitmundus, and Frier Walden. Such like are their queſtions and opinions throughout al Diuinitie, too odious to mention. But what vnitie call you this, firſt to cut Diuinity into ſuch ſhreds and queſtions, and then to agree no better in determining?

Fidem minutis diſſecant ambagibus,
vt quiſq; lingua eſt nequior,
Soluunt ligantq;, quæſtionum vincula,
per Syllogiſmos plectiles.
Væ captioſis Sycophantarum ſtrophis,
væ verſipelli aſtutiæ.
Nodos tenaces recta rumpit regula
infeſta diſcertantibus.
Iccirco mundi ſtulta delegit Deus,
vt concidant Sophiſtica.

Prudent. Apotheoſ. hymn. in Infidel.

22 Or if all this be not ſufficient to conuince them, you ſhall heare what ſome of themſelues confeſſe, and haue freely cõplained, euen in their ſermons, concerning this matter, that we may know them to be of [a] Cadmus kind, or [b] the Lapithes, beginning with merriments, and ending with frayes, that the ſmart of their wounds giuen each other, maketh them complaine. For Cornelius Mus, at the Councell of Trent [c] preached, *Immortall God, how proudly are the anciẽt monuments of our faith vexed with our contentious ſtriuing, wherby now the world is ouerturnd? How peruerſly is Gods word either ſet at nought, or mãgled, or wreſted, or inuerted? How raſhly do our ſelues, that we may ſeeme to know ſomthing, ſomtime ſet at nought the vniform conſent of all ages? Is not that feruent loue to the common wealth, & toward one another, periſhed, whereby in times paſt all Chriſtians, ô ſweet and deare name, were called brethren? Preaching is turned into contention.* And Diez a Ieſuite, [d] complaineth, *What ſhall we ſay*

a Ouid. metam. l. 3.
b Lucian. Conuiu.
c Orat. ad Trid Concil. 3. Dominic. Aduent.
d Ph. Diez cõc. quadrupl. Rom 3. Dominic. 4 poſt Epiph. conc. 2. p. 804.

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touching the contradictions which abide in the ſhip of the Church it ſelfe? For truly though the tempeſts without ſo sharply aſſault it, yet they themſelues which are within, very often fall at contention one with another. O holy Church of God, I ſee thee not onely aſſailed by heretickes without, but within thy ſelfe alſo I behold euen among Chriſtians ſo many contentions, ſtrifes, and quarels, that it is miſerable to ſpeake it, much more to ſee it. Thus [f] God ſetteth the Egyptians together by the eares, that they may fight euery man againſt his brother, and againſt his friend; and giueth them ouer as [g] the enemies of his Church, to ſheath their ſword in their fellowes ſides: and it cannot be otherwiſe, becauſe, as [h] one ſaid of the Manichees, *hauing choſen opinions not hanging together, they cannot but diſagree among themſelues.* And when the language of ſuch as would build Babel was confounded, they vnderſtood not each other, but when one called for morter, his fellow would reach him a bricke, and when he cried for ſtone, fall to remouing of ladders.

f Eſa. 19. 2.

g Iudg. 7. 22.

h In Euſeb. l. 5. c. 13. Διὰ τὸν ἀσυμφώνοις ἑαυτῶν δόγμασι χρῆσθαι, διὸ καὶ πρὸς ἀλλήλους ἀπομάχεσθαι.

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§. 36. And no maruell, becauſe they acknowledge one chiefe Paſtor appointed ouer them, to wit, the ſucceſſour of S. Peter, to whoſe definitiue ſentence, in all matters, they wholly ſubmit themſelues, knowing that to S. Peter and his ſucceſſours, Chriſt promiſed *the Keyes of the kingdome of heauen*, and that he would vpon him, and his ſucceſſours, as *vpon a ſure rocke, build his Church, Mat.* 16. Knowing alſo that Chriſt our Sauiour did eſpecially *pray for S. Peter, Luc.* 22. and his ſucceſſours, that their faith ſhould not faile, at leaſt ſo farre as to teach the Church a falſe faith, to the intent that they might alwayes be able to confirme their brethren, if at anie time they ſhould faile in their doctrine of faith: knowing laſtly, that to S. Peter and his ſucceſſors, Chriſt gaue moſt ample authority ouer his vniuerſal church, ſaying, *Paſce oues meas, Ioh.* 21. that is to ſay, *Rule or gouerne as chiefe Paſtor vnder me all my flocke*, all thoſe that will be called my ſheepe, giuing him charge to feed them with the food of true doctrine of faith, and conſequently binding them to receiue obediently this food at his hands: and conſequently againe, tying himſelfe ſo to aſſiſt him with the guiding of the holy Ghoſt, that he and his ſucceſſors ſhould alwayes propoſe vnto them the food of true faith, & neuer ſhould teach them *ex cathedra*, any thing contrarie to true faith; ſince if he ſhould not thus aſſiſt, but ſhould permit them to teach the Church errors in faith, his Church, which he hath bound to heare his chiefe Paſtor in all points, might contrarie to his promiſe, *Mat.* 16. *Mat.* 23. *Luc.* 10. erre: nay by him ſhould be bound to erre; which without blaſphemie cannot be ſaid. All Catholicke learned

men therefore knowing this, do acknowledge that the definitiue ſentence of this chiefe Paſtor muſt needes be alwayes an infallible and vndoubted truth, and that therefore they may ſafely, yea they muſt neceſſarily ſubmit all their iudgements and opinions, either in interpreting the Scriptures, or otherwiſe, to the cenſure of this Apoſtolike ſeate: which while they do, as they muſt alway do, if they will be accounted Catholike men, and will not either caſt out themſelues, or be caſt out, by the ſentence of this chiefe ſhepheard or Paſtor, out of the companie of the Catholike Church; how is it poſſible that one ſhould diſſent from another in matters of faith, or at leaſt obſtinately, as heretikes do, erre in any point of faith?

The Anſwer.

1 The Ieſuite hauing immediatly before propounded the vnitie of his Romane Church, affirming that therein onely the vnitie of faith and concord of the learned is to be found, now proceedeth to proue it by ſhewing the meanes which they haue for the preuenting of diſcord, which he thinketh ſo all-ſufficient, that it were impoſſible there ſhould be any diſſention among them. The ſumme of that which he ſaith, is briefly this:

They which acknowledge one chiefe Paſtor, to wit, the Pope, to whoſe definitiue ſentence in all matters they ſubmit themſelues, cannot poſſibly diſſent.

But all Catholickes acknowledge this chiefe Paſtor, and ſubmit themſelues to his definitiue ſentence.

Therefore how is it poſſible they ſhould diſſent?

The ſecond propoſition he aſſumeth as granted, though indeed it be vntrue, as I will ſhew: the firſt he proueth thus:

They cannot diſſent who ſubmit themſelues to him that hath authoritie and infallibilitie of iudgement.

But the Pope hath this authoritie and infallibilitie.

Therefore they which ſubmit themſelues to the Pope, cannot diſſent.

The ſecond propoſition he confirmeth thus:

We know, that to S. Peter and his ſucceſſors Chriſt promiſed the keyes, and ſayd, vpon them, as vpon a rocke, he would build his Church: praying for them, that their faith ſhould not faile, and bidding them ſtrengthen their brethren, and feede his

ſheepe;

sheepe; which importeth this authoritie in ruling, and infallibilitie in iudging.

But the Pope is S. Peters successor.

The Pope therefore hath this authoritie and infallibilitie.

This being the summe of his discourse, I answer first to that which he assumeth so confidently, that all Catholicke men submit themselues to the Popes definitions, acknowledging the same to be of infallible truth. For whatsoeuer his authoritie and iudgement be, yet the Catholickes do not so vniformly as the Iesuite pretendeth, submit their opinions to him, but contrariwise when occasion is offered, they vtterly refuse both him and his definitions: and this is so true, that he which will denie it, must be reputed ignorant of all sense and experience, the which manifestly shew, that not onely the Christian Catholicks of the Primitiue Church, but the Popish Catholickes of the Romish Church this day themselues, haue reiected his determinations, and held opinion against him.

Digression. 25. *Wherein it is shewed, that in the Primitiue Church the Popes determination was not thought an infallible truth, neither did the Christians for the maintenance of vnitie submit themselues thereunto.*

2 For many Catholicke Bishops in those dayes dissenting from the Bishop of Rome, and refusing his decrees, were not thought therefore to breake any vnitie in the Church. For AEneas Syluius, who was himselfe a Pope about seuen score yeares since,[a] writeth, that *before the Councell of Nice, euery man liued to himselfe, and small respect was had to the Church of Rome.* [b] The Bishops of the East withstood Iulius in the cause of Athanasius, and charged him that he had done against the lawes of the Church. [c] Flauianus the Patriark of Antioch, about his succeeding Meletius in that sea, against Paulinus, resisted foure Popes one after another, when they would haue had him giue roome to Paulinus. [d] Liberius who was Pope in the yeare 360. confessed, that *Athanasius was separated from the communion of*

a Epist. 301.

b Sozom. l. 3. c. 8.

c Theod. l. 5. c. 23. Sozom. l. 7. c. 11.

d Epi. ad Vrsac. & Valent. & Germin. apud Baron. annal. to. 3. ann. 357. nu. 44.

the Church of Rome. Yea [e] the Papiſts themſelues acknowledge this *Liberius condemned Athanaſius, and entred communion with the Arrians:* which ſheweth againſt all exception, that in thoſe dayes the godly Chriſtians did not thinke either that the Pope was the head of vnitie, or that all were of the true Church that held communion with him: for then the Arrians had bene good Catholickes, and Athanaſius, with all that tooke part with him, had bene hereticks; which no man dareth ſay. About the yeare 450. [f] the Councel of Chalcedon, wherein were 630. Biſhops, withſtood Leo then Pope of Rome, in the queſtion of his ſupremacie. Concerning which matter [g] Cuſanus a Cardinall beareth witneſſe, *It is manifeſt* (ſaith he) *that Pope Leo would not in certaine points receiue the conſtitutions of the Chalcedon Councell (ſpecially that the Church of Conſtantinople ſhould go before the Church of Alexandria) but alwayes gainſaid them, as ſome other Popes did after him, and yet the decree of the Councell alwayes preuailed.* Which experience proueth, that in thoſe times the Biſhops ouer all the world would as occaſion ſerued, refuſe the Popes iudgement, and yet they were counted good Catholickes for all that. So likewiſe in the yeare 418. [h] the ſixt Councell of Carthage hauing in it 217. Biſhops, reſiſted three Popes one after another, decreeing things contrary to the authoritie of the Church of Rome, as [i] the Papiſts themſelues expound the Councell, whereof Cuſanus [k] writeth thus: *The Councell of Affricke withſtood Celeſtin, in that he would do againſt the Councell of Nice, and Celeſtin replied not that he might do it, but alledged for himſelfe the Councell, though corrupted.* Which oppoſition made againſt the Pope, is ſo apparent, that many Papiſts indeed labour to excuſe it, but none denie it: and [l] the deſpitefull ſpeeches of ſome Papiſts againſt S. Auſtine and the Biſhops, bewray that they diſcouer the ſame reſiſtance made by the Councell againſt the Pope, that I mention.

3 Againe, in the yeare 167. [m] there aroſe a contention in the Church about the keeping of Eaſter, whereby the Biſhops of the Eaſt and Weſt were deuided: in which contention the Popes definitiue ſentence was not receiued, but refuſed, without any offence againſt the vnitie of the Church. For firſt, Polycarpe

e Baron. ibid. nu. 43. & 46.

f Act. 16.

g Concor. Cathol. l. 2. c. 20. pag. 748.

h Cap. 105.

i Contarē. ſum. Concil. magis illuſtr. pag. 263.

k Vbi ſupra.

l Sic vndique Carthaginēſes patres conſtringuntur, vt elabi nullo modo poſſint: quis iam ferat craſſiſſimæ ignorantiæ illam vocem in tot & tantis patribus? vbi illa Auguſtini & reliquorum prudentia? Alan. Cope. dial. pag 76. 77.

m Euſeb. hiſt. l. 5. c. 23. & inde. Niceph. l. 4. c. 37. & inde.

lycarpe, coming to Anicetus that was Bishop of Rome in his time, would not yeeld to him; neither could Anicetus perswade Polycarpe to lay by his maner of obseruation, [n] saith the story, and yet both sides retained vnitie. About thirtie yeares after, the question was renewed, [o] and Victor the Bishop of Rome being earnest against the Easterne Bishops, excommunicated them. *But this* (saith Eusebius) *pleased them not, for they wrote vnto him, reproouing him sharply and bitterly:* as namely Polycrates the bishop of Ephesus, and Irenæus the bishop of Lyons, here in the West. These had many on their side that stood against the Bishop of Rome; and that which afterwards tooke vp the controuersie, was not his authoritie, but the Councell of Nice. Now it is very probable, that if these Bishops had thought the subiection mentioned by the Iesuit, to the Bishop of Rome, were necessarily required to the essence of vnitie, they would haue yeelded; wheras by their resistance it is plaine they thought themselues bound to his determination no more then he might thinke himselfe bound to theirs.

n Euseb. li. 5. c. 26.

o Cap. 25.

4 About the yeare 258. there arose a question, whether they whom heretickes had baptized, if they returned to the Catholicke Church, should be baptized againe? Here no doubt the Popes iudgement was to be followed, if it were true that the authoritie and certaintie of iudgement were his, and all true Catholicks should yeeld vnto him. But mark what fell out: [p] Stephen the Bishop of Rome forbad rebaptization, and thought them worthy excommunication that vsed it: but Cyprian the Bishop of Carthage and a Martyr of the Church, withstood him, and would neuer accept his decree. With him tooke part Firmilianus the Metropolitan of Cæsarea, confuting the decree that Stephen had made, whom [q] in a certaine epistle he thus reproueth: *What can be more base or vaine then to hold contention with so many Bishops throughout the world? breaking peace with euery one through diuers kinds of discord, sometime with the Easterne people, sometime with you of the South, not suffering the Bishops sent from them, so much as to come to his speech, but forbidding the brethren to giue them roome and lodging. Is this to hold the vnitie of the spirit in the bond of peace, to cut him-*

p Euseb l. 7. c. 5. Cypr. ep. 74. ad Pomp. August. de vnic. bapt. c. 14.

q Apud Cypr. ep. 75.

ſelfe from the vnitie of loue, and in all things to make himſelf ſtrange vnto his brethren, yea and through the fury of contention to rebell againſt faith and Sacrament? See how this man, [r] whom the Church ſo honored that they put his name into the Kalender, taketh vp the Pope, and ſetteth at nought his definitiue ſentence. With theſe tooke part alſo a [f] Councell of 87. Biſhops, *yea many great Synodes*, [t] ſaith Dionyſius Alexandrinus, and whole countries, who yet were not therefore reputed to liue out of the vnitie of the Church. And Dionyſius himſelfe, the Patriark of Alexandria, conſented herein with Cyprian and the Synods of Affrik, as Ierom [u] teſtifieth. Here thē we ſee the Pope at one time reſiſted by 3. Metropolitans, many Councels, and by the moſt Biſhops in Affricke, Cappadocia, Egypt, Cilicia, Galatia, and other countries; and yet the Ieſuite will needs perſwade that *all Catholicke men haue acknowledged one chiefe Paſtor the Pope*, and yeelded themſelues euermore to his cenſure: when theſe examples ſhew the contrary, and make it more then plaine, that till now of late, ſubiection to the Romiſh Church was neuer eſteemed appertaining to the eſſence of vnitie, nor put into the definition thereof.

r Menolog. Græc. in Octobr. 28.

f Concil. Carth. apud Cyprian.

t Euſeb. l. 7 c. 5.

u De Script. eccle. in Dionyſio

Digreſſion. 26. *Shewing that the Papiſts themſelues do not ſo conſtantly and vniformly ſubmit themſelues to the Popes iudgement, nor beleeue his infallible authoritie as is pretended.*

5 Indeed the Ieſuite reporteth it of the Church of Rome this day, that all the learned men and people thereof ſubmit their opinions and iudgement in all things to the Pope; and this is generally boaſted among them, and obiected as a matter fully prouing their vnitie: but they onely ſay it, for we know the contrary,* and diſcouer dayly as much headineſſe among them againſt their Popes and Councels, as euer was in any gouernment. Marke elſe their owne words: *It were a great matter indeed*, ſaith [x] Catharinus an Archbiſhop among them, *and in verie truth too hard a caſe, to binde the vnderſtanding of the wiſe, with euery anſwer of the Popes that may be produced: for the*

* *A memorable example hereof is the moderne concluſions publiſhed by the Venetians againſt the preſent Pope Paulus Quintus and his ſupremacie.*

x De certitud. gratiæ, aſſert. 13.

the holy Ghost doth not alway and in euery word assist them. And [y] Almaine a great Doctor in their schooles, *It is not necessarie that men beleeue things determined by the Pope, although the contrary be not publickly to be taught.* And Bellarmine, though vnaduisedly possible, yet saith plainly, touching Cyprians withstanding of Pope Stephen, that [z] *after the Popes definition, yet it was free to thinke otherwise:* yea he holdeth, that [a] *as it is lawfull to resist the Pope assaulting our bodie, so may we resist him when he inuadeth our soule, or troubleth the commonweale, and much more if he practise the destruction of the Church: in this case I say, it is lawfull to resist him by not doing what he commaundeth, and hindring that his will be not executed.* Caietan [b] holdeth, that *in case of heresie he may be deposed,* [c] *and when he rendeth the Church in sunder, he may be resisted to his face.* And Franciscus Victoria [d] saith, *If a Councell declare a thing to be matter of faith or belonging to diuine right, the Pope herein cannot declare otherwise, or change any thing, specially if such a matter pertaine to faith or the manners of the vniuersall Church.* See how these men, all resolued Papists, and the learnedst of that sort, yet assume it as out of question, that the Popes iudgement is not alwayes of vndoubted truth, but he may erre, yea be an heretick, and make hauocke of the Church, and therefore may be resisted. And in very deed the conceit of his infallible iudgement being the beginning and foundation of his authoritie, it cannot be denied but they which call the former in question, must needs doubt of the later.

y Q. in Vesper. pag. 133. printed at the end of his Morals in 8°.

z De Ro. Pont. l. 4. c. 7.

a De Ro. Pont. l. 2. c. 29. arg. 7.

b De authorit. Pap. & Concil. c. 26.

c Cap. 27. ad 2.

d Relect. 4. de potest. Pap. & Concil. pag. 133

6 And let the most resolute Papist that is, but thinke seriously of this point, and answer how it is possible they should so willingly obey his decrees, and yeeld their opinions to his iudgement, when it is a ruled case among them all, that the Pope may erre, yea as [e] Bozius affirmeth, *be an heretick, writing, teaching, and preaching heresie?* For will they obey him in error and scandall? or do they thinke his decree can alter the nature of that which is false, and make it true, that they might with securitie of conscience entertaine it? They dare not say so. Franciscus Victoria [f] disputeth at large against his dispensations, affirming that *a Councell should do well to bridle him, and*

e De sign. eccl. to. 2. l. 1 c. 6.

f Relect. 4. de potest. Pap. & Concil.

that they which vse such immoderate dispensations as he giueth, are not thereby secured in conscience, that they may vse them lawfully: No doubt they which are so iealous of him in things concerning manners, beleeuing also he may write and preach heresie, *and* [g] *define it too, vnlesse he vse a generall Councel,* [h] *which Councell also may erre in the reasons and causes whereon he buildeth the definition,* [i] *and by proceeding rashly without mature deliberation*, finally [k] *the Pope in euery thing, but the conclusion it selfe, may misse it*: they (I say) which thus farre forth misdoubt him, are not in their conscience free from a further conceit, if they might freely vtter it; and that is, that both Pope and Councels may erre, and in such cases their decrees bind no man. And out of question this was the common opinion of all Papists, till of late: for Canus [l] reporteth of *seuen renowned Papists, that in their time they beleeued the Apostolicke seate might erre euen then when it iudged of a question of faith*: the which is farre from the new vpstart opinion of [m] some moderne Iesuites, that the Pope may define things of faith either with a Councell or without, whether he take heed or not.

7 And I do verily thinke that they which most pretend the Popes soueraigntie, and are loudest in magnifying his authoritie, are not in good earnest: for there are examples where they repine at his definitions, and flie outright from them. The Pope [n] decreed the Apocrypha to be canonicall Scripture, yet since that decree, [o] Driedo, [p] Sigonius, and Sixtus Senensis haue called them in question and reiected them. And marke the words of Sixtus concerning the booke of Hester: *The Councell* (saith [q] he) *meant the true and naturall parts of the bookes, not ragged and patched additions, such as these last chapters of Hester are, much like a theme made by a schoole lad.* See what a pleasant distinction he hath at hand to saue himselfe from the Popes commaund, and yet be counted a Catholicke of the vnion too. And [r] Canus saith, notwithstanding the same decree, that *he dareth not call it heresie to reiect the booke of Baruch out of the Canon*: though they will make a poore Protestant beleeue it is heresie to refuse any thing decreed by a generall Councell. Yea [s] they boast that these Apocryphaes were decreed to be Scripture

g Bellar. de Ro. Pont. lib 4 c. 2. *saith thus in the opinio of Gerson, Almaine, Alphonsus, and Pope Adrian.*

h Can. loc. l 6. c. 8. pag. 206.

i Bellar. vbi supra.

k Stapl. princip. doctr. l. 8. c. 14.

l Loc. lib. 6. c. 1. *these are Gerson, Almain, Adrian, Waldensis, Gratian, Turrecremata, and Erasmus: vnto whom many more may be added.*

m Greg. de Val. Anal. fidei.

n *In the Counsels of Trent and Florence.*

o De script. & dogm eccl. l. 1. c. vlt.

p Comment. in Sener. Sulpit.

q Biblioth l. 1. pag. 44.

r Loc. l. 2 c. 9.

s Bellar. de verbo Dei. l. 1. c. 7. & 10.

Scripture long ago by the ancient Councels of Carthage and Laodicea: yet Lyra, Carthusianus, Hugo Cardinalis, Turrecremata, Caietan, and others, in their time would not acknowledge them. So likewise the Pope in the Trent Councell [f] decreed, that the *Latin vulgar translation of the Bible should be holden Authenticke, and in all publicke readings, disputations, preachings, and expositions, vsed as such; and that no man should dare or presume, vnder what pretence soeuer, to reiect it.* Yet what is more common with all Papists, then vpon euery occasion to start from it? extreme necessitie indeed compelling thē therunto. Hereof take an example in Canus: *Thus,* [t] saith he, *our Latin edition hath it, where those three words, ipse est Artaxerxes, are no part of the Scripture, but, by I know not what expositor, they were peraduenture foisted into the margent, and thence, by the errors of writers, clapt into our text.* Another example take in Galatinus: *Here* [u] saith he, *our edition hath two great corruptions: the Hebrew verity hath it farre otherwise, and more agreeable to the truth of our faith. This corruption I cannot but ascribe to the author of our edition.* Againe, the Pope, [x] in the last Councell of Lateran, is decreed to be aboue a Councell: yet since that time [y] Alphonsus à Castro hath writ the contrary. The Councell of Trent [z] teacheth iustification by inherent righteousnesse, condemning those that beleeue the imputation of Christs righteousnesse: yet [a] Pighius submitteth not himselfe to this decree, but holdeth against it the very beliefe of the Protestants: [b] The Pope in the Councell of Trent forbiddeth the communion vnder both kinds, and teacheth, that as much grace is giuen to the receiuer in one kind, as in both: but [c] Ouandus and [d] some others, thinke for all that, *It were better, all things considered, to minister in both kinds, wherin more grace is giuen the receiuer, then in one.* Againe, [e] the Pope decreed against the certaintie of grace & saluation, defining that no man should beleeue these things of himselfe: yet Catharinus, euen against the Trent Councell, [f] defended the contrary, and wrote, that *a man may haue the certainty of faith* touching these things. And when the authoritie of Trent was obiected against him, he eluded it by diuers shifts and slight distinctions, and constrained [g] them that dealt

[f] Sess. 4. decret. 2.

* Post hanc Sacri Cōcilij definitionem tam expressam, non desunt qui in Ecclesia, varijs pratextibus hanc editionē vulgaremplurimis in locis corrigere velint. Dom. Bann. in 1. part. Tho. q. 1. art. 8. p. 67. quē vide vsq; ad p. 73.

[t] Loc. l. 11. c. 5. pag. 311.

[u] De Arcan. l. 10. c. 7. *See another example touching Mare.* 13. 32. in B. Medin in 3. part. Tho. qu. 10. art. 2. ad 1.

[x] Sess. 11.

[y] Contra. hær. l. 1. c. 6.

[z] Sess. 6.

[a] Controu. 2.

[b] Sess. 22. can. 3. Bellar. de Encha. l. 4. c. 23. §. Sit vltima.

[c] Brentiloqu. in 4. d. 9. pro. 6. & 7.

[d] Gasp. Cassal. lib. de cœn. l. 2. c. 25.

[e] Sess. 6.

[f] Asser. & tract. de certitud. grat.

[g] Dom. à Soto. apolog. c. 2. & Andr. Vega. defens. Trid. l. 9. c. 46.

[h] Quiliber de sua gratia formidate & timere potest. Conc. Trid. Sess. 6. cap. 9.

dealt against him, in effect, to gainsay the Councell as much as himselfe, saying, *A iust man may be as certaine that he standeth in grace, as any man can be that Rome is, yea certaine without all doubting and feare:* the which is expresly against [h] the words of the Pope: but this is an ordinary practise of the Papists, first, in good termes to make profession of all obedience to any thing the Pope shal decree, and thē when the decree runneth against their mind, with subtle expositions, and witty distinctions so to hammer it, that it shall dance after their pipe whatsoeuer the tune be, as we see in Senensis and Catharinus. The which may be done the easilier and with more shew of obedience, because these decrees, specially the Trent Councell, are penned so cunningly and [i] oraclewise, that they will reasonably beare as many expositions as there shall be opinions; and then, albeit the contention be neuer so great, yet who dares say the contenders submit not themselues to their chiefe Pastor, when euerie side shall expound his decree for his owne opinion?

i *For Apollo his oracles alwaies equiuocated.* Ambigua semper, & incerta obliquaq; erāt ipsius responsa. Iul. Lessign. de cognom. Deorum. lib 1. c. 4. Αεξιᾶ γᾶ μαντεύεται ὁ Στρ. Scol Aristoph. in Pluto.

8 Moreouer if it were true, that *all Papists acknowledge the Pope to be their iudge,* and of such infallible truth in all his teaching, that *they may and must boldly yeeld all their iudgements and wits to his,* let them satisfie the world how it fell out that they haue depriued so many Popes, yea for heresie: for it should seeme in this case that their Church tooke vpon her authority to direct him when he was out of the way: and when there haue bene diuers Popes at once, [k] *what time it was vncertaine who was Pope;* what submission could there be to this chiefe Pastor? Or if it be true, that *a Councell is aboue the Pope,* which [l] the most and the ancientest Papists beleeue, and [m] two generall Councels decreed, how can it be said that Papists holding this opinion depend vpon the Pope, as the Iesuite pretendeth?

k Nullus enim fuit illo tempore (Concilij Constantiēsis) certus Papa. Caiet. tract. de author Pap. & Con c. 27. ad 6. l Cusan. concord. l. 2. c. 20. & 34. Panorm. de elect. c. significasti. Facta capitulorum & vniuersitatum, quia superiorē habent, non sunt æquanda gestis conciliorum, vbi solum Deus est superior, & à quibus non appellatur Aen. Sylu. ep. 25.

m Concil. Constant. Sess. 4. & 5. Concil. Basil. Sess. 2.

9 Thus we see how the Papists esteeme their Popes at home; hey thinke it a perillous matter to be tyed so straightly to him, they thinke it lawfull to resist him, they beleeue he may fall into heresie, yea preach it, and practise the destruction of the Church, they beleeue a Councell is aboue him, and may restraine or depose him, they beleeue he and his Councels may erre in euery part and circumstance of his definitions, but the

the concluſion it ſelfe; they haue notoriouſly maintained opinions againſt his decrees, they haue depoſed him, and bene in that ſtraight, that they knew not who was Pope: whereupon I ſay, it is a moſt intollerable thing to endure the hearing of theſe loud brags that they make abrode concerning their obedience to him, and ſo willing acceptation of his iudgement for the ending of controuerſies: and I am firmely perſwaded, by the experience of their writings & behauiour, that whatſoeuer they pretend abrode among the ignorāt, they haue a moſt baſe opinion both of his perſon and iudgement. For Guicciardine, a man very neare him,[n] writeth, that *the goodneſſe Apoſtolicke is then commended, when he exceedeth not al other men in wickednes:* And Fr. Victoria, ſpeaking of his practiſe in diſpenſing,[o] ſaith: *Giue me Clements, Lines, and Silueſters* (that is Popes as good as were Clemens, Linus, and Syluester) *and I wil permit euery thing to their iudgment: but, that I ſay no worſe againſt theſe later Popes, certainly they are inferior to thoſe ancient Popes by many degrees.*

n Hiſt l. 16.

o Relect. 4. de poteſt. Pap. & Concil. Pro. 12.

10 But ſuppoſing all Papiſts, as the Ieſuite ſpeaketh, do acknowledge one chiefe Paſtor ouer them, to whoſe definitions, in all matters, they ſubmit themſelues; yet hence it followeth not, that therfore they haue the true vnitie, and cannot diſſent; for[p] the Pope may be at controuerſie with himſelfe, or poſſible his mind cannot be known, as of a long time it was not when the Friers contended about the conception of the virgin Marie, nor is not to this day, [q] the Church hauing defined nothing in this matter, and poſſible, [r] as Caietan and Cano haue obſerued, cannot, by reaſon *the opinion that holdeth her conception without ſinne, is in ſhew godly, but indeed vntrue and vaine.* But that which is principally to be obiected, the ſpirit of God hath neither giuen him ſuch vprightneſſe of iudgment, that he can alway define the truth, nor put him into ſuch authoritie that men neceſſarily are bound to obey him: the which being true, then it will follow, that all ſuch as relie moſt vpon him, ſhall either not conſent at all, or conſent in error, and a people may be vnited to the Pope, and yet be without the true vnion of Chriſts Church. [s] And aſſuredly the Greekes complaine that this vſurpation of the Pope to be head of al Churches, and

p Fere ſemper ſeruata hæc conſuetudo, vt acta priorum pontificum ſequentes aut infringerent aut omnino tollerent. Plat. in Steph. VI.

q Suar tom. 2. diſp. 3. ſect. 6.

r Suar. vbi prius refert.

s Niluſt. de primat. Nicephor. Greg. l. 10 hiſt. Rom. c. vlt.

iudge

iudge of all matters, hath bene the very fountaine of all our diuisions.

11 Against this the Iesuite replyeth, that the Pope hath infallibility and authoritie of iudgement both, giuen him by Christ; so that it were impossible his people should dissent: and for confirmation hereof he alledgeth 3. texts of Scripture, wherein he saith, *our Sauiour Christ spake of Peter and his successors*, meaning the Pope, and gaue them this power that he speaketh of: and so concludeth, that by vertue of Christs owne ordinance, the Pope is the meanes to vphold the vnitie of the Church, whose determinations the Papists receiuing, cannot disagree. Wherunto I will answer distinctly three things. First, that in all the words alledged, our Sauior meant the rest of the Apostles as well as Peter. Secondly, whomsoeuer he meant, yet the words spoken containe no such thing in them as the Iesuite gathereth. Thirdly, supposing they were meant of Peter, and contained the primacie, yet the Pope is not Peters successor, and so consequently hath no part in them: the which parts of my answer being iustified, there wil no doubt remaine, but the vnitie of the Romish Church is proclaymed and set forth vpon vncertaine grounds.

12 First I say, that all these words of Christ, *I will giue vnto thee the keyes*: and *vpon this rocke I wil build my Church. Mat.* 16. 18, *I haue prayed for thee that thy faith faile not. Luc.* 22. 32. and *feed my sheepe. Ioh.* 21. 15. were not meant or intended to Peter alone, but to the rest of the disciples with him. Of the first place in Mat. 16. it is cleare. For [t] the rocke and the keyes signifie the same thing, so that to whō Christ promised the one, he promised the other: but the keyes and al the power thereof was promised & giuen to al alike, as is proued: for it is agreed between vs, [u] that *the whole power of the keyes is contained in binding and loosing*, [x] and defined thereby; so that to be the *rocke*, or to haue the *keyes*, supposeth or includeth no more then to haue authoritie to *bind* and *loose*: which authoritie is expresly giuen in the 18. of Math. verse 18. to all the Apostles, and the selfe same words, touching *binding* and *loosing*, are there vsed that Christ vsed before to Peter: yea [y] the Papists themselues confesse, that all

t Bell. de Ro. pont. l. 1. c. 10. §. Ac vt à primo. c. 11. §. Catholici autem. c. 13. §. At nos & Catholici. u Bell. vbi sup. c. 12. §. Thomas Caietanus x Alexand. 4. q. 79. p. 316. 317. Mag. 4. d. 18. Dura. 4. d. 18. q. 1. Quand breuiloqu. in 4. d. 18. pro 16. Sylu. verbo clauis. nu. 1. Rosell. verbo clauis. nu. 1. y Iansen. concord. c. 72. Rhē. vpon Mat. 18. 18

all the fathers of the Church thinke, that as before to Peter, so in these words to the other Apostles and their successours, our Lord gaue the power of *Binding* and *loosing*. Again, in Ioh 20. 21. our Sauiour after his resurrection, *breathed vpon his disciples, and said to them* all, *As my Father sent me, so I send you, receiue the holy Ghost; whose sinnes ye remit, they are remitted; and whose sinnes ye retaine, they are retained*: where the ceremony of *breathing* vpon them seemeth to giue them all a like portion and power of the spirit; and his words, *As my Father sent me, so I send you*, to imply, that he sent all with equall authoritie, no mans iurisdiction flowing from Peter to him, but euery mans coming immediatly and alike from Christ that sent them. But the last words, *whose sinnes ye remit or retaine, they are remitted and retained*, signifie the same that he had said before of binding and loosing, and so consequently giue them all the power included in the rocke or keyes: for in this place is giuen what Mat. 18. was promised. Thus all the power of the rocke and keyes is included in binding, loosing, remitting and retaining: and authoritie to do this, is giuen to all the Apostles as much as to Peter, and yet the Iesuite, by meanes of the rocke and keyes, thinketh Peter is made chiefe aboue them all. Let him and his partakers vnzie this knot & say directly what they thinke at the argument. Peter had no more power giuen him, then that which is contained in the keyes, mentioned Mat. 16. But all the Apostles had this power giuen them: for binding and loosing, remitting and retaining, include the whole function of the keyes, therefore Peter had no more then the rest of the Apostles. And if they answer, that Peters iurisdiction ouer them was giuen, Iohn 20. when Christ bad him feed his sheepe; let the zealousest Papist that is, lay aside wrangling, and say bona fide, why is the text of Matthew 16. touching the keyes and rocke, vsed then to proue his Primacy, if it giue him nothing beyond his fellowes? and why go they not directly to worke, vrging the 20. of Iohn, and letting the *rocke* and *keyes* alone as making nothing for them?

1 Ema. 52. & Iansen. vpon Io. 20. 21. Bella. de Ro. Pont. l. 2. c. 12. 5. Dices si non.

a Planus sensus illorum verborum, tibi dabo claues, & quodcunq; solueris, &c. iste est, vt primò promittatur authoritas seu potestas, designata per claues; deinde & actiones siue officia explicentur per illa vocabula, Soluere & Ligare, ita vt omnino sit idem Soluere & aperire, ligare & claudere. Bell. vbi supra. 5. rerum hæc.

13 This that I haue answered is also the iudgement of ancient Doctors, in that with one consent they all expound the

rocke

rocke, whereupon Christ said he would build his Church, [b] either of Christ himselfe, or of the faith and confession that Peter held: whereupon it followeth, that they could not thinke those words gaue Peter any more then the rest. [c] Cyprian saith, *Verily the rest of the Apostles were the same that Peter was, indued with equall fellowship both of honour and authoritie, but the beginning proceedeth from vnity, that the Church might be shewed to be one.* [d] Hierome saith, *All the Apostles receiued the keyes of the kingdome of heauen, and the strength of the Church was stablished equally vpon them all.* [e] Theophylact saith, *Although it was said to Peter onely, I will giue the keyes to thee; yet were they also granted all the Apostles: When? Where he said whose sins ye remit, they are remitted.* [f] Anselm saith, *It is to be noted, that this power was not giuen alone to Peter: but as Peter answered one for all, so in Peter he gaue this power to all.* My purpose is not to heape much together out of the fathers, but by a few places to shew the reader how and in what maner they vsed to speak concerning this matter. There are diuers great Papists also who confesse the same, whose names I haue set downe in [g] another place.

b Auguſt. de verb. Dom. Ser. 13. & in Ioan. tract. 120. Hilar de trin. l. 2. & 6. Ambr cõment. in Eph 2. v. 20. Chryſ. hom. 55. in Mat. Baſil. homil. de pœnit. Emiſſen. hom. in natal. Pet. *And others*

c De vnit. Eccl.

d Aduerſ. Iouin. l. 1.

e In Math. 16.

f In Math. 16.

g Digreſſ. 30. nu. 41.

14 The next place of Luc. 22. *I haue praied for thee that thy faith faile not, therfore when thou art conuerted, strengthen thy brethren,* I confes was spoken to Peter, in regard of the sin whereinto, more weake then all his brethren, he fell shortly after: yet notwithstanding it cõtaineth nothing which our Sauior meant not to the rest. For as he prayed for him, so he prayed for all, Iohn 17. 11. 15. 17. 20. and the contents of his prayer was, that their faith should not faile: and the very office of Apostleship, whereto he called them, bound them to strengthen their brethren, as [h] Paul did Peter by *reproouing* him, and made them [i] *pillars* and [k] *foundations*, wherupon the world being built should recouer strength; in which regard our Sauior telleth them they must be [l] the salt and light of the earth, [m] and biddeth them go teach all nations, which is as much as he saith to Peter in this place, touching the strengthening of his brethren. Besides, [n] the Papists cannot deny, but *this prayer of Christ belongeth to all the Church*, which it could not, if it had bene meant for the making of Peter Prince and head of his brethren, whose prerogatiues

h Gal. 2. 11.

i Gal. 2. 9.

k Eph. 2. 20. Apoc. 21. 14

l Mat. 5. 13. 14.

m Mat. 28. 19.

n Plerig; patres recte intelligũt hanc Christi oratione etiam pertinere ad totam Ecclesiam Ianſen. cõcord. c. 133.

gatiues, I hope, they vse not so liberally to impart to the whole Church: and indeed the ancient writers vse this text indifferently, to proue the perseuerance of the elect in faith; which were no good kind of reasoning, if Christ therein had meant none but Peter.

15 The third text, *Feed my sheepe*, Iohn 21. belongeth likewise to all the Apostles. For though in that place those words be directed to Peter, yet therein our Sauiour did but apply a general commandement to him, and put him in mind of a dutie that was common to all. For what? were the rest of the Apostles Peters sheepe, and not rather the people of the world to whō he was to preach, according to the ordinary opposition that is betweene Pastors and their flockes? Or doth feeding suppose any more then preaching the Gospell to all nations, which euery Apostle was bidden do? And though it should, yet Christ saith to all, *As my Father sent me, so I send you*: and it is like, the Father sent his Sonne to feed the sheepe, without any subiection to another. [o] And Pastors inferior to the Apostles are authorised to *feed the flocke whereof the holy Ghost hath made them ouerseers. They are all Pastors*, [p] saith Cyprian, *but the flocke is one, which with one consent is fed by all the Apostles.* Moreouer the fathers out of this text proue that euery Pastor in the Church ought to be diligent in feeding the flocke committed to him, which is an argument that they thought these words were meant to more then Peter. Saint Austin [q] saith, *They which feed the sheepe of Christ with this minde, to haue them their owne and not Christs, are conuinced thereby that they loue not Christ: and against them this speech of Christ (if thou louest me feed my sheep) is to be vrged.* Chrysostome [r] saith, *Our Sauiour at that time intended to teach both Peter and vs, how deare his Church is to him, that so, by this meanes, we also with all our heart might take vpon vs the cure and charge of the same Church.* And the practise of Saint Paul reprouing Peter at Antioch, sheweth euidently that euery Apostle had equall authoritie to feede, not onely the flock, but one another; else Paul might not haue rebuked him, as he did. And though our aduersaries sticke reasonable well to this text, and are loath to giue the Apostles any

o Ier. 3. 15. Act. 20. 28. 1. Pet. 5. 1.

p De Vnit. Eccl.

q Tract. 123. in Ioh.

r De Sacerd. lib. 2.

any share therein with Peter: yet are they not all so resolute but that some of them confesse flatly as much as I answer; Cusanus[f] saith, *If Christ said to Peter, Feed my sheepe, yet it is manifest that feeding is by word and example: So also, according to Saint Austin, in his exposition vpon that place, the same commandement was giuen to all, there where it is said, Go into all the world and preach, &c. there is found nothing said to Peter that importeth any power.* Therefore we say truly, that all the Apostles, in power, were equall with Peter: the like[t] saith Marsilius, *That Christ committing the office of feeding to Peter, spake to him in the person of all the Apostles: which maner of speaking he testifieth to haue vsed, in that he saith, what I say to one I say to all.* And albeit the rest will not grant thus much, yet it followeth euidently and vnanswerably of that which they do grant. For[u] they yeeld that no more is giuen Peter here then was promised in Mat 16. where the keyes are mentioned; but I haue shewed, and no Papist can deny, that all the Apostles were equall in the keyes, and that those words concerned Peter no more then the other disciples. So that it must needes be wilfull obstinacie, to say still that these words, *feed my sheep*, were meant to none but Peter. And let this suffice for the first issue betweene vs.

f Concord. l. 2. c. 13.

t Defens. pacis. part. 2. c. 28.

u Baro. an. 34. n. 201. Rhem. Mat. 16. 19.

16 The next part of my answer is, that to whom soeuer any of the texts alledged were directed, yet none of them intendeth that which the Iesuite assumeth: for he saith, that *to S. Peter and his successors Christ promised the keyes of the kingdome of heauen*, and *that he would vpon him and his successors, as vpon a sure rocke, build his Church*: meaning thereby the common conceit of the Papists, that Christ in these words gaue Saint Peter and the Pope the fulnesse of power and gouernement ouer the vniuersall Church: wherein the Iesuite wilfully misreporteth the text. For there is no mention there of *Pope* or *successor*, but onely of Peter and the Apostles: it was his fancie to Rome that put in *the Pope*. And how he is deceiued herein, you may perceiue by this, that[x] the Papists acknowledge the succession of the Pope had not his beginning from Christ and the Gospell, but from the death of Peter at Rome; which being true, then whatsoeuer he said to Peter, yet he gaue nothing

x Caiet. tract. de institt. Pontific. c. 13. § Ad huius rei euidentiam.

to

to the Pope: for if he had, *his institution into the Papacie had bin ly the Gospell and the fact of Christ*, which the Papists dare not say. Againe, Christ said not to Peter, that *vpon him* he would build his Church, but *thou art Peter, and vpon this rocke* I will build it: meaning as [y] Saint Augustine expoundeth, *vpon this rocke which thou hast confessed, vpon this rocke which thou hast knowne (saying, thou art Christ the sonne of the liuing God) will I build my Church: I will build thee vpon me, not me vpon thee. For the rocke was Christ, whereupon Peter himselfe was built, sith no man can lay any other foundation then that which is layd alreadie, which is Iesus Christ.* And [z] Cyril saith, *I thinke that by the rocke Christ meant nothing else but the vnmoueable faith of his disciple, wherein the Church is founded and stayed from falling.* And Hilarie, [a] *The building of the Church is vpon this rocke of confession: this faith is the foundation of the Church, by reason of this faith hell gates preuaile not against her.* [b] Eucherius saith, *Let vs see what this is, I will build my Church vpon this rocke: vpon this rocke which euen now thou layd'st to be the foundation of faith, vpon this rocke which euen now thou taughtest, saying, Thou art Christ the sonne of the liuing God; vpon this rocke, and vpon this faith will I build my Church: whereunto the Apostle agreeing saith, Other foundation can no man lay, but that which is laid, Iesus Christ; as if he should say, there is no other foundation but that rocke which Peter layd for a foundation, when he said, thou art Christ.* Yea many learned Papists also refuse this new exposition of the Iesuites, and well saw the words could not beare it, and therefore after the example of the fathers, expound the rocke of Christ and his faith. [c] Lyra, of whom [d] they say, that *for expounding the Scriptures he had not his match*; and [e] the interlineary Glosse, and [f] Burgensis do all thus. [g] Cusanus followeth Saint Austins exposition set downe immediatly before. [h] The Glosse vpon Gratian saith, *He cannot thinke that by the rocke our Lord pointed at any other thing then the words which Peter answered him, when he said, Thou art Christ the sonne of the liuing God; because vpon that article of faith the Church is built: therfore God founded the Church vpon himselfe.* Marsilius [i] saith, *Vpon this rocke, that is vpon Christ, in whom thou beleeuest: for Peter as long as he liued*

y Serm 13. de verbis Domini.

z De trinit. l. 4. pag. 106.

a De trinit. l. 2.

b Hom. in nat. S. Petri, going vnder the name of Eusebius Emisenus, but Baronius saith, the author of those homilies is Eucherius Lugdunensis. annal. tom. 6. ann. 441. nu. 5.

c In Mat. 16.

d L. 4. Biblioth. sanct.

e In Mat. 16.

f Ibid.

g Concord. l. 1. c. 18. 13.

h In d. 19 ita Dom. § Et super hanc petram.

i Defens. pacis, part. 2. ca. 28.

might erre and ſinne by the libertie of his will; and ſuch a one could not be the foundation of the Church. Petrus de Alliaco, Chancellour of Paris, and a Cardinall,[k] writeth thus: *We muſt enquire what is the rocke whereupon the Church of Chriſt was to be built: notwithſtanding it ſeemeth not, that by the rocke Peter ſhould be vnderſtood, but Chriſt: for who may eſtabliſhe the firmitie of the Church in Peters infirmitie? whereof aske the maide that kept the doore, and let her anſwer, at whoſe ſpeech (as Gregorie ſaith) while he feared death, he denied the life. Therefore ſeeing Peter had wauered, and his Vicar is not firmely grounded, [l] ſeeing the Popes differ about Peters high prieſthood, and the Prieſts agree not about the Popes high biſhopricke, who dareth preſume to ſay, that any man, of what holineſſe or worthineſſe ſoeuer, whether Prieſt or high Biſhop, whether Peter, or Peters Vicar, or any other but Chriſt himſelfe, is the foundation of the Chriſtian Church. Chriſt therefore vpon himſelfe, as vpon a moſt ſteadie foundation, eſtabliſhed his Church againſt the Church of the diuell; and vpon this firme rock he ſteadily confirmed Peter himſelfe, ſaying of him the ſentence premiſed, Vpon this rocke will I build.*

[k] Recõmendat. ſacræ Scripturę pag. 269.

[l] Cumque iam diſcrepent de ſummo Petri ſacerdotio Pontifices, & litigęt de ſummo Pontificio ſacerdotes.

17 Thus it appeareth, that our Sauiour ſaying, Vpon this rock I will build my Church, meant thereby no more but that he would ground it vpon the true faith of Chriſt, that whoſoeuer would deſire to be ioyned to this Church, ſhould beleeue the ſame things that Peter then profeſſed, or elſe periſh for euer. And the words are thus to be expounded: *Thou art Peter, thy name is Stone, and thou haſt profeſſed a profeſſion like thy name, anſwering the nature of that whereby thou art called, and therefore thy name is ſtone or rocke, and the profeſſion thou haſt made is like it; for thereupon I will build my Church, and they which hold it ſhall neuer be moued.* This is farre from giuing Peter and the Pope any primacie, and yet this is all the fathers obſerued, and as much we ſee as the diſcreeter ſort of Papiſts haue collected. And it is no matter though in the language that Chriſt ſpake, the ſame word be vſed for Peter and the Rocke, thus: *Thou art Cephah, and vpon this Cephah I will build:* or if in the Greeke vſed by the Euangeliſt, πέτρος and πέτρα, ſignifie one thing, to wit, a rocke or ſtone; as if Chriſt ſhould ſay, thou art rocke,

rocke, and vpon this rocke I will build: for in the first place the word is vsed properly to signifie Peters name, in the second appellatiuely to lay downe the nature of his profession: which the Papists might haue obserued from [m] Phauorinus Camers their owne Bishop, out of whose Lexicon they borrowed their speculation concerning the synonymie of πέτρος and πέτρα.

m πέτρα συμβ. ἰσχ. πᾶσις ἀρίστα γὰρ ἐστὶ πρὸς ἀνομοίων τινῶν Χριστὸν, εἰς ὁμοιότητα μιᾶς ἰσχύος, ἢ τῆς ὁμολογίας ὁμοιότητα μεταλαμβάνει. Phauor. Lexic.

18 To the other part of the text concerning the keyes, I answer, that neither do they proue Saint Peter or the Pope to *be chiefe Pastor, to whose definitiue sentence all the Church must be subiect*: but that he had the ministery of the Gospell committed to him with the other Apostles: which ministery is signified by the keyes in this respect, because mankind through the fall of our first parents, lay plunged in the miserable bondage of sinne and Satan, vtterly shut out of heauen, vntill it pleased our merciful God to reueale the Gospel, by preaching whereof the mind of man being enlightned, the fetters of spiritual darknesse begin to fall from him, and he riseth into the knowledge of Gods will, so that by beleeuing in Christ he is set at libertie from the prison of sinne and condemnation, and the doore of grace and life is opened to him. This is done by the ministerie of the Gospell, [n] whose nature is to *say to the prisoners, go forth, and to them that sit in darknesse, shew your selues*; and as [o] a key *to open the prison doore to them that are bound, and to bring liberty to captiues*: or if men loue darknesse better then light, then hath God put [p] an effectuall power into it, to shut vp against them the kingdome of heauen, and to straine them harder [q] with the cords of their sinnes, that they might perish. This ministery being executed partly by preaching and sacraments, partly by Church censures, is called the keyes, by reason of the likenesse thereunto, and described by binding and loosing in regard of the effect.

n Esa. 49. 9.
o Esa. 61. 1.
p Ioh. 15. 22. 2. Cor. 2. 16. Apoc. 11. 6.
q Pro. 5. 22.

19 This exposition must needs be granted: first because it sufficiently expresseth the vse and effect of keyes, which is onely to let in and out; or at the least, that is the proper vse thereof. Next [r] this is all that is meant by binding and loosing, and binding and loosing containeth whatsoeuer is signified by

r *Shewed before num.* 12.

the keyes. Thirdly, the Papiſts that moſt ſtifly defend the primacie, yet confeſſe, that *all the Apoſtles receiued the keyes equally with Peter. The promiſe of Chriſt concerning the keyes, appertained not onely to Peter, but was tranſmitted to all the Apoſtles,* [f] ſaith Adolfus the Archbiſhop of Colen, and his Councell: [t] a man ſo addicted to the popiſh religion, and carefull to reſtore it, that he was thought meet to ſucceed Hermannus whom the Pope thruſt out. Cuſanus [u] ſaith, *Nothing was ſpoken to Peter but that which was ſaid to the reſt: for as it was ſaid to Peter, whatſoeuer thou ſhalt bind; ſo was it ſaid to the reſt, whatſoeuer ye ſhall bind: and though it were ſaid to Peter, Thou art Peter, and vpon this rocke I wil build; yet by the rocke we vnderſtand Chriſt whom he confeſſed.* Thus they are driuen to yeeld the keyes to all the Apoſtles as well as to Peter, and yet they thinke he alone had the primacie, which ſheweth clearly that the keyes containe it not. Fourthly, they which expound the power of the keyes, to ſhew what they containe, mention therein no more but as I haue anſwered. The Councell of Colen vnder Hermannus, [x] penned by Gropper, [y] whom the Papiſts cal *the rare man of our age*, proceedeth thus: [z] *But what keyes Chriſt, when he departed hence, left the Apoſtles and their ſucceſſors in the Church, that is to be explicated. And truly this is plain, that he committed to them his owne keyes and no other, euen the keyes of the kingdome of heauen, as himſelfe ſaid to Peter, Whatſoeuer thou ſhalt bind on earth, ſhall be bound in heauen, and whatſoeuer thou ſhalt looſe on earth, ſhal be looſed in heauen. Theſe keyes the Fathers deuided into the key of order, and the key of iuriſdiction. And againe, each key into the key of knowledge and of power. The key of order is the power of prieſtly miniſtery, which containeth power to preach the Goſpell, conſecrate the bodie of Chriſt, remit and retaine ſinnes, and to miniſter the ſacraments. The key of iuriſdiction is power to reſtraine the faultie: this is that power of excommunicating ſuch as offend openly, and abſoluing them againe.* In which explanation of the power mentioned in the keyes, we ſee nothing touched but onely the miniſtery of the word and Sacraments, and the execution of diſcipline. But Marſilius [a] ſpeaketh more fully, that *the authoritie of the keyes, according to Saint Auſtin and Hierom, is that iudiciaria*

power

[f] Concil. Colō. ſub Adulph. an. 1549. § Sextum medium.
[t] Surius cōment. an. 1547.
[u] Concord. li. 2. c. 13.
[x] Bell. de pœn. l. 1. c. 1.
[y] *Defenſ. of the Conſ.*
[z] Enchir. concil. Colon. de ſacr. confeſſ.
[a] Defenſ. part. 2 c. 6.

power that standeth in dispensing the word, sacraments, and discipline, although the opinion and title of the fulnesse of power, which the Bishop of Rome ascribeth to himselfe, tooke his beginning from these words, Whose sinnes ye remit, they are remitted, and whatsoeuer you shall bind vpon earth shall be bound in heauen.

20 The second text alledged is Luk. 22. 32. where Christ saith to Peter, I haue praid for thee that thy faith faile not, and thou being conuerted, strengthen thy brethrē: which the Iesuit expoundeth as if our Sauiour had specially prayed for *S. Peter and the Pope, that their faith should not faile, at least so farre as to teach the Church a false faith, to the intent they might alway be able to confirme their brethren, if at any time they should faile in the doctrine of faith: which all Catholicke men knowing, do confesse the Popes definitiue sentence to be always an infallible truth, and thereupon submit themselues thereunto, and so liue in vnitie.* But this exposition is soone confuted: for first here is no mention of *the Pope*, but of Peter onely; whereby it is plaine, that no certaintie can be concluded out of the words for any but for the Apostles onely: or if they reach to any besides Peter, then according to the opinion of the most iudicious Papists, the Church is it, and not the Pope. So saith [b] Cameracensis: *That which in Scripture is promised to the whole must not be attributed to any part: but alway to hold the true faith, and neuer to erre against it, is promised by Christ to the whole company of beleeuers alone. It is plaine therefore that Christ promised Peter, his faith should not faile; vnderstanding it not of his personall faith, but of the generall faith of Gods Church committed to his regiment.* And Frier Walden [c] saith, *Peter bare the type of the Church, not of the particular Romane Church, but of the vniuersall Church; not gathered together in a generall Councell, but dispersed through the world from Christ to our times.* Of the same mind are [d] Cusanus and [e] Marsilius. So that in the iudgement of foure of the learnedst among our aduersaries, the purpose of Christ was not by this text to indow *Peter* or the *Pope*, but the whole Catholick Church; and so accordingly, the right of gouernment and freedome from erring, should remaine, not in the Pope, but in the vniuersall Church, cleane cōtrary to that which the Iesuit here supposeth.

b Qu. Vesper. d. 3. art. 3. prob. 1. lit. G.

c Doctr. fid. l. 2. c. 19.

d Concord. l. 1. c. 11.

e Defen. part. 2. c. 28.

21 Secondly, the direct and immediate purpose of Christ in these words, is to forewarne Peter of the sinne whereinto he fell afterward by denying him; and the meaning is, that though Satan desired thereby to destroy him, yet he had prayed that his faith might not by the temptation be vtterly extinguished; admonishing him, that as by his fall he would weaken his brethren the members of the Church, so by the example of his true conuersion he should strengthen them againe: vnderstanding this faith, for which he prayed, not of Peters teaching or directing the Church in doctrine, but *of the habit of faith* abiding in his heart, whereby he beleeued in Christ, and confessed his name: and[f] by *strengthening* his brethren, not that he should be supreame head ouer his fellow Apostles, but that[g] by the exãple of his repentance, & experience of Gods mercy to him in his infirmitie, he should encourage all people against temptation. This exposition is proued to be true, because first there is no word in the text importing either *all infallibleneſſe* of faith, or *any authoritie* ouer the other Apostles. *See* ([h]saith Caietan) *how Christ biddeth Peter account the Apostles, not his subiects, but his brethren: see how he putteth him in office, not to rule ouer them, but to confirme them in faith, hope and charitie.* Secondly, the words going immediatly before, forbid all absolute power of one ouer another: *The Kings of the nations beare rule, and exercise authoritie ouer them, but it shall not be so among you.* Thirdly, Bellarmine acknowledgeth[i] that *to persist alway in the faith without falling from it, is a prerogatiue that possible is not deriued from Peter to the Pope:* which being so, it followeth that the Iesuites exposition is false, and no Papist can be certain that by vertue of this text the Pope can teach no error, any more then he is assured he cannot erre himselfe: but it is cleare he may erre himselfe, and all Papists yeeld it; therefore it is also vncertaine whether he be enabled to teach the Church so, that in teaching he cannot erre, because the words of the text are no plainer for the one then for the other. For as it saith, strengthen thy brethren, so it saith also, thy faith shall not faile; yet the Popes faith may faile, therefore he may also failo in strengthening his brethren, if this faith and strengthening be vnderstood

f Confirmandi vocabulo authoritatem in docendo significari. *saith* Greg. de Valen. to.3.pag 197.c.

g Esto aliis pœnitentiæ exemplar ne desperent. Theophyl. Infirmiores fratres exemplo tuæ pœnitentiæ comforta, ne de venia desperét. Gloss.

h Comment. in Luc.22.

i Ex quibus priuilegiis primũ fortasse non manauit ad posteros. De Rom. Pont. l.4.c.3. § Alterum priuilegium. Quoad prima, non agit Petri successores. Boz. de sign. eccl. tom.2.l.18. c.vlt.pag.594.

stood as the Iesuite conceiteth.

22 The last place is Ioh. 21. 17. where Christ biddeth Peter, *Feed my sheepe.* Out of which words the Iesuite concludeth, that *Christ gaue him and the Pope most ample authoritie ouer the vniuersall Church, to rule it as chiefe Pastor vnder him, tying himselfe so to assist him, that he should neuer teach any thing è cathedra, contrary to the truth, and binding all the world to obey his iudgement.* The which conclusions how violently they are wrested from the text, let any man iudge, *and sure it is worth the Readers labour, and wil recompence any paines he can take herein, to make a stand, and but view whether the words be able to support so mightie conclusions as are built vpon them. For this is the onely foundation that the Papists haue for the supremacie. And albeit in their disputations by word and writing they pretend many texts beside, as the Iesuite in this discourse doth, yet you shall find when they come to canuasing, they alway retire to this as to their hold, and finding no other able to maintaine them, hither they runne for exposition of all the rest, and here they insult; like souldiers, which beaten out of the field, come blustering one vpon anothers necke for haste into their castle. But what is there here to proue the primacie, which is holden to be [k] *the fulnesse of power ouer all the kingdomes of heauen and earth?* or as [l] a Iesuite describeth it, *such a commaund as all faithfull men in both courts, internall and externall, are bound to obey in all things touching manners, or faith, or the worship of God?*

*Ἡνι.

k Pontifici in persona beati Petri, terreni simul & cœlestis imperij iura Deus ipse commisit. Extrau. Ioh. 22. tit. 5. c. Si fratrum.

l Greg. Valent. tom. 3. pag. 184.

23 For first I haue shewed but a little before, that what soeuer is commaunded in these words, *belongeth to all the Apostles; and confirmed the same with the confession of some learned Papists: wherupon it necessarily followeth, that Peter hereby had not the supremacie in question giuen him. Next, supposing our Sauiour had a meaning to giue Peter such a matter, yet what word is there that saith as the Iesuite doth, he gaue it his *successor* likewise? For Peter might haue that which his *successor* hath not, as the gift of miracles for example. Yea I can demonstrate against all exception, that although it were graunted, Peter had authoritie ouer all the Apostles, yet

*Πέδεν ποιμένα μᾶλλ' ἑαυτὸν τῆς ἐκκλησίας ἐαυτῷ καθιςῶντος. Πέτρε γὰρ, φησι, φιλεῖς με πλέον τούτων; ποίμαινε τὰ ἀρίδιά μου. καὶ πάσι δὲ τοῖς ἱερεῦσι ποιμέσι καὶ διδασκάλοις τοῦ ἰδίου παρέχοντος ἐξουσίαν. καὶ τοῦτο σημεῖον τοῦ δοῦναι ἅπασι τοῖς λοιποῖς ἀπόστολοις ἐπιτρέψαι. Basil. pag. 527.

the Pope had not, because he is lesse then an Apostle: and the case being put,[m] that Peter died 32. yeares afore Saint Iohn, let the resoluteſt Papiſt alive say, whether it were likely that Linus or Clemens the Bishops of Rome should be aboue S. Iohn to rule or direct him? If he say they were, men are in danger to fall into the chincough with laughing: if he say they were not, then the supremacie fancied died with Peter, and Christ gaue his successor none of it when he said to Peter, Feed my sheepe. Thirdly, the words themselues, Feed my sheep, import no more but that he should be diligent in ouerseeing the flock of Christ committed to the generall care of him and his fellow Apostles, as is proued by this, that the people to be taught are ordinarily called [n] *the fold*, [o] *the flocke*, [p] *the sheepe* of Christ; and [q] preaching to them is called *feeding*, and [r] the preachers *Pastors*. The which words if they be racked to signifie *ruling*, as the Pope claimeth, with fulnesse of power, then others were made Popes as well as Peter. For [s] all pastors are commaunded to *feed the flocke whereof the holy Ghost hath made them ouerseers*, and they reproued that *feed not*. Feeding therefore signifieth no more but to preach the Gospell, and to giue good example, as Cusanus [t] expoundeth it, and before him [u] Marsilius, two learned Papists, who vtterly disallow this exposition of the Iesuites, and thinke this text proueth not the Supremacy.

m Peter died an. 69. S. Iohn an. 101. Baron. ann. 69. nu. 1. & ann. 101. nu. 2

n Cant. 1. 7. Ioh. 10. 16.
o Ezech 34. 2. Act 20 28.
p Psal. 77 20. Ioh. to. 11.
q Ier. 3. 15.
r Eph. 4. 11.
s Act. 20. 28. 1. Pet. 5. 1. Ezech. 34. Ier. 3. 15.
t Concord. l 2. c. 13.
u Defens. part. 2 c. 28.

24 The last part of my answer is, that although it were granted the texts alledged pertaine to Peter alone, and containe the Primacy in question, yet can the Pope reape no benefit thereby, because we deny him to be Saint Peters successour: the which point seeing the Iesuite hath onely assumed and not proued, therefore neither will I touch it any further here, but referre my selfe ouer to the 29. Digression, where the reader shall plainely see vpon what silly grounds the Popes succession is beleeued; the which notwithstanding is a point of such consequence, that if it be not throughly proued, all Popery will be void and without foundation at the first sight: in that all arguments made for it, of what sort soeuer, are at the last resolued into the Popes authoritie, and this authoritie is confessed to depend vpon his succeeding Peter, as vpon the begin-

ginning and foundation thereof.

25 Thus we ſee the vnitie of Papiſts is anouched vpon grounds meerely falſe, the Pope neither ſucceeding Peter, nor Peter being aboue the other Apoſtles in infallibleneſſe of faith, or power of gouernment. All the Ieſuites concluſions therefore, that the Church hath alway ſubmitted her ſelfe to the Popes definitiue ſentence, that the Pope cãnot erre, that it is his office to direct all good Catholickes, that the Church ſhould erre, yea be bound to erre, if he might fall into error: I ſay theſe and the like concluſions ſcattered all ouer his diſcourſe, are vanitie, for the diſproofe whereof the euent of things, and experience of all ages is ſufficient without any more ado; which giue plentifull teſtimony that he is neither free from error, not receiued as ſupreme iudge, nor admitted as the head of vnity: but contrariwiſe in all ages he hath bene detected of error, yea reſiſted, iudged, condemned, and depoſed for hereſie. The diſcourſe whereof I put ouer to the Digreſſions following, that the reader may haue ſome light concerning this matter.

Digreſſion 27. *Shewing that the Church Primitiue acknowledged not the Popes Primacy.*

26 This I will demonſtrate onely by foure experiences of thoſe times. Firſt, that whereas there were foure or fiue Patriarks, among whõ, for the better gouernment, all the Churches of the world were deuided: the other three were made equall, by the Church-gouernment and practiſe of that time; with the Patriarke of Rome, in all things touching iuriſdiction; and he reſtrained within certaine bounds, beyond the which he might not go. And ſo others had allowed thẽ as ample authotie in their circuits, as he had in his. This appeareth by the expreſſe decrees of ſixe Councels, the firſt is the firſt generall Councell of Nice holden, ann. 325. wherin were 318. Biſhops.

[2] The words are theſe, *Let the ancient cuſtomes continue in force, that are in Ægypt, Lybia, and Pentapolis; that the Biſhop of Alexandria*

[2] Can. 6.

lexandria haue the gouernment of all these, forsomuch as the Bishop of Rome also hath the like custome: and so likewise throughout Antioch; and in the other Prouinces let the Churches haue their prerogatiues vpholden them. Where we see the Councell intending to confirme the preeminence of Alexandria, against the Arrians that began to vexe it, maketh the Popes gouernment in his Prouince [a] *the forme of that gouernment which should be in the Prouince of Alexandria.* Which sheweth that the Popes gouernment reached but to his owne Prouince. For had it stretched it selfe all ouer the world, then would it haue bene no forme for Alexandria, which was to abide in one Prouince and no more. Besides, the Councel saying the Bishop of Rome hath the *like custome*, sheweth plainly he of Alexandria was to be equall with him, else it could not be the *like*. For there is no [b] paritie betweene an vniuersall Bishop and a prouinciall. The second and third, are the first generall Councels, of [c] Constantinople ann. 381. of 150. Bishops, and of [d] Ephesus ann. 431. of 200. Bishops: in both which the prouinces of the world are distinguished, and Patriarks restrained to their own circuits, and he of Constantinople by name is made equall with the Pope in all Ecclesiasticall matters whatsoeuer. All the difference was, that he of Rome had the chiefe honour, [e] which consisted not in iurisdiction, but sitting in the first place, and such like titles. The fourth is the Councell of Chalcedon, an. 451, wherin were 630. Bishops, the words wherof are these: [f] *Following the decrees and rules of the holy fathers, and of those 150. Bishops, assembled vnder Theodosius the elder of blessed memorie, in the royal citie of Constantinople, and acknowledging the same, we also decree and ordaine the same things concerning the priueledges of the said Church of Constantinople, which is new Rome. For our fathers gaue the priuiledges to the seat of elder Rome, because that citie had the Empire: and the 150. Bishops, moued with the same intent gaue the same priueledges to the most sacred throne of new Rome: thinking it reason the citie which is honoured with the Empire and Senate, should also haue equall priuiledges with elder Rome, and in ecclesiastical matters be aduanced alike with her, being the next vnto her.* The fift is another Councell of Constantinople, ann. 686. where

a Ex eius forma quod Alexandrinæ Ecclesiæ tribuerit, particulariter sumpsit exemplum. Epist. Nicol. ad Michael.

b Parilis mos est.

c Can. 2. & 3.

d Cap. 8. sentent. super petit. Cyprio.

e Consistebat hic honor in hoc, videlicet quod ad locum in sedendo primo post Rom. pontificem, & in responsionibus haberet secundam vocē, & in subscriptionibus. Turrecrem. d. 22. Constantinopolita.

f Act. 16.

where were 280. Bishops: [g] who renewed and confirmed the former decree of Chalcedon, repeating it in a manner verbatim, as that had renewed and explaned the former Councels of Nice and Constantinople. Whereby it expresly appeareth, that Constantinople had as much authoritie in Church matters as Rome, and that Rome first obtained the primacy of honour by reason it was the Imperiall Citie, and this was the meaning of the first Nicen and Constantinopolitan Councels: this the fathers would not haue said and done, if they had thought Christ himselfe had giuen the Pope the Supremacy questioned. Whereupon [h] Cusanus thinketh, that what of right belongeth to him, *was giuen him by the Church*: and Marsilius [i] writeth, *That he hath no power ouer other Bishops and Churches, either by God, or mans law, but such as was giuen him, either absolutely or for a time, by the Nicen Councell.* The Sixt is the Councell of Carthage, ann. 418. of 217. Bishops. [k] In this Councell, when Sozimus the Bishop of Rome had claimed a right to receiue appeales from all parts of the world, and pretended a certaine canon of the Nicen Councell that should giue it him: the Bishops thereof, by the space of foure yeares, debated the matter, against him and Boniface, and Celestin his successours, and hauing searched the originall copyes of the Nicen Councell whereby the vntruth of his claime was discouered, they wrote sharply to him that he should not meddle with the people of their prouinces, nor admit into his fellowship, such as they had excommunicated; telling him that he had nothing to do in their causes, either to bring them to Rome, or to send Legates to heare them at home: for this were against the Nicen Councell. The euidence of this Councell is such against the Supremacy, that no art of our aduersaries can auoid it, and therefore they are driuen to vse such shifts for the answering thereof as it is pitie to see, and I dare say, griefe to themselues to be forced to them.

[g] Sext. Syn. in Trull. Can. 36.

[h] Concord l. 2. c. 13.

[i] Defens. part. 2. c. 18.

[k] c. 92. & 105.

27 The second experience to be obserued is touching appeales: for the Church did alway constantly forbid the Bishops of Rome medling with mē, or their appeals to him, that were not of the Romane Patriarchy. This is cleare by the practise

practise of the sixt Councell of Carthage before mentioned, the fathers whereof, among many other things, [l] write thus to Celestine: *The fathers of Nice did wisely see that all businesse should be determined in the places where they began, and that the holy Ghost wonted not to be wanting to assist the Priests of Christ both in seeing and holding the right: specially seeing it was free for euery man, if he misliked the iudgement of the arbitratours, to appeale to a Coūcell either prouinciall or generall.* Where this is to be marked, that by the Church-gouernment of that time, a Councell was the last and highest iudge of all controuersies arising. And before this, when certaine persons, being iudged in Affricke, had fled to the Pope for relieue, marke what Cyprian [m] writeth to him: *Seeing it is rightly and iustly decreed vnto vs al, that euery mans cause should be heard where the fault was committed, and euery Pastor hath a portion of the flocke committed to him, which he must gouern as he wil giue account of his deed to the Lord, it behoueth truly such as are vnder our gouernment, not to runne vp and downe, and, by their cunning rashnesse, to breake the concord of Bishops: but there to follow the cause where the accusers and witnesses be: vnlesse peraduenture a few desperate and graceless persons thinke the authoritie of the Bishops in Affricke, that haue iudged thē, to be lesse.* This which Cyprian saith was afterward decreed in Councels both general and prouincial, which could not haue bene, if the Pope had bene supreme iudge of all the Church, and head of the vnity thereof: may Cyprian saith, [*] *The vnitie of Bishops is broken when men runne from their owne to the Bishop of Rome.* The eight generall Councell, holden at Constantinople hath this [n] decree: *The order of appealing shall be this, that he which thinketh himselfe wronged by his owne Bishop, may appeale to his Metropolitan, who shall call the matter before him. But if Bishops thinke they are wronged by their Metropolitan, be it lawfull for them to appeale to the Patriarke, who shall end the strife: that in no case a Metropolitan haue any power ouer his neighbour Metropolitan, or a Bishop ouer his neighbour Bishop.* The like was decreed long before by the Councell of Chalcedon, [o] which expresly maketh the Patriarke of Constantinople the last and highest iudge, vnder the Councell, for all matters falling

l C. 105. Ep. conc. ad Celest

m Lib. 1 Ep. 3.

[*] Oportet vtiq; eos quibus præsumus non circúcursare, nec Episcoporum concordiā cohærentem sua temeritate colidere.

n Can. 26.

o Cap. 9.

ling

ling out in Greece And[p] the Councell of Mileu excommunicateth all that would appeale to places out of Affricke. Where then was the Popes supreme authoritie in these daies, when the Councels and discipline thus hemmed men in, that they should not come at him? This some Papists see well enough and confesse. Cusanus [q] saith, *The Pope hath it not from the Church-rule, that he may hurt the iurisdiction of other Bishops, because this were to disturbe order. Therfore we do not reade that the ancient Popes euer put themselues into such matters: and peraduenture it would not haue bene suffered. For the Councell of Affricke, whereto S. Austin subscribed, allowed no appeale from the Synode to the Pope, because it was not found allowed in the Church canons, but contrariwise the Nicen Councell decreed that a Synode should end euery cause where it was begun.*

p C. 22.

q Concord. l. 2. c. 13.

28 The third experience is, that he had no authoritie ouer generall Councels, either of his owne power to call them, or being called to be sole president, or hauing decreed any thing, to iudge, or rule, or countermand them: all which he now vseth, but then did none of thē. For first the power of assembling Councels was in temporall magistrates: so [r] saith Socrates, *When once the Emperours began to be Christians, from that time forward the Church affaires depended vpon thē, and the greatest Councels were assembled, and so still are, at their appointment.* And this appeareth to be true by going through the particulars. For let all the ancient Councels be read, and there is not one of them, but the very Actes and Titles thereof will shew the Prince called it: which is so true that Pighius a learned Papist [f] writeth, *The assembling of generall Councels was the inuention of Constantine.* The first general Councell was that of Nice, [t] assembled by the authoritie of Constantine the great. The second was at Constantinople, [u] called by Theodosius the elder. The third was at Ephesus, [x] called by Theodosius the yonger. The fourth was at Chalcedon, [y] called by Valentinian and Martian. The fift was at Constantinople, [z] called by Iustinian. The sixt was againe at Constantinople, [a] called by Constantinus Pogonatus. The seuenth, as the Papists reckon it, was at Nice, [b] called by the Empresse Irene. The eight was againe at

r L. 5. hist. proœm.

f Hier. l. 6. c. 1.

t Gelas. Cyzic. pag. 67. Euseb. vit. Const. l. 3. c. 6. Theod. l. 1. c. 7. Sozom. l. 1. c. 17. Nicet. thesau. l. 5. c. 5.

u Sozo. l. 7. c. 7. Theod. l. 5. c. 7. Zon. to. 3. p. 30.

x Concil. Eph. græc. Euagr. l. 1. c. 3.

y Concil. Calc. act 1. Zon. tom. 3. pag. 39.

z Niceph. l. 17. c. 27.

a Conc. gen. 6. Act. 1.

b Zon. tom. 3. p. 95. Sigon. de regn. Ital. l. 4.

Con-

Constantinople,[c] called by Basilius Macedo. The Councell of Sardica was [d] called by Constantius: the Councell of Syrmium, against Photinus,[e] by Constantine the great. The Coūcels of [f] Millan, [g] Ariminum, and [h] Frankford, all assembled by the Emperours. More particulars may be giuen, but these are enow: and [i] the earnest suite that Leo maketh to the Emperor and Empresse both, in his time, for a Councell to be holden in Italy, which yet he could not obtain, maketh it out of question, that al power of assembling councels was in the Emperor. Yea the point is so cleare, that [k] many Papists deny it not: and [l] some hold, that at this day in certaine cases a *generall Councell may be called against the Popes mind, whether he will or no.*

c Zon. tom 3. pag. 134. Sigon. ibid. l. 5.
d Theod. l. 4. c. 4
e Socr. l. 2. c. 29. Sozo. l. 4. c. 6.
f Socr. l. 2. c. 36.
g Socr. l. 2. c. 37
h Carol. de imag. Sigon de Reg. Ital. an 794.
i Ep. 9. 23. 24. 26
k Aen. Sylu. de Gest. conc. Bas. l. 1. Cusan. conc. l. 2. c. 2. Marsil. def. part. 2 c. 21.
l Fr. Victo. relect. 4. p. 162.

29 Next, he was president in no Councell of a long time, and when he was, yet others were presidents as well as he, the said office importing no such command ouer the Councell as now the Pope vsurpeth; the which Duarenus a learned Papist confesseth [m] saying, *The office was no more but to call the rest together, and to speake vnto them concerning the matters to be handled, as the speaker in the Parliament calleth the assembly, &c. but hath no power ouer them; yea the power of determining is in the court it selfe, which may also command him. Thus was it in times past*, saith he, *but now I know not how it cometh to passe, that the chiefest gouernment ouer all Christians is giuen to him alone, that he becometh free, after the manner of Emperours, from all Lawes and Councell decrees.* The which speech of this our aduersary is to be noted, because the Iesuit would make you beleeue, all Catholike men haue euermore receiued him, from Christs own hands, as the supreme iudge of all, and the refusing of his will were the violating of the Churches vnitie. But that which I haue said is easily confirmed: for in the Nicen Councell Hosius the Bishop of Corduba, Macarius the Patriarke of Ierusalem, and Eustathius the Patriark of Antioch,[n] were presidents; if not the Emperor himself also with thē: for [o] the story saith, *That out of his chaire he vsed speeches of exhortations to the Bishops, perswading them to concord, and when many things were propounded on both sides, and much controuersie in the beginning arose, the Emperour heard them all with patience, and leisurely receiued*

m De sacris eccl. benef. & minist. p. 39.

n Athan. Ep. ad Solit. Nicet. thesaur. l. 5. c. 6.
o Gelas. Cyzic. Act. conc. Nic. c. 8 Socrat. l. 1. p. 174 8.

that

that they said, by course he entertained the words of both sides, quietly reconciling them in their iarres, and mildly speaking to euery one: and as for the Pope, he onely sent two priests, to [p] *assent to the things concluded*, not to be Presidents in the Councell, it being folly to thinke that simple priests should be Presidents ouer Patriarks and Bishops. In the second generall Councell holden at Constantinople, the case is cleare: for [q] the Iesuites confesse the Pope was there neither in person, nor by his Legates, but Nectarius the Patriarke was President. In the first Councell of Ephesus, [r] Cyril and Memnon were Presidents. [f] In the second, Dioscorus, put in by the Emperour. [t] In the Sardican Councell, Hosius the Bishop of Corduba, and Protogenes the Bishop of Sardice. I would reckon vp more particulars but that it is needlesse, because the Presidentship was not a matter of power to rule the Councel, or to conclude matters after his owne minde, though the Councell were against him: but, as I touched euen now, out of Duarenus, of *honor* and *order* onely, to haue the first place, to propose things, to gather voices, to giue direction, to publish the Councels definitiue sentence: and therefore it concludeth no primacy for him that had it.

[p] συμψήφους τοῖς προτιθεμένοις. Theodor. l. 1. c. 7.

[q] Bell. de conc. c. 19.

[r] Conc. Eph.

[f] Græc. Comelin. Script ad. Theod. & Valentin.

[t] Concil. Sard. Theod. l. 3. c. 12.

30 Thirdly, he was not reputed to be aboue Councels to ouer-rule and checke them, as now he claimeth, but contrariwise they iudged and commanded him, as appeareth in the practise of the Councel of Chalcedon against Leo, of Sinuessa against Marcellinus, of the sixt, seuenth, & eight, generall councels against Honorius: whereof I shall speake more particularly [u] hereafter. And I assure my selfe, the most Papists beleeue this to be true, because they defend that a Councell is aboue the Pope: which they would neuer do, but that they cānot deny, that so it was in ancient times. Cusanus [x] saith, *A generall Councell of the Catholicke Church, in all matters is of highest power, euen aboue the Pope himselfe.* [y] *And it is manifest that Pope Leo, in certaine points, would not receiue the constitutions of the Chalcedon Councell, but alway disclaimed them; and some other Popes after him, and yet the decreee of the Councell was of force.* Panormitan [z] saith, *In things touching faith, a Councell is aboue the*

[u] Digress.

[x] Concord. l. 2. c. 34.

[y] C. 20.

[z] De Elect. & electi. pot. c. Significasti.

the Pope, so that he cannot dispose of things against the determination of a Councell; hence it is that a Councell may condemne the Pope for heresie. For in things concerning faith, the saying euen of one priuate man is to be preferred before the Popes iudgement, if he haue better reasons & authorities of the old and new Testamẽt. Victoria [a] saith, that *Caietan holdeth the Pope may lawfully disannull the decrees neither of generall nor prouinciall Councels, nor yet dispense against them but vpon good reason; and that the decrees of a Councell binde the Pope in conscience: and in this point he is to be beleeued.* Yea Bellarmine [b] confesseth, that Alliaco and Cusanus Cardinals, Gerson, Almain, Antoninus, Tostatus, and many others, hold that a Councell is aboue the Pope: yea the Councels of [c] Constance and [d] Basil decreed, that he should *obey the Councell in all things pertaining to faith, and reformation of the Church.* And that which cometh yet closer to the cause, a generall Councell hath reuoked things decred by the Pope in a lawfull Synode: whereof [e] Cusanus giueth an example in the Councell of Chalcedon, that examined Leo his proceedings against Dioscorus. Vpon all which euidence I dare be bold to say, it is manifestly false that the Iesuite affirmeth: *All Catholicke men* haue alway acknowledged the Popes determination to be Gods ordinance for the maintaining of vnitie: and if I, and all Protestants should hold our peace, yet the Iesuits owne fellowes would blabbe it out: for [f] Cusanus saith, *The Bishop of Rome, by custome of mens obedience toward him, hath gotten farre beyond the bounds of the ancient obseruatiõs:* and [g] Marsilius saith, *That vnlawfully and against the minde both of diuine and humane reasons, he assumeth to himselfe this fulnesse of power, both ouer Prince and community, and any singular power.*

a Relect. 4. de potest. Papæ. prop 8.

b De Concil. l. 2. c. 14.

c Constant. Sess. 4. 5.

d Bas. Sess. 2.

e Concord. l. 2. c. 13.

f Cap. 12.

g Part. 2. c. 18.

31 The last obseruation is the proceeding of Gregory the first, a Pope, in the later end of the 500. yeare, against the Patriarke of Constantinople: which was this. [h] He, the Patriarke, assembled a Synode, wherein he was desirous to make himself the vniuersall Bishop ouer all, as the Pope now conceiteth himselfe; and to this purpose he also laboured the Emperour Maurice to helpe the matter forward, who writing to Gregory, commanded him to obey the Patriark. But Gregory with-

h Sabel. Ennea. 8. l. 5. Platin. in Greg. Sigon. de regn. Ital. l. 1. an. 595.

withstood him, and by many letters both to the Emperour and him, sheweth that no man might be *a vniuersall Bishop ouer the rest*, detesting the name, and calling it *vaine, proud, profane, blasphemous, mischieuous, Antichristian, against the commaundements of God and decrees of the councels*, and finally saith, *he is a follower of Satan, and forerunne. of Antichrist that assumeth it.*[i] His writings are full of this discourse, whereby it appeareth plainly, he then had no such iurisdiction as now the Pope vsurpeth, but detested it, not onely in Iohn of Constantinople, but euen in himselfe, and calleth the name containing it, *a proud title*, and biddeth it *be packing*,[k] when one in his letter stiled him with it: as[l] the Councell of Affricke long before had decreed, that *not the Romane Bishop himselfe should be called vniuersall.* Notwithstanding about seuen yeares after, Boniface the third of that name, preuailed against the Patriarke by the friendship of the next Emperour, which by a foule peece of seruice he purchased, and obtained that himselfe which the Patriarke had striuen for: and so this title, with some part of the iurisdiction, was first visibly brought into the sea of Rome, as[m] all Historiographers with one consent haue left written in these words: *Boniface with great ado obtained of the Emperour Phocas that he might be made the vniuersall Bishop of the world: the which authoritie his successors not onely held fast euen with their teeth, but also wonderfully increased.* The Reader, by all this that I haue touched, may soone discerne the Popes moderne authoritie, exercised among his owne, and claimed ouer all, to be swolne farre bigger then it was in ancient times. But after swelling cometh bursting, whereof I reade his followers beware in time.

i See L. 4. ep. 32. 34. 38. 39.

k D. 99. Bece in. l 11b. Primæ sedis.

m Duaren. de sacris eccl. minist. l. 1 c. 30. Otho Frising. chro. l. 5. c. 8. Paul. Diacon. de gest. Longo. l. 4. c. 11. Sabell. Ennead. 8. l. 6. Rheg. chro. l. 1. Anast. Biblioth. Luitprand. Albo. Floriac. Platina in Bonif. 3. Marian. Scot. an. 608. Martin Polon. an. 607. Vrsperg. in Phoca. Naucler. gener. 21. in Bonif. 3.

Digression. 28. *Shewing that the Pope is not of infallible iudgement, but may erre and fall into heresie, as any other man may.*

32 This point is certaine enough to vs, who haue cast off both him and his teaching, for no other cause but this, that we are assured he is Antichrist, and his faith heresie. But it may be shewed in another sort also, that the Papists themselues may

not denie it, by making demõſtration of his errors in ſuch caſes as they allow to be the truth. Which they skilfully foreſeeing, haue lately inuented the diſtinction vſed here by the Ieſuite, that he may fall into hereſie, but he cannot teach it *è cathedra*, that is, *by way of definition* to offer it the vniuerſall Church: he may erre in his owne perſon, but not as Pope to define and teach error. The which is a ſenſles & ridiculous ſhift, though the deſperateneſſe of their cauſe haue put them to it. For they think their Pope to be a publick perſon, and his whole office to teach the Church; wherupon his priuate errors, as they cal them, cannot but go with him into the chaire and Conſiſtory. For he that erreth in iudgement, muſt of neceſſitie erre alſo in his determinations, becauſe no man can determine otherwiſe then he thinketh. Neither is it likely that God will put him in truſt with the faith of his Church, that cannot guide his own. For the rule muſt not only make ſtraight that which is crooked, but be ſtraight it ſelfe. Therefore if the Popes faith cannot direct himſelfe, much leſſe ſhall it be able to preſerue others. Beſides, [n] Bozius ſaith, *He may be an hereticke, yea write, teach, and preach hereſie.* Which is all one as if he had ſaid, *he may erre iudicially è cathedra:* becauſe theſe three, writing, teaching or preaching are iudicial exerciſes of the chaire, directed and reaching themſelues to the Church for this ſpeciall end to informe men. Againe, they haue erred in Church canons, diſpenſations, Decretals, and matters defined by them in Councels: therefore they haue erred *è cathedra.* The conſequence is proued, [o] becauſe all theſe tend to the teaching of the Church, and are the meanes whereby he publiſheth his iudgement. Of his diſpenſations Franciſcus Victoria [p] ſaith, *The Pope in diſpenſing againſt the decrees of Councels and former Popes, may erre and grieuouſly ſinne. Would it were ſo that we might doubt of this concluſion: but we ſee daily ſuch large and diſſolute diſpenſations proceed from the court of Rome, to the ruine of ſmall and great, that the world is not able to beare them.* Thus Pius Quartus [q] decreed at Trent, that it ſhould be lawful for him to allow thoſe degrees to marry together, which God in Leuiticus had forbidden, and to forbid thoſe which God had allowed. This was an hereticall decree

[n] Tom. 2. de ſign. eccl. l. 8. c. vlt.

[o] D. 19. in Canonicis. Et ſi Romanorum.

[p] Relect. 4. nu. 6

[q] Seſſ. 8. can. 3. ſub Pio 4.

è

è cathedra; and according to it diuers Popes haue taught their people to marrie against the faith.[r] Martin the fift allowed one to marry his owne sister germaine. Another allowed K. Henrie the eight to marrie his brothers wife.[f] A third taught Emanuel the King of Portugall to marry two sisters. Touching decrees, [t] Celestin ordained, for example, the mariage to be void when either of the parties fall into heresie.[u] Stephen the sixt decreed in a Councell, that such as were ordained Bishops by Formosus his predecessor, were not ordained lawfully, because Formosus was an euill man. This is plaine Donatisme. [x] Pope Nicolas decreed, that to baptize onely in the name of Christ is good baptisme, contrary to the decrees of [y] Gregorie and [z] Pelagius. [a] Pope Gregorie decreed, that a man might take another wife, in case his wife were so diseased that she could not yeeld him the debt of mariage: the which [b] saith Gratian is altogether contrary both to the sacred Canons, and to the doctrine of the Apostles and Euangelists. But what need we be curious in reckoning vp instances, when it is a thing granted,[c] that *he may be found negligent of his owne and his brethrens saluation, drawing innumerable people by troupes with himselfe to be damned in hell.* For doth not he erre perniciously enough, that may thereby damne himselfe and others? or were it possible he should do thus, if Christ had priuiledged him, as the Papists fancie?

r Sum. Angel. verbo Papa. nu. 1.
f Oſor. de gest. Eman. l. 2.
t Alphon. adue. hæresi. l. c. 4.
u Sigeber. chro. an. 768. & 902. Sigon. de Reg. Ital. l. 6. an. 896. Baron. tom. 10. an. 897. nu. 6.
x De consecr. d. 4. A quodam.
y Ibid. Hi vero.
z Ib. Multi sunt.
a 32. q. 7. Quod proponitis.
b Ib. 5. Sed il. lud. Ambr.
c D. 4. Si Papa.

33 Moreouer, it is granted by the Papists themselues that he may erre in faith, not in manners or opinions onely. For Ocham [d] saith and sheweth, that *many things are contained in the Decretals which sauour of heresie.* And Almaine, [e] that *the power of not erring in the faith, is not alway in the Pope.* And I haue shewed out of Bozius, that *he may write and preach heresie:* and heresie is in matter of faith: whereupon it followeth, that his iudgement cannot be infallible when he cometh to proceed in determining, because the true faith wherein he erreth, is it that should rectifie the determination. The which consequence [f] Doctor Stapleton granteth, yeelding that *if he erre in faith, the whole Church also should with him be led into error*, and so the vnitie of faith should be vncertaine. But granting this, he

d Q. 1 de potest. sum. Pont. c. 9.
e Qu. in Vesper.
f Relect. cont. 3 q. 4. concl. 4. arg. 4.

denieth that he can erre in faith, which is contrary to that which all others confesse, and dayly experience demonstrateth.

34 The last reason to shew he may erre euen when he teacheth the Church, is this, that there may be diuers instances giuen when the Church refused to heare him, yea cast him out, and deposed him as an heretick; which was needlesse if there had not bin a purpose in him to seduce the Church, and danger lest his teaching should haue done it. This argument fowly troubleth our aduersaries, and therefore they would faine outface it, by saluing such Popes as are touched, from heresie. But all in vaine, for what saith g Ouandus? *The which Popes though some Catholikes would faine cleare, yet should they not denie as they do, that they were hereticks, seeing the Pope may erre, at least as a priuate man.* Thus h Marcellinus committed idolatry, and offered sacrifice to Iupiter, Saturn, Hercules, & the Pagan gods, and was thereupon examined, iudged and condemned by a Councell of 300. Bishops. The which storie i Baronius confesseth, was *from the beginning beleeued with a generall consent, and kept in the auncient martyrologues and breuiaries of the Romane Church.* k Liberius that was Pope about the yeare 350. fell into Arianisme, subscribing to the vniust condemnation of Athanasius, whereupon Athanasius fell from his communitie, and himselfe as an obstinate heretick was deposed and cast out of the Church. l Honorius the first, that was Pope in the yeare 626. was a Monothelite heretick, holding that Christ had but one will, and so withall but one nature: for the which the Church condemned him in m three generall Councels. n It is a world to see how the Papists striue to cleare this matter, and cannot; though they blush not in his defence to discredite all antiquitie, yea to flie one in the face of another. As Pighius o hauing taken great paines to discredite the storie, p a certaine learned man wished him to recant: q whereupon he setteth afresh vpon the matter; but Canus r asketh, *How can Pighius cleare him, whom Pellus, Tharasius, Theodorus with his Councel at Ierusalem, Epiphanius, and Pope Adrian affirme to haue beene an heretick?* But s Baronius turneth vpon Canus againe, and descanting

g 4.d.18.pro.25 col.2.

h Conc. Sinuess. apud Baron. an. 303. nu. 89. Carranz. in Marcellin.

i Tom. 2. an 303 nu. 103.

k Athan. ep. ad Solit. a. Pascic. temp. an. 353. Baron. tom 3. an. 357. n. 43. 44

l Anast. Biblior. in Leone 2. Nilus de primat. pag. 23.

m Synod. 6. act. 4. 12. 13. Synod. 7. act. vlt. Synod 8. act 7.

n See D Reyn. apolog. thes. nu. 39 & inde.

o Hier. l. 4. c. 8.

p Pigh. diatrib. in ep. ad lect.

q Diatrib. de act. 6. Syn.

r Loc. lib. 6. c. vlt.

s An. 681. nu. 31.

[t] descanting vpon his name, shaketh him off as if he had bene a Protestant: that I might a little by the way note the vnitie of Papists, euen there where it were most conuenient they should agree.

[t] Quem voluissem sensibus potiùs Canum quàm nomine, totus præceps in ferenda de re tanta sententia.

35 And of late dayes, when they began first to broach this conceit of the Popes infallible iudgement, it pleased God to check that fond opinion, & by sensible exãples of some present Popes, to teach them the vanitie thereof; that if reason could not perswade them, yet experience should conuince them: or if they would beleeue none that had written, he might be an hereticke, yet they should see it with their owne eyes, and then let them hold him the rule of faith at their perill. [u] For in the yeare 1408. in the Councell of Pisa, consisting of a thousand Diuines and Lawyers, they were faine to depose two Popes at once, Gregory the 12. and Bennet the 13: the tenour of which depriuation calleth them *notorious schismaticks, obstinate maintainers of schisme, hereticks departed from the faith, scandalizing the whole Church, vnworthy the Papacie, cut off from the Church.* And whereas Bennet continued Pope still for all this, [x] a second Councel holden at Constance deposed him againe, and declared that *he had no right to the Papacie, commanding all men to esteeme him as an hereticke and schismaticke.* [y] The same Councell deposed also another Pope, Iohn 23, where it was proued against him, that *he held and defended as his iudgement, that there is no eternall life, nor immortalitie of the soule, nor resurrection of the dead.* [z] A while after, the Councell of Basill deposed Eugenius the fourth, *declaring him to be a rebell against the sacred Canons, a notorious disturber and scandalizer of the peace and vnitie of the Church, a simonist, a periured wretch, incorrigible, a schismaticke, an obstinate hereticke.* Thus we see their owne selues in expresse termes lay to the Popes charge schisme, heresie, scandall, breach of the Churches vnitie; and for that cause depose him, & refuse to obey him: and yet another while they will defend he cannot erre, Christ hath giuen him infallibleness of iudgement, and supremacy ouer all men, all that wil be counted true Catholickes must submit themselues to him, and the Protestants can haue no vnitie, because they acknow-

[u] Theod. Niemens. de schism. l. 3 c. 44. pag. 91. Antonin. sum. hist. part. 3. tit. 22. c. 5. § 3.

[x] Conci. Const. sess. 37. Anton. vbi supra, c. 6. § 2.

[y] Sess. 11. & 12.

[z] Sess. 34.

ledge not his authoritie.

Digreſſion. 29. *Declaring that the Pope is not Saint Peters ſucceſſor.*

36 This point is properly proued by ſhewing the difference between the Pope and Saint Peters faith. For if the Pope be departed from that which Saint Peter taught, then it will plainly appeare he is not his ſucceſſor, becauſe true ſucceſſion ſtandeth in holding the ſame faith. But I will not go this way to worke now, becauſe I haue touched it particularly in [a] other places, and handle it generally throughout this booke: and all our writings and doctrine, and diſputations tend to nothing elſe but to ſhew it.

a Digr. 22. 23.

37 Next, it is proued by this, that, as Ierome [b] ſaith, and [c] the Popes owne canons graunt, *All Biſhops ſucceed the Apoſtles.* For if all the Apoſtles were equall, and all Biſhops ſucceed them; then what ſingular matter is there in the Biſhop of Romes ſucceſſion, more then in the ſucceſſion of others? Or why ſhould he be called Saint Peters ſucceſſor more then others? For, as Marſilius [d] noteth, *They are all ſucceſſors which in life and conuerſation reſemble them, as* [e] *Chriſt ſaid, They are my mother and my brethren which do the will of my father.* Beſides, if he were Saint Peters ſucceſſor, all the priuiledges giuen by Chriſt to Peter, muſt be deriued to him; as to preach the Goſpell, which ſome Popes haue not bene able to do, and few of late will take the paines to do: to worke miracles, to be free from hereſie, to hold perfect the loue of Chriſt, to indite Scripture: which I thinke the Ieſuite himſelfe will not attribute to the Pope.

b Ad Euagr.
c D. 21. in Nouo
d Defen part. 2. c. 16.
e Mat. 12. vlt.

38 But omitting theſe and ſuch like reaſons, the principal thing I now deſire to ſhew, is, that as loud as the Papiſts are with the Popes ſucceſſion, and although the triall of all papiſtrie depend vpon it, yet is it but a humane conſtitution; not onely becauſe there is no word in the Scripture that ſaith, the Biſhop of Rome ſhall ſucceed Peter, but alſo for that we

no

no where find that euer Peter made choise of him, or any other. I say we find neither of these *in the Scripture*; but the most resolute Papists, and such as eagerliest handle this matter, [f] say, *The Popes succeeding Peter, in as much as he is Bishop of Rome, had the beginning from Peters fact, and not from Christs institutiō: which fact was, that he made his seate at Rome, and there died*, and so it cometh about, that the Romane Bishop succeedeth him: and Caietan addeth, that not his death simply gaue the succession to Rome, but *because he died there by Christs special appointment:* which last point he and [g] Cameracensis proue by a story that telleth how *Peter by reason of persecution being minded to forsake Rome, as he was going Christ met him: to whom Peter said, Lord whither goest thou? and Christ answered, I go to Rome, there to be crucified: thereby admonishing Peter to returne backe againe, and die at Rome.* So the Popes succession dependeth vpon the fact of Peter, and cometh from it: and this fact containeth his being at Rome, his being Bishop of Rome, his dying at Rome, his dying by Christs appointment: but what certainty is there of all this, except a few humane stories, which are all subiect to error? especially for that which Caietane saith, gaue the Pope his succession, his returning to Rome by occasion of the vision? The first author whereof is [h] Linus, a foolish booke, censured by [i] the Papists themselues for a counterfet; or allowing all the story to be true, yet how doth it appeare that it was Christs and Peters minde by this their fact to warrant the succession, that the Church of God should be bound for euer after to beleeue and accept it? For seeing they will haue vs all damned, vnlesse we obey their Pope as Saint Peters successor, and by vertue of this succession authorize him ouer all the world in matters touching soule and conscience, this life and the life to come; it is but reason that they make it plaine to vs, that he hath such a succession, which this conceit cannot do, being indeed a very ieast, which I am perswaded themselues beleeue not. For Cameracensis [k] writeth, that *the Papacie and Bishoprick of Rome are two distinct things, and not so necessarily conioyned together, but they may be separated: as for example, if the Pope and a Councell thinke it conuenient, he may leaue the Church of Rome, and couple himselfe*

[f] Caiet. de diuin institut. Pontific. c. 13. § Ad huius. Bellar. de Pont. l. 2. c. 12.

[g] Qu. Vesper. art. 3.

[h] Act. Petri & Pauli.

[i] Baro. an. 69. n. 6. & an. 44. n. 45.

[k] Qu. Vesper. art. 3. pag. 380.

himselfe to another Church: in which case the Church of Rome should no longer be head, nor haue any soueraignitie ouer Christians.

l Fr. Victor. relect. 2. de potest. eccle. nu. 24.

And touching the chusing of the Pope,[l] they hold the manner thereof to be a humane ordinance, which may be changed: the which were absurd, if Christ by S. Peters deede appropriated the succession to Rome, to alter it againe or change the forme.

m De hæresi. l. 1. c. 9 pag. 19.

It is a safe way therefore that Alphonsus[m] holdeth: *Though our faith bind vs to beleeue the true successor of Peter is the chiefe Pastor of the vniuersall Church; yet are we not by the same faith tyed to beleeue that Leo or Clemens (this or that Pope for example) is the true successor of Peter.* For thus a man may shake off the Pope when he will, by picking a quarell to the succession. But the Popes best course were, seeing the succession is so doubtfull, to stile himselfe no longer Peters successor, but Peter himself, and in his name to send out his Buls and decrees, as Pope Stephen did, when he sent to Pipin for aide against Astulphus, and the Lombards besieging Rome: n thus he writeth: *Peter called an Apostle of Iesu Christ, to you most excellent men, Pipin, Charles and Charlemaine, three Kings, and to all Bishops, Abbots, Priests, Monks, Dukes, Earles and Generals, &c. I Peter the Apostle, called by Christ, and ordained to be the enlightener of all the world, to whom he committed his sheepe, saying, Feed my sheepe: I the Apostle Peter, whose adopted sonnes you are, admonish you, that you presently come and defend this citie from the hands of aduersaries, because the naughtie Lombards afflict and oppresse it. And doubt ye not beloued, but trust assuredly that I my selfe, as if I stood quicke before you, do thus exhort you: yea and with me our Ladie, the mother of God, the virgine Marie commandeth you, and also the thrones, dominions, and heauenly hoast, with Christs martyrs and confessors, that ye haue compassion on the Romane citie and Church committed to me, and deliuer it, lest my body and my house where it resteth, be defiled by the Lombards; that I Peter the Apostle of God, at the last day may yeeld you mutual defence again, and prepare for you tabernacles in heauen.* Thus writ the Pope 800. yeares since, stiling himselfe Saint Peter, which custome *if he had not giuen ouer, for I know not what foolish bashfulnesse, possible by this time the world would haue giuen ouer questioning about his succession,

n Cæs. Baron. an. 755. nu. 17.

* *And possible he hath not:* Paulus igitur, idemque Petrus, vicem Christi agens in terris: *saith Baronius speaking of Paul the present Pope his excommunicating the Venetians.* Paræn. ad rem pub. Venet.

cession, and haue taken him for Peter himself. And why not the world beleeue him to be Saint Peter, as well as Papists thinke him Saint Peters successor?

Digression 30. *Wherin it is shewed, that the Papists are not agreed among themselues to this day, how Peters supposed Primacy is proued, or what it containeth: but they are vncertaine in expounding the maine texts of Scripture whereupon they build it.*

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39 I was desirous a litle to diuert into this matter, because the common sort of Papists, hauing greater fancy to the conceit, then other knowledge of it, or skill to discerne it, thinke their learned men proue it more then authentically: the rumour and common impression, whereunto the vulgar was alway subiect, hauing indeede preuailed with them, and carried them away into this conceit: according to [p] the saying of Nazianzen, the *rude vulgar wonder at that they vnderstand not.* Whereas I dare be bold to say, there is nothing in all the Scripture more vncertainly expounded then the ordinary texts alledged for Peters supremacy: all the learned Papists, both old and new, so staggering and varying one from another, that it is strange to see, and worth the noting.

p Hierom. ad Nepot.

40 First, we bid them point out the place where Christ gaue it him: whereto Card. Cont. [q] answereth, *That in his iudgmēt, it was chiefly giuen in the 16. of Mat. when the keyes were giuen.* But [r] Bellar. & [s] others with him deny this, and say, *the keyes were not then giuen, but onely promised, and with the keyes the supremacy: the gift was in the 21. of Ioh. where Christ saith, feed my sheepe.* But [t] Contarenus answereth againe, *Let not the subtlety of some moue ye that say thus, for they speake more subtilely then truly.* If this man say true, that al the iurisdiction Peter had, was giuen him with the keyes, Mat. 16. then it is false, that others commonly assume, that the 21. of Ioh. *Feed my sheepe,* maketh him the chiefe Pastour: but if Bellarmine say true, it followeth

q De Sacram. chr. leg. l. 3. p. 103.
r De Pontif. l. 1. c. 12.
s Rhem. annot. Ioh. 21. 17. Iansen. concord. c. 148. Eman. Sa. annot. in Ioh. 21. 17.
t Vbi supra, p. 194.

there-

thereof, that the keyes and rocke containe no leſſe then the feeding of Chriſts ſheepe and lambes: it being folly to thinke the promiſe ſhould containe any leſſe then the performance.

41 But becauſe the place of Mat. 16. touching the *rocke* and *keyes*, is vſed to proue Peters ſupremacy, [u] and boaſted to *be exceedingly euident* for that purpoſe, we obiect that therein Peter hath no more giuen him then his fellow Apoſtles, but they are all made equall with him; and we conclude it thus. All that Peter had, was to be the rocke and to receiue the keyes: but this was common to the other Apoſtles: the Apoſtles therfore receiued as much as Peter. The ſecond propoſition, wherof the queſtion is, is thus proued. [x] All the power of the rocke and keyes is included in binding and looſing, retaining and remitting ſinnes: but this was giuen all the Apoſtles in Mat. 18: 18. and Ioh. 20. 21. All the power of the rocke and keyes therfore was cõmon to the other Apoſtles. Here our aduerſaries againe varie among themſelues. [y] One ſort of them denying the firſt propoſition, hold that the keyes containe more then binding and looſing, and that Chriſt thereupon in the 18. of Mat. and 20. of Iohn, gaue not the Apoſtles the whole power of the keyes. For Caietan ſaith, that *ſpeaking formally and properly, the keyes promiſed to Peter, are aboue the keyes of order and iuriſdiction, and containe more.* But Bellarmine confuteth this, [z] and ſaith, *It is not true, for is was neuer heard, that there were more keyes in the Church then two, of order and iuriſdiction*: and ſo grãteth that all the Apoſtles had as much iuriſdiction as Peter, which is our concluſion. With him alſo conſent [a] diuers others: whereupon it followeth inuincibly, that albeit it were granted a thouſand times that Peter had the Supremacy, yet were it not proued by the text of Mat. 16. becauſe euery tittle contained therein belongeth to all the Apoſtles indifferently: whereupon it followeth ſecondly, that neither can it be proued by any other text whatſoeuer: becauſe [b] the higheſt authoritie that can be aſſigned, is contained in the keyes, and the keyes were giuen

u Locus valde illuſtris eſt, vbi Chriſtus eam authoritatem verbis ampliſſimis D. Petro promiſit. Greg. de Valent tom. 3. p. 185.

x Bellarm. de Pont. Rõ. l. 1. c. 12. §. Verũ hęc. Communiter enim ſequenti ſentẽtia, Quod cunq; ligaueris &c. Intelligitur explicari quid per promiſſas claues ſit accipiendum: ideoq; per claues intelligitur poteſtas remittendi vel retinendi peccata. Ianſen. Harm. cap. 66.

y Caiet. tract. de inſtit. Pont. c. 5. § Ad primũ Greg Valent tom. 3. p 190 §. Itaq; intelligẽdum. Bann. 22. pag 218. F.

z Vbi ſupra.

a Marſil def. part. 2. c. 16. Couarruv relect. tom 1. part. 2. § 9 F. Victo. rele. 2. de poteſt. eccl. Cuſan. conc. l. 2. c. 13. Conci. Colon. ſub Adulf. c. Sextum medium.

b Per claues in tellexerimus metaphorice ſignificatam plenariam ac ſupremam poteſtatem gubernandi Eccleſiã Chriſti. Ianſen. concord. cap. 66. idem, Eman Sa annot. Mat. 16. 19. Baron. an. 34. n. 205. Ouand. 4. d. 18. pro. 16. Rhem. on Mat. 16. 19. Fr. Suar tom. 4. pag. 257. nu. 1. & 2.

the

the other Apoſtles as well as Peter: whereupon it followeth thirdly, that the Papiſts by their owne expoſitions, are debarred this text in the queſtion of the Supremacie. And when they vſe it, themſelues know they beguile the ignorant.

42 The common anſwer is, that albeit the Apoſtles had the ſame keyes and power that Peter had, yet was it with a difference, that Peter had it before them, and as their ordinary, but they after him as his Legats and ſubiects. The which if it be all the difference they can aſſigne betweene them, let thē deale plainly, and tell vs why they alledge Matth. 16. touching the rocke and keyes, where, by their owne confeſſion, this difference is not foūd? for they all grant it is proued by the 21. of Io. where Chriſt ſaith to Peter, Feed my ſheep. But let vs take the anſwer as it is, and examine it. The parts of it are two. Firſt, that all the Apoſtles had the ſame keyes and power that Peter had: the which is true, but ſome Papiſts, foreſeeing it would diſaduantage the primacy, deny it, as I touched before out of Caietan; *He neither gaue, nor promiſed,* [c] ſaith Valentianus, *the keyes themſelues, to the other Apoſtles, though he gaue them a certaine power to vſe them, that they might ſhut or open heauen by remitting or retaining, or, which is the ſame, by looſing & binding ſinnes: but the keyes themſelues, that is to ſay, the full and chiefeſt power to do this, euery way, were promiſed and giuen to Peter alone.* The ſecond part is, that they had their power after and vnder Peter as his Legates. This is vntrue, for in [d] the 20. of Iohn it is plain, they all had their commiſſion from Chriſts owne mouth: and Paul [e] ſaith, he is *an Apoſtle, not of men, nor by man, but by Ieſus Chriſt*, [f] and that he is *not inferior to the very chiefe Apoſtles.* [g] And all the Apoſtles might ſay the ſame, for [h] he ſaid to all, *Go preach the Goſpel to euery creature.* Therefore in aſmuch as they had their commiſſion immediatly from Gods owne mouth, it implyeth a contradiction to ſay they had it vnder and from Peter. Here it is worth the marking to ſee what anſwers they make, and how ſweetly they agree. [i] The firſt ſort ſay they *receiued all their authoritie from Chriſt immediatly, but this was becauſe it pleaſed him by ſpeciall priuiledge to exempt them.* So ſaith Caietan, *Of his grace he gaue the that power, which by the ordinary*

c Tom. 3. diſp. 1. qu. 1. punct. 7. p. 190. Idem Baron. tom. 1. an. 34. nu. 205.

d V. 21. *He breathed on them ſaying, Receiue the holy Ghoſt. As my Father ſent me, ſo I ſend you.*

e Gal. 1. 1.

f 2. Cor. 11. 5.

g Fr. Victo. relect. 2. concl. 3.

h Marc. 16. 15.

i Soto 4. d. 20. q. 1. ar 2. concl. 4. Caiet. de authorit Pap. & Concil. c. 3. Dominic. Bannes. in 22. Tho. q. 1. art. 10. p. 234. §. Aliaeſt ſententia Caiet.

dinary way, they ſhould haue receiued of Peter, ſo preuenting him, &c. The which they could neuer haue ſaid any thing more madly, firſt to tell vs, they had their authoritie from Peter, and then at the next word to fall three farthings in a penny, they ſhould haue had it, but by ſpeciall grace they were exempted, which diſpenſation they ſhew not neither.

43 The ſecond ſort anſwer, that the Apoſtles had two offices. The firſt was the Apoſtleſhip, the ſecond their Biſhoply or Paſtorall dignitie. The former they had immediatly of Chriſt, but the later by and through Peter. Victoria[i] ſaith, *Many graue writers are of this minde*, as[k] they are indeed: but their fellowes confute them by vertue of the Romane vnitie, as Victoria himſelf doth, [l]affirming, *They receiued, all the power they had immediatly from Chriſt, which, he ſaith, is proued, in that he made them all Apoſtles, and to the Apoſtleſhip belongeth three things, authoritie to gouerne the beleeuers, the faculty of teaching, and the power of miracles: ſo that it ſeemeth to him firmely to be ſaid and holden, that all the Apoſtles had the authoritie of orders and iuriſdiction both, immediatly from Chriſt.* And Henriquez[m] ſaith, *There is no likelyhood in their opinion, that ſay the Apoſtles receiued their iuriſdiction of Peter.* And ſo we ſee the deuice of the Apoſtles delegacy vnder Peter is altogether vncertaine.

i Relect. 2. nu. 8
k Turrecrem. d. 21. in Nouo. n. 3 & d. 66. Porro. n. 1. & Sum. l. 2. c. 34 Paludenſ. de poteſt. Eccl. Richard. 4. d. 17 art. 3. q. 1. ad 6. Dom. Iacobat. de concil l. 10. art. 7. Staplet. Princ. doctr. l. 6. c. 7.
l Vbi ſupra. nu. 9.
m Sum. Mora. p. 403. & Domin. Ban. vbi ſupra.
n De Sign. l. 18 c. 1.
o Viſib. Monar. l. 6. c. 2.

44 Others propound and order the matter thus, *The difference of Peters power from the reſt was, that he alone might vſe the keyes, but the reſt might not without him:*[n] ſaith Bozius. [o]Sanders thinketh *the other diſciples had the ſame keyes, but it was neither before him, nor together at the ſame time with him, but afterwards: to teach them that Peter had them by ordinarie right as Prince of all;* * *but they as it were by Chriſts ſpeciall delegation and extraordinarily.* [p] Gregory of Valence laieth the primacy of Peter in two points. *Firſt, that he receiued his Apoſtleſhip ordinarily to endure ouer the whole Church, euen in his ſucceſſours, whereas the other had it by extraordinary priuiledge to be made Apoſtles ouer all the world and immediatly by Chriſt: differing in the manner of receiuing the Apoſtleſhip, and in the largeneſſe of it being receiued. For Peter had it of Chriſt, and ouer all the world for euer, which*

* Se autem velut ex ſpeciali delegatione Chriſti, & extraordinario iure.
p Tom 3. p. 195.

which the other had not, Secondly, that he obtained power ouer the Apoſtles themſelues, as their Paſtor, to rule, confirme, and direct them in their miniſtery, not as Apoſtles, for ſo they were equall, but as the ſheepe of Chriſt ſubiect to him. Victoria [q] laieth it in foure things. *First, that his power was ordinary, theirs extraordinary. Secondly, that his was to continue in the Church, theirs not. Thirdly, that his was ouer them, but theirs neither ouer him nor one another. Fourthly, that theirs was ſubordinate to his, ſo that he might ouerrule it.* Caietan [r] layeth it in fiue things. *First, in the maner of giuing it, becauſe he receiued it ordinarily, but they extraordinarily and of ſpeciall grace. Secondly, in the office it ſelfe, for he was Chriſts Vicar generall,* they but his delegates. Thirdly, in the obiect of the power, for he had power ouer all, they neuer a one ouer another. Fourthly, in continuance of time: for his was to laſt to the worlds end, theirs determined with their life. Fifthly, in the eſſence of the power: for his was preceptiue, to command them, theirs executiue to do what he commanded them.* [ſ] Senenſis laieth it thus: *that Peter had a threefold power, one of order, another of Apoſtleſhip, a third of kingdome or monarchy; wherin alone he excelled all the reſt.* These men diſtinguiſh nicely to finde out ſomewhat that might taſt of the primacy, but the ſpite is, they are not agreed which diſtinction to ſtand to, and the parts diſtinguiſhed either differ not, or haue no foundation in the texts alledged by the Ieſuite.

q Relect. 2. de poteſt. eccl. nu. 11. p. 87.

r De Autho. Papæ & Concil c. 3. §. Et vt Clarius.

* *Which he proueth merely by 2. Cor. 5. 20. Eph. 6. 20. And by that title Apoſtles, that is ſent, becauſe Peter ſent them.*

ſ Bibl. ſanct. l. 6. annot. 169. & 171.

45 But that it may appeare what loſt labour it is to ſtand arguing with them about this matter, and all men may plainly ſee they vphold their religion, not with reaſon and arguments, but impudency and prodigious impoſtures deuiſed to ſeduce the world: let the Scripture be named whereupon they build the diſtinctions aſſigned, and viewed if it yeeld them either certainty or vnitie therin. The 21. of Iohn is ſaid to be it, where Chriſt biddeth Peter, *Feed his ſheepe.* And let it be one example among fiue hundred, of the woefull and forlorne plight wherein their cauſe lyeth, aſſuring all men there is not an article of their faith controuerted, but it lyeth deſperatly perplexed with the ſame vncertainties and contradictions. For [t] Baronius and others confeſſe, the 16. of Mat. touching the *keyes*, containeth

t Sicut enim quæ cæteris Apoſtolis æquè ac Petro contulit, & communia omnibus eſſe voluit, euidenter expreſſit: nimirum Luc. 22. 19 Mat 28. 19 & 18. 18. Ioh. 20. 22. Luc. 24. 45. Ita etiam quæ peculiaria voluit eſſe Petri, aperte ſignificauit, Mat. 16. 18. & Ioh. 21. 15.

as much as it: the which place I haue already shewed belongeth indifferently to all the Apostles. And Armachanus [u] holdeth, that *all Ecclesiasticall power whatsoeuer, is included in the Apostleship, and was giuen the disciples, Peter and all, in the third of Marke, what time they were made Apostles*: that it were the greatest folly in the world, if the prerogatiue of Peter cannot be proued by those places, to thinke it may be holpen by this: and yet this is the hope of most of our aduersaries. But let the place be viewed, and see if there be one word that glueth it. First, they reckon vp diuers circumstances going with the text, to proue that *Christ spake to Peter onely*: which no man denyeth. But the speaking to Peter maketh him not chiefe, vnlesse the words spoken signifie that which should be contained in the soueraignetie. Besides, though now he spake to Peter onely, yet all the matter spoken, belonged to the rest as well as to him. Secondly, Christ saith, *Simon, louest thou me more then these?* Why doth he examine him of his loue more then the rest, but that he intended him more authoritie? I answer, to make him see his fault, who hauing lately vndertooke more then all, euen to die with him though all should forsake him, yet when it came to triall, performed lesse then any, denying him thrise, which none else did. And possible also to let him know his sinne was pardoned, [x] because more is forgiuen to him that loueth more. Thirdly, he not onely examineth him of his loue, but also thereby draweth out of him *a feruent confession of it*. I answer, this he did also in regard of his former sinne, [y] by a threefold confession to heale his threefold deniall, and to assure his fellow disciples of his repentance, and to shew, by his example, how deare the loue of Christ should be to them that meddle with feeding Christs flocke. Fourthly, he biddeth him *Feed*, and feeding is *Ruling with fulnesse of power*. I answer, he biddeth him feed his sheepe and lambes, which are the people, and not the Apostles properly, which proueth that feeding hath no such meaning. Besides, feeding signifieth ruling not euery way, but in such maner as appertaineth to the persons that do feed. And therefore in kings it is to rule with fulnesse of power, but in Pastors with the word and discipline onely,

u qq. Armen. l. 11. cap. 14.

x Luc. 7. 47.

y Isid. Pelusiot. l. 1. Ep. 103.

as

as appeareth by this, that all Bishops and teachers are called [z] Pastors, and bidden [a] feede the flocke of Christ, and yet no man thinketh they are made Popes thereby. Lastly Peter is bidden *Feed the sheepe*, & the Apostles are a part of Christs sheep, therefore he must feed them. I answer, this is granted, but then feeding signifieth no more but edifying by word and example: and so as Peter must feed the Apostles, the Apostles must feed him againe, by the same commandement of Christ [b] that bade them preach the Gospell to euery creature: as [c] Paul fed him at Antioch by reproofe. And whereas some vrge that *the sheepe* signifie the vniuersall Church, because Christ saith not these are those sheepe in particular, but my sheeepe in generall, and so Peter is set ouer the vniuersall Church: this is but a speculation: for if the Church be strained into so wide a signification, he could not feed it, because he could feed no more then that part which was in his time, or followed after him: wherein the other Apostles fed in communitie with him, and feeding was not Poping. Thus we see that vnlesse the Papists may be allowed to racke the words of Scripture beyond all compasse of ordinary vnderstanding, and bring to them the sence which they should fetch from them, there is nothing in all the Bible sufficient to vphold any part of that wherein they are so confident.

z Eph 4.11.
a Ier.3.15. Ezec.34. Act.20. 28. 1.Pet.5.2.
b Marc.16.
c Gal.2.

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§.37. So that this difference may be assigned betweene any sort of heretickes and the Romane Church, that they are a companie not vnited among themselues, by anie linke which is able to containe and continue them in the vnitie of faith: whereas the Romane Church is as S. Cyprian speaketh, *Plebs sacerdoti adunata, & grex pastori suo adhærens; A people conioyned to their priest, and a flocke cleauing to their chiefe Pastor.* Whom whilest it heareth, as it is bound to do, it is vnpossible but it should retaine vnitie of faith: Like contrarie according to the saying of the same S. Cyprian, lib. 1. epist. 5. ad Cornel. contra Hæret. *Non aliunde hæreses obortæ sunt aut natæ schismata, quàm inde quòd Sacerdoti non obtemperatur, nec vnus in Ecclesia ad tempus sacerdos & vnus iudex vice Christi cogitatur.* Nor from any other roote haue heresies and schismes sprong vp but from this, that men do not obey the priest of God, neither do they consider, how that in the Church there is one Priest and one iudge for the time in stead of Christ.

The

The Answer.

1 How well the Romane Church is linked together, I haue said in the former section: and therefore if the Iesuit will assigne a difference betweene it and heretickes (which will be the same that is betweene fish and herrings) he must do it by somthing else then by their vnitie: wherunto Saint Cyprian giueth no testimony in the words alledged, but that it pleased the Iesuite thereby to impose vpon his ignorant reader. For first he speaketh not, in any of both places, concerning the Church of Rome, but of euery part of the Church wheresoeuer, & saith, *It is a company adhering to their Pastour, &c.* Next, by this one Pastor and iudge, whereto the Church adhereth, he meaneth not the Bishop of Rome ouer all the world, (for himselfe dissented from him in the cause of appeales and rebaptization) but euery Bishop in his owne circuit. Thirdly, supposing he had conceited the Pope, and by these words immediatly meant him, yet what is that to the Pope now, who is degenerate into another creature then at that time he was? whereby it cometh to passe that many good things might be said of him then, that cannot now, and of his Church then, which since that time are perished.

2 But the truth is, that saying the Church is a people cleauing to their Priest, he meaneth it not of al Gods Church cleauing to the Pope, but of euery particular Church obeying their Pastour, according to Saint Pauls admonition, [a] *Obey and submit your selues to such as haue the ouersight of you.* And the want hereof he saith is the roote of schisme, not the dissenting from the Pope. And this is proued to be his meaning, because in [b] another Epistle he hath the same words, applying them to himselfe, and complaining thereby that some had vnderhand refused him, and communicated with others. For the Nouatians at Carthage, in a schisme had made them a Bishop of their owne, and written to the Church of Rome falsly, that he was lawfully elected: the which being against the custome and peace of the Church, moued him to vrge, as you see, the vnitie of one Bishop, and to defend the Church-gouernment of that time

a Heb. 13. 17.

b Lib. 4. Ep. 9. ad Florent.

time,[c] which was to haue *but one Bishop in one citie.* Hence proceed his words touching euery Bishop in his owne place, as the Iesuite hath alledged them. Whereby you see how wel he proueth the vnitie of his Church and authoritie of his Pope: euen as well as if a man should make that proper to the Bishop of Rome and his Church, which appertaineth to euery Bishop and euery Church; and expound that of the supremacie, which importeth no more but ordinary gouernment vsed by Pastors in their owne charge. This kinde of disputing is called inclosing of commons.

[c] Hiero. comment. in Tit. c. 1. Chrysost. hom 1 ad Philipp.

§. 38. Secondly, the Protestants Church is not *holy*, because not onely most of their men be euidently more wicked then in old time before their coming, as those can tell that haue seene both, and is confessed by Luther himselfe, who, in Postill. super Euangel. Dom. primæ Aduentus, saith thus: *Sunt nunc homines magis vindictæ cupidi, magis auari, magis ab omni misericordia remoti, magis immodesti & indisciplinati, multoq; deteriores quam fuerunt in Papatu. Men are now more reuengefull, more couetous, more vnmercifull, more immodest and vnruly, and much worse then when they were Papists.* The like testimonie is giuen by Smidelinus, another of their Doctors, Conc. 4. super cap. 21. Lucæ, which for breuitie I omit.

The Answer.

1 For answer to this, the Protestants haue two things to say. First, that it is false, their men be more wicked then the Papists in old time were, the which is proued by comparing them together, and let that comparison giue the triall in the next Digression. And whereas the Iesuite saith, *They can tell that haue seene both*, I answer, this is true, and therefore let vs referre our selues to their reports, which by and by shal be set downe. And in the meane time it is probable, the Papists in old time were such as they be now; which if they were, I am contented our liues be layed together and compared. For the present experience that we haue this day in England touching Papists and their conuersations, will acquit vs, though their outrage and confusion be such, and haue wrought vs that sorow, that we can

take ſmall pleaſure in recounting it. Their treaſons againſt the State, more then monſtrous, practiſing the very deſolation of the kingdome by ſtrange conſpiracies, vnnaturall inuaſions, barbarous murders, vnutterable miſchiefes, we make account were wickednesſe enough to depriue them of the name and reputation of holineſſe: but this is not all, they that liue in theſe parts among people popiſhly addicted, liue in the middeſt of Sodome. And let it be obſerued, if all diſorders be not riſeſt in thoſe parts among vs where the people is moſt Pope-holy: other pariſhes where the Goſpell hath bene taught, being reduced to ciuilitie, and the reſt that ſwarme with Prieſts and Recuſants remaining ſauage and barbarous, that no Chriſtian man may endure their manners. And for mine owne part, hauing ſpent much of my time among them, this I haue found, that in all exceſſe of ſinne Papiſts haue bene the ringleaders, in riotous companies, in drunken meetings, in ſeditious aſſemblies and practiſes, in profaning the Sabboth, in quarels and braules, in ſtage-playes, greenes, ales, and all heatheniſh cuſtomes: the common people of that ſort generally buried in ſinne, ſwearing more then can be expreſſed, vncleanneſſe, drunkenneſſe, perfidiouſneſſe vile and odious: their families vntaught and diſſolute, their behauiour fierce, and full of all contumely, iniurie, inhumanitie, full of ſlanderous reports, wilde lookes, and all vnchriſtian vſage towards any not of their owne religion; that I dare be bold to ſay, we may all caſt our caps at them for atheiſme and all that naught is: the which I would not haue touched, becauſe ſome wil miſlike it, but that the Ieſuits words, *They can tell that haue ſeene both*, vrge me to it: and hauing ſeen it with mine owne eyes, and ſmarted a long time vnder it, I thought it would be to the glory of God, and confuſion of Papiſtrie, to let the truth be knowne, and to admoniſh the Prieſts lurking in the countrey, if they will needs make the world Romane Catholicke, yet that they teach it more ciuilitie withall.

3 His next reaſon to proue our Church vnholy, is the confeſſion of Luther and Smideline. And do not the Prophets and Apoſtles complaine as much againſt the Church in their times, which yet was the true Church of God? What age, or people,

or

or Church was euer yet ſo holy, but the preachers thereof found matter of reproofe in it? I, but Luther ſaith, *Men are now much worſe then when they were Papiſts*: he ſaith ſo indeed, but he addeth withall, that *the cauſe hereof is, for that men receiue not the doctrine of Chriſt, therefore God in his anger giueth them vp to their owne ſinnes*: wherein he chargeth not the true beleeuers of our faith, but onely ſuch hypocrites as made a ſhew without ſinceritie. The very like complaint is in Chryſoſtome of the Church in his time: *But now* (ſaith[a] he) *Chriſtians are become either ſuch as heretickes and Pagans be, or worſe: yea and their conuerſation of life, though it be in ſchiſme, is with more continencie from ſinne then among the Chriſtians*. Here Chryſoſtome ſaith, the Chriſtians are *worſe then Pagans*, as Luther ſaith, they are *worſe then Papiſts*; and yet the Ieſuite dareth not conclude, that therefore the Pagans, and not the Chriſtians were the true Church. For hypocrites are alway mingled with the Saints, as chaffe is with the wheate, and by their ſinne bring a ſhew of euill vpon the whole Church, and is imputed vnto it. But Saint Auguſtine anſwereth this obiection better then I can, which if our aduerſaries would marke, this complaint of our vnholineſſe were ſoone at an end: *And now* ([b]ſaith he) *the faults of euill men are caſt in our teeth, not ours neither, but other mens, and they alſo in part vnknowne; the which if we did ſee to be true and preſent before our eyes, and ſparing the cockle for the wheate ſake, did tolerate in regard of vnitie: he would thinke vs not onely worthy of no reproofe, but of great praiſe*. And Ierome is of minde, the ſinnes of the Church are no vantage to heretickes: thus he ſaith:[c] *Are you therefore no heretickes, if ſome vpon your report haue thought vs ſinners?* The ſame thing we anſwer the Papiſts.

a Op. imperf. in Math. hom. 49.

b Epiſt. 162.

c Ep. 78.

3 Secondly we ſay, that if all were true which is obiected, and we as bad as the Ieſuite conceiteth, yet were not this ſufficient to proue vs the falſe Church. For what[d] ſaith Tertullian? *Do men vſe to try the faith by the perſons, or the perſons by the faith?* And Saint Auguſtine hath a whole[e] Epiſtle written of purpoſe to confute them that laboured to make the Church odious by obiecting the faults of ſuch as liued therein. In that Epiſtle he

d De præſcrip.

e Epiſt. 137.

he hath these words: *Obiect nothing against heretickes, but onely that they are not Catholicke, lest ye be like vnto them: who hauing nothing wherewithall to defend their cause, fall to gathering vp the faults of men, that when they cannot charge the truth it selfe, they may yet bring into hatred those that preach it.* And *what Catholicke man* (f saith Ierome) *in the disputation of sects, did euer obiect the faults of life against his aduersary with whom he disputed?* Yea the Papists themselues being pinched with this kinde of reasoning, and tasting the inconuenience thereof, by reason their owne liues are worse then any, begin to disclaime it, that you may see the Iesuite holdeth you occupied with an argument that himselfe knoweth is nothing worth. D. Harding g saith, *You know it is no good argument, à moribus ad doctrinam: who would not hisse and trample you out of schooles, if ye make this argument, The Papists liues be faultie, ergo their teaching is false?* The Iesuite therefore must be hist at by Hardings censure. Staphylus h saith, *Our faith must not be pinned to the life of the Clergie or preachers, &c.* Bellarmine i saith, *It is certaine, the doctrine which men teach vs cannot be knowne by their works, because their inward workes are not seene, and their outward workes are common to both sides.* k Baronius calleth them *an ignorant companie that measure Catholicke faith not by the sacred Scriptures which they know not, but by the example of life.* Thus we see the Papists are vnwilling we should iudge of their faith by their liues, and yet how peremptorie they are with vs about ours, and how busie in smattering of our faults, that will admit no disaduantage by their owne. Besides, they haue a position among them, l that *no inward vertue is required to make one a part of the true Church, but only the external profession of faith.* The which being so, then what necessitie is there of holinesse, either inward or outward, to proue that a people are the true Church? for they may be so without it, if they do but professe it, which a wicked person can do.

f Apol. contra Rufin. l. 3.

g Confut. apol. part. 6. p. 23. 291.

h Apolo. part. 1.

i De grat. & lib. arbit. l. 5. c. 10. §. Hoc posito.

k Anal. tom. 7. an. 518. n. 58.

l Bellar. de Eccles. mil. l. 3. c. 2.

Digression. 31. *Containing many complaints made by the Papists themselues against their owne Church and people, whereby*

it appeareth, their liues are worſe then can be ſaid of the Proteſtants.

4 But becauſe they are [m] Narciſſus like, ſo beſotted with their owne beautie, and the Ieſuite will needs haue it tryed whether Papiſts or Proteſtants be of better life: I am content it be a match, and the compariſon be made, vpon condition, that what I produce, be alway remembred to be their owne confeſſion, not my report; and therefore remaine with the Reader for a cooling card to ſtill the Phariſee, next time he cometh into the temple with [n] *God I thanke thee I am not like other men:* and ruffleth among his poore brethren [o] with *ſtand apart, come not nie me, for I am holier then thou.* And out of queſtion, vpon what part of their Church ſoeuer we looke, there is no cauſe why they ſhould boaſt themſelues againſt vs. Of their Popes, and what Saints they haue bene, I ſhall haue fitter occaſion to ſpeake [p] below. Touching their Monkes and religious perſons, I referre my ſelfe likewiſe to [q] another place. Concerning the people, Ferus [r] ſaith, that *in their Church abuſes of all ſorts haue preuailed, with diuers ſuperſtitions and euill manners euen to the higheſt degree. And* (ſaith he) *the God of this world, Mammon and Ambition, hath ſo blinded our eyes, that we cannot ſo much as ſee ſo great euils in our Church.* Not denying, as the Ieſuite doth, the ſame vnholineſſe to be among themſelues that we are charged with, but lamenting that ſuch as he is haue no eyes to ſee it. Niemenſis, a man in his time attending on the Pope, [s] ſaith, *Rome was a place of monſters, yea like Nilus breeding monſters and nouriſhing Crocodiles, that it were to be wiſhed it were more barren in yeelding ſuch fruite of Vipers.* And becauſe the Ieſuite alledged ſomewhat againſt vs out of Luthers ſermons, I will quit him againe with another ſermon: for Cornelius Mus the Biſhop of Bitonto, thus preached ſome threeſcore yeares ſince, in Saint Laurence Church in Rome: [t] *O my beſt beloued Rome, if euer it ſtood any citie in hand to haſten her conuerſion to God, thou haſt need to giue example to all other cities of this conuerſion. Thou which art wholly turned away, ouerthrowne*

[m] Ἴσῃ δὲ καὶ ἐκ τοῦ Νάρκισσος ἐκ τοῦ πάνυ ἐς ἑαυτὸν ἐκπεπληγμένος, καὶ εἰς ἀυτὸν ἐπιχειρῶν πῶς ἐρωτικῶς ἔχει τῷ εἴδει. Callistrat. descript. in statu Narciſſi.

[n] Luc. 18. 11.

[o] Eſa. 65. 5.

[p] Digr. 54.

[q] Digr. 45.

[r] In 1. Ioh. c. 2.

[s] Per vim ſtultæ parens quaſi vipera deperis omnes. Tu portentorum locuſtes conformis eorum. Cum Nilo portenta paris, nutris crocodilos. Iam cum portentis reor exterminia ſentis. Si quid in his poſſem, facerē ſterileſcere matrē. Theod. à Niem. de ſchiſmat. l. 3. c. 41.

[t] Concio eu. 3. de Domin. 2. feſt. tom 1. ſer. 4 cinerum part. 3. pag. 242.

and peruerted. Turned away by thine owne negligence, ouerthrowne by the deceit of Satan, and peruerted by thine old cuſtome of ſinning. Seeſt thou not wretched citie, how thou art become a ſtewes of lechery, a fornace of couetouſnes, a hell of all other mortall ſins? Seeſt thou not how euery ſtate and degree of men, and euery order this feaſt time of Bacchus is departed from God, and made a prey to the diuell? They haue ſtriuen among thẽſelues who of all men ſhal be the worſt, in ſuperfluous expences, in diſhoneſt attire, in filthy words and miſchieuous deeds. Alas alſo, religious men are become diſſolute, children are ſet to ſchoole to a thouſand vices, yong men are vnbridled, virgins haue caſt off ſhame, Prieſts their gownes, and Monkes their cowles: wiſe men are become fooles, and old men children. To the same effect he alſo preached [u] at the Councell of Trent: *With what monſters of filthineſſe, with what ſinks of vncleanneſſe, with what peſtiferous contagion is not both Prieſt and people defiled? I make your ſelues iudges, and begin at the ſanctuary of God, and ſee if there be any ſhamefaſtneſſe, any chaſtitie, any hope or helpe for honeſt life? if there be not vnbridled luſt, notorious boldneſſe, incredible wickedneſſe? Edification is turned into deſtruction, examples into offences, cuſtome to corruption, regard of lawes to contempt thereof, ſeueritie to ſlackneſſe, mercie to impunitie, pietie to hypocriſie, preaching to contention, ſolemne dayes to filthy marts; and that which is moſt vnhappie, the ſauour of life to the ſauor of death. Would God they were not fallen with one conſent from religion to ſuperſtition, from faith to infidelitie, from Chriſt to Antichriſt, from God to Epicuriſme, ſaying with a wicked heart and ſhameleſſe face, There is no God. The ſacred name of Ieſus Chriſt is made a teſt and fable among the Iewes and Pagans by reaſon of vs, whoſe wickednes with a ſhamefull report is bruted ouer all the world.* Thus we ſee how eaſie a matter it is to charge our aduerſaries with ſinne, if we would walke that courſe, and that euery iot of that we ſay of their peoples brutiſhnes, is confirmed by their owne words.

[u] Orat in Conc. Trid. in 3. Dom. Aduent. Conci. tom. 3.

5 And touching their Clergie, there is as much to be ſaid, & to better purpoſe, becauſe being the beſt part of the Church, the holineſſe muſt be in them or no where. [x] *The light of the body is the eye, and if this light be darke, how great ſhall the darkneſſe it ſelfe be?* Yet marke what Bernard ſaith of his time: [y] *Brethren, ſo doth*

[x] Mat. 6. 22.

[y] Serm. 33. in Cant. & in concil. Rhem.

doth Ieſus at this day, he chuſeth many duels to be Biſhops: the arch-prieſt viſiteth his charge to fill his purſe, he betrayeth innocent blood, ſelleth murders, taketh money for adulteries, inceſt, fornication, ſacriledge, periury, and filleth his bag to the brim. A ſtinking contagion creepeth this day throughout the whole bodie of the Church. All friends, and all enemies, all familiar and none to make peace, yea all ſeeke their owne: they are the miniſters of Chriſt, but do ſeruice to Antichriſt: they go honored with the goods of their Maſter, but him their Maſter they honor not. Hence it is, that we dayly ſee them decked like whores, attired like players, ſerued like Princes. They weare gold in their bridles, and gold in their ſaddles and ſpurs, their ſpurs ſhining brighter then the altars, their tables gorgeous with meates and cups, and abounding with ſurfetting and drunkenneſſe: their muſicke and minſtrelſie, their wine-preſſes running ouer, and ſtore-houſes crammed with all varieties: their barrels of ointment, their budgets full. Theſe are the men, and yet needs they will be Church-gouernors, Deanes, Biſhops and Archbiſhops. And how do theſe men keepe their chaſtitie, who being giuen vp into a reprobate ſence, do things not meet? For it is a ſhame to vtter what they do in the dark, yet why ſhould I ſhame to ſpeake that which they are not aſhamed to do? To the ſame effect [z] writeth Marſilius: *We draw Chriſt to witneſſe* (ſaith he) *and let his iudgements fall on vs if we lie, that our Biſhops, and almoſt all others this day, do flat cõtrary in all things which they teach others, according to the doctrine of the Goſpell to obſerue.* [a] Auentine confeſſeth, the *Pope ſetteth ouer the flocke of Chriſt, goates, wolues, luſtfull perſons, adulterers, raniſhers of virgins and Nunnes, cookes, muletors, theeues, bankers, vſurers, drones, gain-hunters, lecherous, perfidious, periured, ignorant aſſes. He committeth the ſheepe to wolues and hypocrites, which only prouide for their bellies: nay he ſetteth boyes and wantons to rule the lambes. I am aſhamed to ſay what maner of Biſhops we haue: with the reuenues of the poore they feede their hounds, horſes, whores: they quaffe, they lowe, they ſtie learning as infection: Such is the miſerie of our times, that we may not vtter what we thinke, nor thinke that we ſpeake. As for the ſheepe committed to their charge, they clip, and ſtrip, and kill them euery man at his owne pleaſure.* [b] Platina complaineth thus: *What may we think wil become of our [illegible], wherin*

z Defenſ. part. 2 c. 11.

a Anal. l. 6. in initio.

b In Marcellin.

wherein our ſinnes are growne to the height, that they haue ſcarce left vs any roome with God to obtaine mercie? How great the couetouſneſſe of Prieſts is, and ſpecially of ſuch as rule among them, how great their luſt of all ſorts, what ambition, what pompe, what pride, what ignorance both of themſelues and Chriſtian doctrine, what little religion, what corrupt manners to be deteſted euen in lay people, I need not ſay: when they ſinne ſo openly, as if they ſought for commendations thereby. [c] Albertus magnus confeſſeth, *Thoſe which rule in the Church, be for the moſt part theeues and murderers, oppreſſors rather then Paſtors, ſpoilers rather then tutors, rather murderers then keepers, rather peruerters then teachers, rather ſeducers then guides. Theſe be the meſſengers of Antichriſt, and ſuch as ſupplant the flocke of Chriſt.* This voluntarie confeſſion of our aduerſaries muſt be noted, the rather becauſe the Papiſts ordinarily not onely calumniate our liues, but alſo tell ſuch wonders of their Clergies learning, hoſpitality, continencie, &c. yea the moderne Papiſts let ſlip the ſame complaints.

c In euang. Ioh c. 10.

[d] Staphylus writeth, how *it is much to be lamented, that the life and behauior of the reuerend prieſthood anſwereth not their godly and high profeſſion, but is very ſcandalous to the world. For many of them can tell a trim tale in the pulpit, and exhort the people very demurely to a ſober life, but will not once moue the foote to liue well themſelues. Can this be denied? It is alas too true.* Ianſenius the biſhop of Gaunt telleth likewiſe the ſame tale out of the ſchoole or a worſe: *We find by experience* (ſaith he) *at this day, it is too true that our Lord foretelleth concerning vnſauory ſalt. For truly the greater part of Biſhops and Paſtors, and ſuch as are Eccleſiaſticall degrees, be ſo infatuated, that they bewray themſelues to haue no corne of ſalt in their life or doctrine. Hence it cometh about that the Eccleſiaſticall ſtate is ſo troden vnder foote and deſpiſed. And by reaſon of their vnſauorineſſe, there is no hope neither that the vnſauory life of Chriſtians ſhould be reformed, and their corruptions taken away, when they themſelues are irrecouerably corrupted, by whoſe health others ſhould be holpen.* So [f] the Pope himſelf at an aſſembly of the Empire, ſent his Legat, and gaue him in charge freely to confeſſe before the States met together: *We know that for certaine yeares there haue bin many abhominations in this*

d Apol. part. 1.

e Concor. c. 39.

f Paralip. rerum memor. annexa hiſto. Abbat. Vrſperg. p. 483. an. 1523.

holy

holy ſeate of Rome, many abuſes in diuine things, and ſuperfluitie of traditions, and that all things haue growne worſe and worſe, the corruption being deriued from the head into the members, from the Popes into the lower Prelates. All we therefore Prelates and clergy men are declined out of the way, neither of long time hath there bene any that hath done any good.

6 Theſe foule reports, blabbed abroade by our aduerſaries themſelues, touching their owne Church, containe worſe matter then Luther or Smidelin ſpeake of: and ſerue to admoniſh ſuch as haue heard many ſweete tales of the Romane holineſſe, that all is not gold that glitſters: & to forewarne al Papiſts that in diſputing with vs, it helpeth thē nothing to be rayling at our liues: for they ſhall alway finde, that either the truth is not to be tryed this way, or if it be, they will loſe it at the firſt ſight. And let them remember g their owne ieſt of the Duke of Vrbins Painter. *A Cardinall hired him to draw the images of Peter and Paul vpon a table: which hauing done, the Cardinall thought they were made ſomwhat too ruddy and hie coloured in the face: but the Painter replyed, that when they were aliue they looked pale with preaching and faſting, but now they were become red in the face with bluſhing at the wickedneſſe of their ſucceſſors, whereat they were aſhamed, and that ſhame had altered their colour.*

g Balt. Caſtil. lib. de aulico.

7 And the reader muſt obſerue yet further, that they are not ſo careleſſe and diſſolute in their liues, but they are as ridiculous and ſottiſh in anſwering the matter. For what ſay they to all this when it is obiected againſt them? Bellarmin h anſwereth, *If a Catholicke man fall into ſinne, if he commit theft, adulterie, murther; yet notwithſtanding the foundation of his building abideth ſtill: he hath many and great furtherances to his ſaluation, he walketh not in the darke, he knoweth his Phyſitian, he may through the faith that is in him call vpon God, &c.* Happy Church where no mans ſins may preiudicate him: this I beleeue is it that maketh the world runne ſo faſt to it for ſanctuary. But Staphylus more groſſly after his maner: *As for the life of the Clergy,* i ſaith he, *God is their iudge. For as of maidenhead, ſo of Prieſthood man cannot iudge.* And the Canon law worſt of all: k *If a Prieſt embrace a woman, it ſhall be conſtrued that he doth it to bleſſe her.*

h Tom. 1. præfat. in gymnaſ. Rom.

i Apol. part. 1. in fine.

k 11. q. 3. Abſit. in glo.

And

And, *a Prieſt embracing a woman is preſumed to do well.* Now if this be ſo, there is no more to be ſaid, but that in ſilence and aſtoniſhmẽt we adore the prerogatiues of this Roman Church, and admire her liberties, when they that will liue therein may without any danger ſteale the horſe, but profeſſing the Proteſtants religion, they muſt be hanged for looking ouer the hedge.

§. 39. But chiefly their Church is not *holy*, becauſe there was neuer yet any Saint, or holy man of it, approued to be ſuch by miracle, or any other euident token, as by reuelation from almightie God.

The Anſwer.

1 This is falſe that the Ieſuite ſaith, there was *neuer any Saint or holy man* of our Church, approued ſo to be by miracle, reuelation, or any other euident token. For firſt, the Prophets and Apoſtles, and holy men of the Primitiue Church, were all of our religion in euery point, and beleeued not one article of the preſent Romane faith: as we ſhew in euery queſtion, and I haue purpoſely declared in other places. Now the Ieſuite will not deny but theſe were Saints, and by miracles approued ſo to be. Next, we haue true beleeuers, iuſtified and ſanctified by the blood of Chriſt, who by vertue of their calling are *Saints*, or *holy men*, as [a] the Scripture calleth them, though their name ſtand not written in red letters in the Calendar. And we proue them to be ſuch, firſt, by the miracles and reuelations wherewith their faith was confirmed when the Apoſtles began to teach it. For the men and the miracles are theirs whoſe the doctrine is. Secondly, by the fruits of ſanctification and the doctrine it ſelfe which they beleeue; the former yeelding as perfect obedience to God in all things, as this ſinfull life will admit; the later, [b] euen by the confeſſion of our aduerſaries, binding men to *a liuing faith, and true repentance*, the which doctrine cannot be without effect, and that effect can be no other then the making

a Rom. 1. 7. 1. Cor. 1. 2. & 14. 33.

b Tametſi dicunt, remiſſionem non pendere à conditione operũ, neq; pœnitentiam, aut fidem, aut vllum actum noſtrum, eſſe cauſam, aut meritum iuſtificationis; tamen non negant requiri fidem, & pœnitentiam & fidem viuam & pœnitentiã ſeriam, & ſine his nemſuem iuſtificari. Bell. de iuſtif. l. 3. c. 6.

making ſuch holy as entertaine it. Thirdly, we haue [c] the full aſſurance of vnderſtanding, and ſtedfaſt faith in Chriſt concerning our redemption, obtained partly by the reuelation of the promiſes in the Goſpell, and partly by the Spirit of God bearing witneſſe with our ſpirit, that we are the children of God, and ſanctified by the holy Ghoſt. And this is a ſufficient token of our holineſſe, and herby we know our ſelues to be the Saints of God: the which if the Ieſuite will deny, then let him proue, either that we teach not true iuſtification and ſanctification; or if we teach it, and haue it, yet it is nò argument of true holines; or if it be, yet that it is not euident enough without miracles to demonſtrate the Church: or if miracles be ſo neceſſary, then let him ſhew we haue no part in thoſe which the Apoſtles did, & others after thē. The which he cannot do but by examining the doctrine, that all men may ſee how idly and circularly they diſpute againſt the Proteſtants, that do it by making holineſſe or miracles the notes of the Church.

[c] Col. 2. 2. Rom. 8. 16.

2 But the Ieſuites minde runneth vpon his Calendar and golden Legend, wherein he thinketh to finde Saints and miracles to ſerue his turn. But he is deceiued. For let thē be examined, and vpon triall it will fall out, that one part were no Papiſts; another part were not at all in *rerum natura*, neither they, nor their miracles, but are meere deuices & fictiõs; a third part conſiſteth of vncertainties, that no man for his life can be ſure it is true. The laſt and the leaſt part are canonized indeed, and were Papiſts, but that was of late, and by the Popes doing, whereupon no man that wiſe is will ground his faith.

3 And touching this canonization, becauſe the Papiſts alway meane it when they talke of their Saints, I obiect two things ſufficient to diſcredit it. Firſt, that it was the Popes owne inuention, [d] 800. yeares after Chriſt at the leaſt, ſet abroach & continued in policy for the confirmation of certaine idolatrous ſuperſtitions which he laboured thereby to aduance, and now are made [e] the ſeuen points wherein the canonization conſiſteth: ſetting them in a Calendar with red letters, praying to them in the Church ſeruice, erecting Churches and altars to them, miniſtring the Euchariſt, and ſaying Canonicall

[d] Bell. de Sanct. beatit. l. 1. c. 8. §. Dices.

[e] Bell. vbi ſupra. c. 7.

howres

houres in their honor, dedicating holidaies, setting vp images, and worshipping their relickes. Secondly,[f] themselues cannot deny but it is subiect to error, that is to say, the Saint canonized may be no Saint, and the miracles whereupon his canonization is grounded may be false: as [g] Caietan, and others confesse, disputing about the miracles pretended for the virgin Maries conception without originall sinne; whereupon it followeth necessarily, as [h] some Papists also complaine, that all the Popes Saints may be doubted of, and no man can inuocate or worship them without manifest perill of idolatry. So that we see it is a weak kind of reasoning to proue their Church by such Saints. And I am firmly perswaded themselues mistrust it, in that many times they shake off, as trifles, such reuelations as the Iesuit boasteth of. For when the contention was among them about the conception of the virgin Marie, and some, to proue it was without originall sin, alledged reuelations made to Saint Bernard, Brigit, and others; the contrarie side replied, as the Protestants do, that these were *fantasticke visions, not sent of God, but mens dreames, and Saint Katherin of Sienna had a reuelation to the contrary.*[i] Thus answered Iohn of Naples, and Antoninus, himselfe a Saint: teaching the Protestants how to answer henceforward, when these miracles and reuelations are so importunately obiected.

f Sum. Rosell. verbo Canonizatio. Can. loc. l. 5. c. 5. q. 5. concl 3. Platin. in Bonif. 8.

g Tract de concept. & de indulgent. & refert Catharin. adu. nou. dogm. Caiet. p. 127.

h Si vnus sanctus vocatur in dubium, etiam cæteri vocari possunt. Quare veraces essent hæretici qui dogmatizant esse periculosum inuocare sanctos. Catha. vbi supra.

i Anton. part. 1. tit. 8. c. 2.

4 And sure it is as ridiculous an absurditie as they could lightly haue committed, thus to multiplie their Saints, *turning heauen into a stage*, as [k] a father speaketh of the Gentiles, and filling it with toyes and Legend fables, and then to be so vncertaine about their owne deuice when they haue done: yea to smile at the iest, and laugh at their owne theater, as Caietan, Antoninus, Iohn of Naples, and others do. But if the Iesuit and some of his minde, carrie a grauen countenance in this matter, and speake more respectiuely of their Saints, they are wise herein, seeing the Pope hath dubbed them, and hath learned possible his lesson in [l] Suidas, that saith: *It is no wisedome to be out of conceit with any god, as Hippolytus was with Venus. The best way is to say well of all, specially at Athens* (now at Rome) *where vnknowne gods also haue altars dedicated to them.* Let

k Scenam. de Cœlo fecistis. Iul. Pirmic. de errore profan. relig.

l Verb. πμ-σεῖν.

our

our aduersaries bethinke themselues at last of this [m] their dotage, and making choise of such as are without controuersie, true Saints in deed, let them without idolatry preserue their memories, and imitate their godlinesse, and returne to the vnitie of their doctrine, to reforme their innumerable heresies thereby. Which if they will do, they may with comfort reioyce in the fellowship of the Saints, whereas now, medling with them as they do, they expose themselues to the scorne of men and rebuke of children.

[m] *No man is able to put any difference betweene the miracles of Christ with his Apostles, and of these holy men, Saint Thomas Aquinas Bernard. Bonauenture, Beckit, Francis, Dominicke, and infinite others. Bristow. mot. 6.*

§. 40. Neither is their doctrine such as may of it selfe leade one vnto holinesse, but rather to all libertie and loosenesse of life: as for example, to breake Fasting dayes; to cast away Confession of sinnes to a priest, which is knowne to be so soueraigne a remedie against sinne; to neglect good works, because they hold them not Necessarie to saluation, nor Meritorious in Gods sight; not to labour or endeuour to keepe Gods commandements, because they hold them impossible, and as it is said, *Impossibilium non est electio*, no man chooseth or laboureth to atchieue that which he esteemeth altogether impossible. Not to be carefull to auoyd anie sinne, because they hold that whatsoeuer we do is sinne, and that all sinnes are Mortall in themselues: and that there needeth no Penance or Satisfaction to be done of our part for anie sinne, contrarie to that of S. Iohn Baptist, *Fatite fructus dignos pœnitentiæ*, do ye workes worthie of penance; and that of our Sauiour, *Pœnitentiam agite*, Matth. 4. do penance: but that there is an easie remedie for all, to wit, that by Onely faith they be not imputed to vs. Finally to be careleesse or desperate in all actions or consultations, because they hold all things so to proceed of God his eternall predestination, that man, at least in matter of religion, hath no Free-will, and that he cannot do otherwise then he doth, and that God himselfe is Author of sinne. Lo whither this doctrine of it selfe leadeth, consider whether this can be a good tree which of it owne nature bringeth forth so bad fruite; and see whether this can be a Holy Church, which teacheth such points of vnholy doctrine as of themselues draw men, or at least open the gap to such disorderly, and leud, and wicked life?

The Answer.

1 There is no part of our faith so holy, but euill minds may peruert it, and take occasion of liberty thereby, as they did that said, [a] *Let vs sinne that grace may abound*; [b] and would do nothing

[a] Rom. 6. 1.
[b] 1. Cor. 15. 32.

thing but *eate and drinke, because to morrow they must die*: from the which peruersnesse of the wicked, we confesse we cannot free our doctrine, neither could the Apostles before vs: but setting this aside, the matter it selfe we teach, is so farre from giuing liberty, that we desire the holinesse of our Church be tried thereby rather then by any thing else. And I maruell the Iesuite shamed not to say the contrary, when the learned st of his side giue this testimony with it, that [c] *the Protestants, euerie one of them, hold iustifying faith is liuely, working by charitie, and other good workes, yea* [d] *no man can be iustified without such a faith, and serious repentance*: for hence it followeth voluntarily, that the whole course of our doctrine is against sinne, because true faith working by loue, & serious repentance, of their own nature expell libertie, as one contrary doth another. But this is the maner of our lying aduersaries; first, to misreport our teaching to the people, next, to extort violently from it what their malice can deuise to our discredit, belying herein their owne knowledge; and then, to cry amaine one to another, *Lo whither this doctrine leadeth*? thus hoping, with the dash of a goose quill to outface the truth of Christs Gospell. But let the matter be examined, and the points themselues, here reckoned vp, looked into, and the reader shall finde, that when they are conceiued as we hold them, they endure neither lewdnesse nor libertie; and many learned and right skilfull Papists hold them with vs, that the Iesuite might blush at his ignorance.

c Staplet. de iustif. l. 9. c. 7.
d Bell. de iustif. l. 3. c. 8.

Digression 32. *Touching fasting, and how we differ from the Papists therein: and whether the doctrine of our Church be against it, as the Papists charge vs.*

2 The first point obiected against vs, is meerly false. For we haue no doctrine that teacheth to *breake fasting daies*, but the contrary, that fasting is a Christian exercise needfull to be vsed for the humbling and enabling of our selues to the duties of praier and repentance, as often as the time shall require; and we hold him no good Christian that omitteth it. Yea our Church

Church hath publicke fasts in the danger of any generall affliction, and our people are taught to fast priuately as much as any Papist whatsoeuer, setting hypocrisie and superstitiō aside. The difference is, that we reiect their *set daies*, and their *manner of fast vpon those daies, by distinction of meates for conscience sake*, wherein they place the worship of God by way of *merit* and *satisfaction*; for the most part also neglecting such exercises of religion by praier, contemplation, and repentance, as of right ought to be ioyned with the outward abstinence: yea they place and practise fasting, [e] *onely in forbearing flesh, and things coming of flesh*, on certaine daies; allowing themselues in steed thereof not onely fish which is as good as flesh, but that which is daintier, wine, conserues, sweet meates, and such like, in as great measure as can be, as the experience of this our countrey sheweth among such as are Popishly affected.

e Dicimus quod de essentia ieiunij quoad modum sunt duo, scil. vna comestio in spacio 24 horarum & abstinentia à carnibus, ouis, & lacticinijs. Llamas Sum. Eccl. p. 390.

3 And suppose we had omitted all fasting indeed, and allowed no time for it, yet some Papists would haue borne vs company herein, that so themselues might be guilty of breaking fasting daies as well as we. For [f] Caietan holdeth, *It is no where commanded, but onely by custome was brought in, and is necessary neither for the seruice of God, nor the loue of our neighbour.* Wherin though we refuse his iudgment, yet touching our putting away the distinction of meates and daies, we are not to be blamed. For what libertie or loosenes can possibly be imagined to proceed frō eating *flesh more thē frō eating of fish, sweet meats, spices, & other things* finer thē flesh, which the Church of Rome alloweth? And how may it be conceiued to be such disorder on a Friday, or in Lent, or on a Saints euen, to eate butter, or egs, or a bit of vndainty flesh, when they that are busiest in controlling it, the same daies will drinke *strong wine, and other drinkes*, and eate *confections* of better stuffe and warmer operations? Or why should a man be censured for eating his meate on an Ember day, that fasts carefully and zealously vpon any day without respect of difference? Especially [h] our aduersaries confessing, *There is no kinde of nourishment, either of plants, or liuing creatures, but by the law of God and nature, we may lawfully vse it.* Nothing can be obiected but the precept of the Church, for

f Catharin. adu. noua dogm. Caietan p. 262.

g Tho. 22 qu. 147. art. 6, 7, 8. Llam. method. part. 3. c. 5. §. 24, 26.

h Fran. Victo. relect. 9. de temperant. p. 232.

Durands

[j] Durands reason is too grosse, that *fish is eaten and not flesh, because God cursed the earth, but not the waters, in that his spirit moued on them.* But what such authoritie hath a particular Church to make a generall law against that which God and nature left at large? and what such iurisdiction hath Rome of late obtained, that it should forbid that which the Church in old time permitted?

4 For [k] all antiquitie can witnesse, that in the Primitiue Church fasting was held *an indifferent thing, & euerymã was left to his owne mind therein,* [*] *no law binding him to this or that maner,* as [l] Caietan confesseth; Montanus a condemned hereticke, being the first that euer brought in the lawes of fasting, from whom the Papists haue borrowed them. For Irenæus, that liued 1400. yeares ago, [m] testifieth concerning the keeping of Lent in his time, that *some fasted before Easter one day onely, some two daies, some more: and the vnitie of faith was well maintained, notwithstanding all this varietie.* [n] Basil mentioneth onely *fiue daies.* And Socrates [o] writeth, how *it was obserued one way in one place, and another way in another. They in Rome fasted three weekes onely, and excepted Saterdaies and Lords daies. The Illyrians and Greekes sixe weekes. Others began seuen weekes before Easter, yet so as they fasted but a few daies of all that time. The like varietie they obserued in meates. For in some places they eat no liuing thing at all, some onely fish, some fish and foule, some dry bread, some would eate no berries, or egges, and some not so much as bread. For in these matters the Apostles left euery man to his owne will.* [p] Spiridion the Bishop of Cyprus, though he kept Lent, yet was it *but vpon certaine daies that he fasted,* and when a stranger came to him vpon one of those same daies, he set *swines flesh before him,* and eat thereof with him. Yea [q] they kept a Lent before the feast of Christs natiuity also, which we do not. And touching Saterdaies, [r] some vtterly condemned fasting that day, yet [s] other obserued it. And [t] Epiphanius thought it an Apostolicall tradition to fast Wednesdaies and Fridaies, excepting those betweene Easter and Whitsontide, which yet the Church of Rome obserueth not. And as for Ember daies and Saints euens, we finde no vse of them for fasting, till of late

[j] Rational. l. 6. c. 7. nu. 22. p. 268.
[k] Theod. epit. diuin. decret. c. vlt. Niceph. l. 12 c. 34.
[*] Laxus ac liber modus abstinendi ponitur cuctis, neq; nos seuerus terror impellit, sua quemq; cogit velle potestas. Prud. Cathem. hym. 8.
[l] Comment. in Act. c. 13. quem refert. Catha. adu. Caiet. p. 262.
[m] Euseb. hist. l. 5. c. 26. Niceph. l. 4. c. 39.
[n] πάντα ἡμερῶν πλείω ἡμῖν σαρκοφαγίαν τιμᾷ hom. 2. de ieiun. p. 135.
[o] Hist. l. 5. c. 22.
[p] εἰώθει τὸν βαρβάλιω ἡμέρας γεύεσθαι, ἄσπερ καὶ τότε, σὺν μέσοις ἤσθιεν. Sozom. l. 1. c. 11.
[q] Curopalat. de offic. p. 118. & ibi Pacius annot. p. 322. græc.
[r] Ignat. ep. ad Philip. Sext. Syn. in Trul. c. 55.
[s] Aug. ep. 86.
[t] Hæres. 75.

late

late times. And touching this whole queſtion of faſting dayes, let it be marked what [t] Saint Auguſtine writeth to a friend of his, *If* (ſaith he) *you aske my opinion concerning this matter, I find in the writings of the Euangeliſts and Apoſtles, and all the new Teſtament, that we are commaunded to faſt; but what dayes we muſt faſt, and what dayes we muſt not, I find it not determined by any commandement of Chriſt or his Apoſtles.* So that if we be faultie becauſe we faſt not after the Romiſh manner, then themſelues are likewiſe faultie becauſe they faſt not after the Primitiue order: there being no greater reaſon why they ſhould condemne vs for neglecting their faſts, then why we ſhould condemne them for neglecting the faſts of the auncient Church; nor any cauſe why our libertie, in the vſe of meates and dayes, ſhould be taken in worſe part now, then the ſame libertie vſed of old in the Primitiue Church, when theſe things depended vpon the will of him that faſted.

[t] Ep 86. ad Caſulan. paulò ante finem.

5 And poſſible our accuſers breake faſting dayes in the ſame maner that we do. For firſt, *they eate as often and as good* as we do, when they faſt. Next, they haue *diſpenſations* [u] which exempt them from faſting, ſo commonly and of courſe, that any man may ſee the Pope defined faſting by meates and dayes, for no other cauſe but to vtter his pardons. Thirdly they haue *collations*, which they hold by preſcription, that are equall to ſet feaſts. For in Spaine, on the euen of the Natiuitie for example, they haue a bountiful ſupper, exceeding the meaſure of faſting, made of fruites, conſerues, marchpanes, and ſuch like, [x] which they thinke is lawfull, *though it hold not the nature of faſting.* Fourthly, they haue *cuſtomes*, allowing them on faſting dayes to do as much as we do. [y] For in diuers places of Spaine and Caſtile they vſe egges, cheeſe, butter, yea the lard of ſwines fleſh. And generally on ſaterdayes they eate the inwards of any beaſt, with the head and feete; yea *any part of a ſwine, the buttock excepted.* Might it pleaſe the Papiſts now, either to giue vs leaue to do what they do themſelues, or elſe to inuite vs to their table on faſting dayes, that we may haue part with them, ſeeing their hoſpitalitie is ſo good, when we are bound out from feaſting at home? This is that which [z] a Biſhop noted in them

[u] Diſpenſati, ieiunij non franguntur. Llam. metho. pag. 395.

[x] Llam. vbi ſup. pag. 393.

[y] Llam. vbi ſup. pag. 369. Ouan. 4. d. 16. pro. 52.

[z] Ioan. Sarisb. Policrat. l. 7. c. 23

long ago, and is worth the marking: *They vndertake ſtrict profeſſions, and ſhew vs difficult things, and being more familiarly fauorable to themſelues, when it cometh to performance, they do things gentle and poſſible.*

Digreſſion. 33. *Concerning Auricular confeſſion or ſhrift to a Prieſt; ſhewing that it is not neceſſary for the remiſſion of ſinne: and how it is an occaſion rather then a remedie of ſinne oftentimes.*

6 Touching the caſting away of neceſſary *ſhrift*, we are not to be condemned, vnleſſe our accuſers can name ſome place of Scripture where Chriſt or his Apoſtles hath bound vs to it; which they cannot do. For their owne Canon law [a] ſaith, *it was taken vp onely by a certaine tradition of the Church, and not by any authoritie of the old or new Teſtament.* And though the new Ieſuites and other Papiſts begin of late with great paſſion to denie this, affirming that Chriſt ordained it in the 20. of Iohn, yet that is no matter: for neceſſitie and ſhame hath driuen them to ſay ſo, and their predeceſſors as learned as they, haue writ the contrary. For Panormitan [b] ſaith, *That opinion of the Canon law, greatly pleaſeth him, becauſe he findeth no manifeſt authoritie that euer God or Chriſt commaunded vs to confeſſe our ſinnes to a Prieſt.* And Pereſius a Biſhop of the Trent Councell [c] ſaith, *The cleare and plaine maner of this ordinance, both in reſpect of the ſubſtance and circumſtance, appeareth onely by a tradition.* And about ſix ſcore yeares ſince, [d] Petrus Oxonienſis, the Diuinitie reader at Salmanca, publickly taught, as I ſay, that *it had the beginning from a poſitiue law of the Church, and not from the law of God.* Who though he was made to recant this, yet [e] Bonauenture, whom the Church of Rome honoreth for a Saint, was of his mind long before, and [f] Medina, with others, at this day hold it. Wherby [g] their raſhnes appeareth, that ſay our Sauiour appointed it ſo euidently in the Goſpell; and their miſerie, that are perſwaded by ſuch ſayings to beleeue it. Yea [h] Rhenanus and [i] Eraſmus, as learned Papiſts as euer were, affirme, that *neither Chriſt ordained it, nor the auncient Church vſed it:* which is the

a De Pœnit. d. 5 in pœnitentia. Gloſſ.

b Super 5. de pœnit. & remiſ. c. omnes vtriuſque.

c De tradit. par. 3. conſid. 3.

d Carranz. in Sixto 4. Quand. 4. d. 16. pro. 2.

e Quand. ibid.

f Refert Henri. ſum. pag 206. edit. Salamant.

g Rhem annot. Ioh. 20. 23. Hopk. memor. of Chriſtian. 225. § 2.

h Annot. ad Tertul de pœnit.

i Annot. ad Hiero. de obitu Fabiol.

the truth. For when it began in ſome ſort to creepe in, [k] *Nectarius the Biſhop of Conſtantinople put it downe in his Church, and all the Biſhops of the Eaſt did the like in theirs:* which the Papiſts know well enough, and [l] acknowledge, [m] railing vpon Nectarius for ſo doing: which is a ſigne that the Proteſtants reiecting ſhrift, breake no commandement of God, but follow the example of the Primitiue Church that refuſed it. The which is further proued by the preaching of Chryſoſtome, [n] ſaying, *Thus is wonderfull in God, that he not onely forgiueth vs our ſinnes, but neither doth he diſcloſe them or make them knowne, neither doth he inforce vs to come forth and tell them; he requireth no more but that we ſpeake to him alone, and to him alone confeſſe our faults.* This the godly Biſhops would not haue done and taught, if the confeſſion had bene receiued in their time as neceſſary, or if Chriſt had commanded it, or if it had bene ſo ſoueraigne a remedie againſt ſinne.

7 And touching the neceſſitie of confeſſion in Lent, afore they receiue the Sacramẽt, [o] the learneſt Papiſts that euer were acknowledge it is a cuſtom *but newly brought vp*, though [p] we be called *leud preachers, moſt wickedly deceiuing the people*, becauſe we ſay ſo. But marke what Caietan [q] writeth, and then iudge what ſuch cauſe there is why we ſhould thus be cenſured: *There appeareth no poſitiue law enioyning ſhrift before the receipt of the Communion: the law of God hath no ſuch precept, but the contrary is inſinuated, where the Apoſtle ſaith, Let a man try himſelf. Wherefore out of this document of the Apoſtle, it ſeemeth vnto me that he which is contrite for his ſinne, and receiueth the Communion without ſhrift, ſinneth not mortally, though he haue a confeſſor at hand. The reaſon moouing me thus to thinke, is, becauſe it is plaine, that a man hauing contrition for his mortall ſinne not confeſſed, and ſo receiuing, doth that which is not ſinne of it owne kind. Yea to receiue the other Sacraments alſo with contrition onely, ſeemeth no where to be forbidden. And that which is not confirmed by the authoritie of the Fathers, muſt not by a ſuperſtitious nouelti be commanded.* The Papiſts therefore extolling ſhrift ſo faſt, talke out of their ignorance, not thinking that we know how baſely they thinke of it themſelues.

k Socr. l 5. c. 19 Sozo l. 7. c. 16. Tripart. hiſto. l. 9. c. 35. Niceph. lib. 12. c. 28

l Waldẽ. tom. 2. de Sacr. c. 141. Dom. à Soto. 4. d 18 q. 1. Henri. ſum. pag. 325.

m Impudentiſſimum illud Nectarij factum. Andrad. orth. expl. pag. 663. Nectarius à Nouatianis ſeductus fuiſſe oportet affirmare. Nec eudæmonem illum (qui Nectario ſucceſſit) quin potiùs eudæmonem credendum eſt. Baron. tom. 1. an. 56. nu. 28. & Henriq. vbi ſupra.

n Hom. 12 ad pop. Antioch.

o Sum. Armill. verbo commu. nio. § vlt. Caiet. ſuper 1. Cor. 11. Panorm. de celebrat. miſſarũ.

p De homine.

q Hork. memor tract. of confeſſ. pag. 255.

q In 3 Tho. q. 80. art. 4.

8 For they not onely know it to be, as I haue ſaid, a later tradition and cuſtome without commaundement, expulſed ſometimes out of the Primitiue Church, but they think in their conſcience, it is not neceſſarie; yea [r] ſome of them write it expreſly, that *ſeeing iuſtification is the infuſion of grace, whereupon ſinne is remitted, it followeth that confeſſion is not neceſſary, either for the obtaining pardon of our ſinne, or for our iuſtification. For according to the true order of things, confeſſion in time followeth contrition: and therfore ſeeing contrition it ſelf is not without iuſtification, the ſaid iuſtification may be and is without confeſſion.* And this opinion followeth ineuitably of that they hold. For Caietan [s] ſaith, *A man contrite or ſorowfull for his ſinne, ſtandeth cleane in the iudgement of God, and is a formed member of the militant Church.* And this contrition as it goeth before confeſſion, ſo may it be without it. And [t] the Maſter of Sentences, and [u] diuers others with him, holding that *the Prieſt hath no power to forgiue ſinne, or to worke any ſpirituall effect by vertue of the keyes*, were as good ſay, confeſſion is not neceſſarie. For why ſhould it ſo be, when being done, the Prieſt can giue the penitent no ſpirituall grace thereby, nor abſolue him otherwiſe then *by declaring him to be abſolued?*

r Mich. Bonon. expoſ. in Pſa. 29 pag. 259. edit. Venet. an. 1603. De pœnit. d. 1. verum ſola. gl. § Sant.

s 3. Tho. q. 80. art. 4.

t L. 4. d. 18.

u Refert. Fr. Victor. relect. 1. ſect. 3. p. 13.

9 And let no man ſay this ſhrift is knowne to be ſo ſoueraigne a medicine againſt ſinne; for we make account that Ieſus Chriſt and his Apoſtles were as carefull to preſerue men from ſinne as the Pope is, and yet they neuer preſcribed this medicine. And when Nectarius thruſt it out of Conſtantinople, he found the contrary by [x] a ſhamefull experience, and therfore put it away to preuent wickednes. And they that feare not to commit ſinne in the preſence of God that ſeeth all men, will as little bluſh to confeſſe it after their maner to a Prieſt, whom they may deceiue; & he that regardeth not the law of God, wil care as little for the Prieſts abſolution; the feare of God and awe of his truth being of more force to bridle our nature, then the policie of man. And the Ieſuites ſpeech, It is knowne to be ſo ſoueraigne, is but folly; and therefore he may keepe it to him ſelfe, or vtter it to thoſe that know nothing but what he telleth them. For more is knowne by his ſhrift, then I may be allowed

x *The rape of a noble woman.* ἐκπορθεῖ τινὶ εὐγενεστάτην. Sozo.

to

to speake, though his owne Doctors allow me to speake somewhat, who knew as much of shrift as he doth, and yet all men thinke our English shriuers know something too. [y] Biel allowe-
eth me to say, *it is an vsuall thing for them to turne their confession into curiosities and babling, mingling prophane talke concerning vile things.* [z] Another writeth, that *hypocrites will neuer confesse truly, but either cloake, or dissemble, or defend their sinnes: yea religious men themselues, in nothing so much as in dissembling confessions. For seldome or scarce at all do they confesse otherwise then in generall termes, naming no great sinne. What they say one day, that they say the next, as if euery day they sinned alike.* This is the vertue of shrift by their owne confession: and yet it is nothing to that which is knowne. For the same author [a] addeth, that *it was an ordinary practise for the priests to commit execrable villany with the women at shrift,* [b] as if they were the sonnes of Eli, [c] *rauishing wiues, and deflouring maides in the Church, and committing Sodomie with yong men,* with other stuffe [d] worse then this, that *the Church was made a stewes*: that I say nothing touching [e] the *questions and resolutions* passing betweene the priest and his penitents, concerning cases scarce beseeming the chaire of penance, saue that the Priest taking state vpon him when he heareth confessions, and sitting in his maiestie *like a iudge of China* (for [f] so they claime it) *in his chaire,* [g] which sometime also is *guilt with gold,* receiuing *such as come to confessiō kneeling on their bare knees,* must be presumed not to erre in any thing he doth, because [h] they hold, that *as of maidenhead, so of priesthood no man may iudge*: which rude conceit preuailing with the ignorant seduced people, is it that continued the reputation of shrift, and nothing else. But marke againe what Cornelius Agrippa, one of their owne side, hath [i] left written to iustifie that I haue said, if the Iesuite or his fauourers kicke at it: *I could* (saith he) *by many examples, fresh in memory, shew how fit this shrift is for bawdry: for Priests, Monkes and Nunnes haue this speciall prerogatiue, that vnder pretēce of religion they may go vp and downe when and whither they will; and vnder colour of confession, talke with any woman, whom they oftentimes entertaine but homely. Closely they go to the stewes, rauish virgins and widowes; yea many times, which my selfe*

y In Can. lect. 77.
z Aluar. Pelag. de planct. eccl. l. 2. art. 78. pag. 255.
a Art. 27. p. 131.
b 1. Sam. 2. 22.
c Art. 2. pag. 83.
d Art. 2. & 73. & 83.
e Quand. 4. d. 34 pro. 5. corol. 3. Iacob. de Graff. decis. tom. 1. l. 1. cap. 25. nu. 12. Llam. method. part. 3. c. 8. § 10. & inde.
f Llam. part. 2. ca. 6.
g Nudis genibus terra defixis prostratos audiui, cui iuxta sellam meam quæ deaurata erat, esset puluinar sericū. ib.
h Staphyl. & Stapleton apolog. part. 1.
i De vanit. c. 64.

haue ſeene and knowne, runne away with mens wiues, and cary them to their fellowes; and hereby, whoſe ſoules they ſhould gaine to God, their bodies they ſacrifice to the diuell. If the Proteſtants had bene the authors of theſe reports, the ſhrift-maintainers might with ſome colour haue replied, themſelues had deuiſed them in hatred of ſhrift; but ſeeing they that deliuer them are zealous Papiſts, and would ſay nothing to the diſgrace of their owne Church, but what was too apparent and could not be couered, we may with reaſon beleeue them, and reioyce in the wiſedome of God, whoſe iudgement is iuſt to giue ouer idolaters and their inuentions to be taken in their owne workes, that euery child might ſee their madneſſe, and [k] *caſt their owne filth in their faces.* And I thinke moſt men that are acquainted with the haunts of our Seminary ſhriuers this day in our countrey, beleeue their ſhrift to be a medicine of the ſame boxe, whereof I hope I may ſpeake in Chaucers words, to end this point of Popiſh ſhrift, who liuing in a ſhriuing time, thus [l] wrote how the Frier applied his medicine.

k Mal. 2. 3.

l *Prolog. in the deſcript. of the Frier.*

Full ſweetly heard he confeſſion,
And pleaſant was his abſolution:
He was an eaſie man to giue penance,
There as he wiſt to haue a good pittance.
For vnto a poore order for to giue,
Is ſigne that a man is well yſhriue.
For many a man is ſo hard of hart,
That he may not weepe though him ſmart.
Therefore in ſteed of weeping and of praiers,
Men mote giue ſiluer to the poore Friers.

Now this anſwer being made to popiſh ſhrift, for the remouing of the generall, abſolute, and perpetuall neceſſitie thereof, which the Papiſts vrge: we are to adde concerning this point the doctrine of our Church, which doth not denie or take away the free and godly vſe of confeſſion, but teacheth that it is very profitable when it is diſcreetly done vpon iuſt occaſion, and a godly, learned and truſty miniſter may be had for the ſearching of the wounds of ſinfull ſoules, and applying of fit counſell and comfort to diſtreſſed conſciences; and therfore our Church exhor-

exhorteth, when any cannot ſo wel by himſelfe apply the meanes preſcribed in the word to himſelfe for the quieting of his conſcience, but requireth further counſell or comfort therein, then to reſort to ſome diſcreet and learned Miniſter of Gods word, and to open his griefe, that he may receiue ſuch ghoſtly counſell, aduice and comfort, as his conſcience may be relieued, and that by the miniſtery of Gods word he may receiue comfort and the benefite of abſolution, to the quieting of his conſcience and auoiding of all ſcruple and doubtfulneſſe, as it is in the ſecond exhortation before the Communion. For which purpoſe alſo a forme of abſolution is preſcribed in the viſitation of the ſicke, to be vſed after ſpeciall confeſſion, in ſickneſſe as well of mind as of bodie: Our Lord Ieſus Chriſt who hath left power to his Church to abſolue all ſinners which truly repent and beleeue in him, &c.

Digreſſion. 34. *Concerning the neceſſitie or requiſite condition of good workes for our ſalnation: ſhewing that the Proteſtants hold it.*

11 The third point of our doctrine charged as tending to libertie, is the article of good works, wherein the Ieſuite accuſeth vs two wayes: firſt that we hold *they are not neceſſarie to ſaluation:* next, that we denie their *merit*. This latter accuſation we confeſſe, but denie the former, and ſay, themſelues know it to be a lie, not onely by our preaching and writings, wherein the learned of our Church vrge men to a godly life,[m] defending the veritie of this propoſition, that *good workes are neceſſarie to ſaluatiõ:* but alſo by the cleare confeſſiõ of their own ſide,[n] who going about to faſten it vpõ vs, that we ſhould hold againſt the neceſſitie of good works, yet acknowledge it is rather *a conſequence of our doctrine, and our ſecret meaning*, then our maner of ſpeech or teaching. Wherein they ſhew their deſire of contention, and vnconſcionable miſleading the people, when they wil not ſuffer vs to expoũd our own doctrine, nor giue vs leaue to declare our owne faith, but,[o] as the Iewes did Chriſt and his

m Melanct. corp. doctrin. Chr. in repetit. cõfeſſ. Kemnit. loc. c. de operibus renat. q. 6. Caluin. Inſt. l. 3. c. 16. §. 1. Polãd. theſ. de bonis operibus. nu. 14.

n Bellar. de iuſtificat. l. 4. c. 1.

o Math. 5. 17. Rom. 3 31.

Gospel, slander our doctrine with that which themselues know is farre from it. For how can they say, we hold good workes not necessary, when they see well enough and acknowledge our doctrine is, that P *man is iustified by the grace of God not imputing our sinnes vnto vs, which grace, faith apprehendeth by beleeuing: And this faith is liuing, and worketh by charitie, without which faith and true repentance no man can be saued; so excluding not the necessitie, but only the merit of our workes?* Yea Bellarmine r saith expressly, that *Melancthon, Brentius, Kemnitius, Caluin and Luther teach, that good workes must be done, and shew them to be necessary in some sort, in that they affirme it is no true faith vnlesse it bring forth good workes, and be accompanied with charity.* Wherein he hath truly reported that we teach, and by reporting it, shewed the wilfulnesse of his owne side in giuing it our, against their owne knowledge, that we denie the necessitie of a good life. The point we denie is this, that our owne righteousnesse is the thing that must answer the law of God, or by way of merite, procure acceptation with God to eternall life, or make vs righteous in his presence. For God of his iustice requireth that euery man, afore he be saued or admitted into the state of his children to enioy his fauour and friendship, bring a full satisfaction and righteousnesse or iustice of workes answerable to the law: the which iustice, say we, is not the righteousnesse that we do, but the perfect obedience of Christ imputed to vs, and made ours by faith; our owne workes being only the fruite of this faith, and a requisite condition of our saluation, as the way to walke in, and no otherwise; which way whosoeuer findeth not, or hauing found it, walketh not, shall neuer be saued, because God saueth none but by iustification and sanctification both: the former is to acquit them from the condemnation of the law, and it is by the bloud and obedience of Christ; the latter is to conforme them to the Gospel, and to go the way that leadeth to God; and it is by our owne inherent holinesse. Both these must therefore of necessitie be done: the obedience of Christ to iustifie vs, and our owne works to go the way whither our iustification calleth vs; whereupon it followeth, they neither iustifie, nor satisfie, nor merite before God, nor answer the

p Bell. de Iustif. l.1.c.12. § Itaque.

q Idem. l.3.c.6. Stapl. de Iustif. l.9.c.7.

r Bellar. de Iustif. l.4.c.1. § Ac primum. & Stapl. de Iustif. pag. 334. Protestantes ipsi, quamuis à formali nostra iustitia, sanctificatione & nouâ obedientiam distinguant, vt non sit pars eius essentialis; adesse tamen eam certo & infallibiliter volunt omnibus Dei filijs, tanquam individuam fidei iustificantis comitem & propriam filiorum Dei notam.

the righteouſneſſe of his law; and yet are abſolutely neceſſary as the fruites of faith and markes of the way that leadeth to heauen. And euen as the king freely beſtowing a place in the Court vpon his ſubiect, this his free gift bindeth him ouer to come to the Court and receiue it, and hauing ſo done, to diſcharge the place with all diligence and attendance: and yet the ſubiect cannot ſay, that either his going the way or attendance procured him the place, but onely the kings free gift put him into it: and if this mans friend ſometime tell him, you muſt go to the Court and do your attendance, though, when you haue done all you can, your ſo doing is not worthy the kings fauour he hath ſhewed you; he doth not thereby perſwade him to neglect his iourney & ſeruice, but rather the contrarie, that the kings gift calling him to the place implieth both. So is it in our ſanctificatiõ, which is the way that leadeth to the kingdom that God hath freely giuen vs, and the dutie which that gift calleth vs to; and therefore neceſſary in it owne kind and order & no otherwiſe. Which the Proteſtants holding do not teach thereby that men ſhould neglect good workes, but the contrarie: they onely thinke them not neceſſary or requiſite to our iuſtification for the ſatisfaction of the law, becauſe herein nothing concurreth with the merit of Chriſt, or can do: as many learned Papiſts themſelues confeſſe, and the ordinarie ſort of people, that now miſconceiueth our doctrine in this point, when they vnderſtand it, as I haue laid it downe, will not denie.

Digreſſion. 35. *Touching the merit of our workes: and what is to be holden thereof.*

12 Next, the Ieſuite accuſeth our doctrine of good works, becauſe it denieth the merit thereof. For anſwer whereunto, we beleeue aſſuredly our good workes ſhall be rewarded both in this life, and in the life to come, yea farre beyond that which they are worth: onely we deny their merit; that is to ſay, we thinke this reward is not giuen for the merit or deſert of the worke,

worke, but of the meere grace and mercie of God for the merits of Chriſt. Wherin we haue not onely the Scripture, and ancient Doctors, but the moſt skilfull and learned Papiſts that euer liued, on our ſide. [t] The law ſaying the reward is *of mercie*, and [u] the Goſpell telling vs, *The ſufferings of this life are not worthy of the glorie in the life to come.*

t Exod. 20. 6:
u Rom. 8. 18.

13 That which the Papiſts meane by merit is this, which I ſet downe in their own words, and let the reader iudge whether the Proteſtants haue not reaſon to refuſe it. Andradius [x] ſaith, *The heauenly bleſſedneſſe, which the Scripture calleth the reward of the iuſt, is not giuen them of God gratis & freely, but is due to their workes: yea God hath ſet forth heauen to ſale for our workes.* The Deane of Louan [y] ſaith, *Farre be it from vs that the righteous ſhould looke for eternall life, as a poore man doth for his almes, for it is much more honour for them as victors and triumphers to poſſeſſe it, as the garland which by their labour they haue deſerued.* Bayus [z] ſaith, *That although the reſtauration of mankinde be aſcribed to the merits of Chriſt, yet it is not for Chriſts merits that our workes are rewarded with eternall life: neither doth God, when he giueth the reward, looke toward Chriſts death, but onely to the firſt inſtitution of mankind, wherein by the law of nature it was appointed, that in the iuſt iudgement of God, obedience ſhould be rewarded with life, as diſobedience is with death.* Suarez [a] ſaith, *A ſupernaturall worke proceeding from grace, within it ſelfe, and of it owne nature, hath a proportion and condignitie with the reward, and a ſufficient value to be worth the ſame. The reward therfore is not giuen for Chriſts merit. The merit of Chriſt cannot be made our merit, therefore neither can our merits haue the power of meriting from Chriſts merits, or any more worthineſſe then they be ordained to haue of themſelues. It muſt not be denied but our merits are true merits, ſo that the workes of the godly proceeding from grace, haue of themſelues an inward worthineſſe, and are proportionable to the reward, in the ſame manner as if we conceiued a man to be iuſt, and worke well, without the merits of Chriſt, as many thinke of the Angels, and of man in the ſtate of innocencie.* Thus the merits which the Proteſtants denie, are not the reward of good workes, but that inward condignitie which

x Orth. expl. l. 6
y Expl. Artic. Louan. tom. 2. art. 9.
z De merit. operum. l. 1. c. 9.
a Tom. 1. in. Tho. 3. d. 41. ſect. 3. §. Secundo. & oportet.

our

our aduerſaries place in them, whereby they thinke God is bound to reward them, yea without any reſpect to the death or merits of Chriſt. This we hold a deteſtable opinion, becauſe it abrogateth the Goſpell, and ſetteth on foote the couenant of workes.

14 Beggers asking for almes ſhew their wounds, but Papiſts will haue vs ſhew our merits, and not aske heauen as an almes for Chriſts ſake, but challenge it as due for our workes ſake: but what ſaith one, [b] *He that doth good, ſeeking reward thereby, ſerueth not God, but his owne will.* Origen [c] ſaith, *I can hardly beleeue there is any worke that may require the reward of debt.* Auſtin [d] writeth, *We muſt vnderſtand that God bringeth vs to eternall life, not for our merits, but for his owne mercie.* And Bernard, [e] *That the merits of men are not ſuch, that eternall life ſhould be due to them of right, or that God ſhould offer men iniurie if he did not therefore beſtow it.* [f] *The mercy of God is my merit.* [g] *The things which we call our merits are the nurſes of our hope, the prouocations of loue, the ſignes of our election, the forerunners of our future happineſſe, the way to the kingdome, not the cauſe why we raigne.* And Gregory himſelfe, who was a B. of Rome, [h] ſaith, *It is one thing for God to reward men according to their works, and another thing to giue the reward for the workes themſelues. When the Scripture ſaith, according to our workes, the qualitie of our workes is vnderſtood, that the reward ſhall be his whoſe the workes are: for vnto that bleſſed life, wherein we liue with God, can no labour be compared, no worke likened, ſeeing the Apoſtle ſaith, The ſuffering of this life is not worthy of the glorie of the life to come.* This that theſe fathers haue ſaid, is it we alſo ſay for our ſelues & anſwer our accuſers. Now I know well enough a witty Romaniſt, deuoted to contention, can inuent ſome fine diſtinction to make theſe men ſpeake good Romane Catholicke whatſoeuer they meant: let him do vs the like fauour; making the ſame diſtinction for vs that he will do for Auſtin, Bernard, or Gregorie, and we ſhall be as good Catholickes as they.

b Marc. herem. de his qui putant ſe ex operibus iuſtif.
c Ad Rom. l. 4. c. 4.
d De gr. & lib. arb. c. 9.
e De Annunc. ſerm. 1.
f In Cant. ſer. 61.
g De grat. & lib arbit.
h Super. Pſ. 7. pœnit.

15 Moreouer it is diligently to be obſerued, that howſoeuer our aduerſaries contend for their merits, yet the learnedſt and moſt iudicious among them diſauow them, teaching people

people at their way-gate to renounce them: and holding that which I haue said, to be the sounder doctrine: so did Anselme the Bishop of Canterbury, 500. yeares since, teach the people to die in this faith, [i] confessing. *Lord, I set the death of Christ betweene me and my bad merits, and I offer his merits for my owne merits which I should haue, but haue not: and betweene me and thine anger, I interpose the death of my Lord Iesu.* So also [k] saith Stella: *God my Protector looke not vpon me, but first looke vpon thy onely Sonne, and place betweene me and thee, him thy Sonne, his crosse, his bloud, his passion his merits: that so thy iustice passing through his bloud and merits, when it cometh at the last to me, it may be gentle and full of mercie.* Waldensis [l] saith, *He is to be reputed the sounder Diuine, and the better Catholicke, and more agreeable to the Scripture, that simply denieth such merit, confessing that simply no man meriteth the kingdome of heauen, but obtaineth it by the grace & free will of God that giueth it.* Bellarmine [m] saith, that *by reason of the vncertaintie of a mans owne righteousnesse, and for feare of vaine glory, it is the safest way to repose our whole confidence in the sole mercy and goodnesse of God.* And he giueth the reason, because *no man, without reuelation, can be sure he hath true merits, or that he shall perseuer therein; and nothing is easier then to be tempted with the pride of his owne good workes.* Pighius [n] saith, *We are made righteous not by our owne righteousnesse, but by the righteousnesse of God in Christ: who putteth his owne iustice betweene his Fathers iudgement and our iniustice, vnder the which as vnder a shield, he protecteth vs from the diuine wrath which we haue deserued.* Ferus [o] saith, *The parable of him that hired labourers into his vineyard, teacheth that what soeuer God giueth vs, is of grace not of debt; for all our righteousnesse is as a cloth polluted: yea the very sufferings of this life are vnworthy of future glorie. If therfore thou desirest to hold the grace and fauour of God, make no mention of thy merits.* And let all such as contend with vs about this point, assure themselues their owne schooles were of our mind herein till of late. Gregorius Ariminensis [p] defendeth at large, that *no worke done by man, though coming from the greatest charitie, meriteth of condignitie either eternall life or any other reward either eternall or temporall; because euery such worke is the gift of God.*

i Refert. Hos. confes. Petricou. c. 73.

k In Luc. c. 7.

l Sacramental. tit. 1. c. 7. p. 30. idem Eraim. declarat. ad Cens. Paris p. 197.

m De iustificat. l. 5. c. 7. §. Sit tertia.

n Controu. 2. Ratisbo.

o L. 3. commen. in Mat. c. 20.

p 1. d. 17. q. 1. art. 2. p. 89.

God. And against that cõceit which saith there is an inward worthines in the nature of our works, deserning the reward, which worthines is cõmonly called the merit of condignity, he disputeth, that *the reward is simply due to no workes, nor of their nature, but onely through the free appointment of God, who out of the abundance of his mercie hath ordained to reward such workes with eternall life.* But Durand is so plain, that the merit-mongers are faine to disclaim him. He [q] saith, *There is no merit of condignitie betweene man and God, but onely betweene man and man; the said merit being strictly taken* (as the Papists now do) *to import a voluntarie action whereto the reward is due of iustice, so that if it be not giuen, there is wrong offered. And whatsoeuer we receiue of God, whether it be grace or glory, whether temporall or spirituall good, whatsoeuer good worke we haue before done for it, yet we receiue the same rather of Gods liberalitie then of the debt of the worke. And forasmuch as no mans free gift can bind him to giue more, but he that receiueth more, is the more bound to him that giueth it: therefore hence it followeth that by the good habits and deeds which God hath enabled vs to do, he is not bound by the debt of his iustice to giue vs more, that he should* (as the Papists now say) *be vniust if he gaue it not, but we rather are bound to him: and it is rashnesse, yea blasphemy, to thinke or say the contrary*, as [r] the Rhemists do. Then he concludeth, that *if God giue any reward to our well doings, this is* (as the Protestants speake) *not that he is a debtor to the workes, but of his owne liberalitie.* Marke the argument he vseth against merits, and then iudge freely whether it can possibly be answered. No man hauing freely bestowed a gift vpon another, is bound by the good vse of the said gift to bestow more; but he that receiueth it is rather bound to him that giueth it. But all the workes of grace whatsoeuer, though neuer so well vsed, are freely bestowed vpon vs by God: therefore God is not bound by the good vse thereof to bestow more. And so consequently man is bound rather to God, and all his reward is of mercie not of condignitie.

[q] 2. d. 27. q. 2. p. 2 co.

[r] Vpon Heb. 6. 10.

16 Besides, all Papists are not of one minde concerning these merits, that men may see they talke against the Protestants abroad, that which they are not agreed of among themselues

selues at home, which is more then ridiculous. For [f] some hold that *a man doing what he is able by the power of his freewill, before his conuersion, omitting nothing that tendeth to the obtaining Gods fauour, merits hereby of congruitie, that God of his goodnesse, which bindeth himselfe to accept euery one that turneth himselfe to him, should prepare him to further grace:* but [t] others some reiect this kind of merit and accuse it *of heresie*: that we might know what stuffe the Popes schooles now and then harbour in them. And touching the merit of condignitie, you heare what is commonly said', [u] that *our workes of their very nature deserue et ernall life; the reward whereof is a thing equally and iustly answering to the time and weight of the worke, rather then a free gift, so that God should be vniust if he gaue it not*: yet [x] others, whom I alledged immediatly before deny this, and Bellarmine himselfe whether he were asleepe, or what extremitie he was driuen to I know not, but [y] he writeth expresly, *To workes done by faith, and the helpe of God, we ascribe no such merit as hath the reward of iustice to answer them: but onely the merit of impetration, which the schoolemen called the merit of congruitie, not of condignitie:* and yet I shewed before that Hosius saith, the merit of congruitie is Pelagianisme. Againe [z] some say, *The merits of a mans workes proceed from the grace of God, and his vnion with Christ.* But [a] others say, *this is heresie* and conclude, that *the dignitie of the person addeth nothing to the reason of meriting, and they may merit heauen that are not yet adopted to be the sonnes of God.* [b] Some say, the merit is, not because the workes haue any worthinesse in themselues, but *by reason God hath made a promise, and thereby bound himselfe to reward them*: but [c] others deny this, and thinke *they deserue the reward though God had made no promise at all.* Which the learned Papists thinke [d] the workes of Adam in his innocency, and [e] Christ when he redeemed vs did not, ascribing their merit to the couenant which God made to accept them. [f] A third sort say, they merit by vertue of the worke and promise both. [g] Some are of mind, that *both the*

f Scot.4.d.14.q 2. Ipse Scotus assignat quoddam meritum congrui quod ipse vocat attritionem ex puris naturalibus, quæ est ratio aliqua remissionis peccatorum & iustificationis. Dom. Bannes. part. 1 q.23.art.5 p. 496. Tho 1.2.q. 114.art.3.& 6. & in 2.sent d. 27.q 3. Et ibi exteri scholastici.

t Hos.conf c 73

u Rhem. annot. vpon 1. Cor.3. 8.& Heb.6 10. Andrad. Orth. explic.l.6.

x Anselm Stella Waldens. Bell. Pighius. Ferus. Arminens. Durand.

y Indic.de lib. concord.mendac.8.

z Tho 2.d. 27. art.3 Hos confes.c 73. Alex. Halens. part.3. q.69.m 5.art. 2. §.1. Greg. Valent. Apol. missæ.c.5.

a Bayus de merit.oper.l.2,c.1. & 4.& 7.

b Armachan. qq. Armen.l.12 c.21, Scot.1.d. 17.q.2. Vega de iustificat.q. 5.Occham.1.d. 17.q.2.

c Andrad.Orth.expl.l.6.Caietan.1.2.q.114.art.3. Soto de Nat.& Grat.l.3.c.7. d Halens. part.2.q.96. m 3 art.2. c Scot Almayn. Biel. Durand. Medina. quos refert Suar.tom.1.p.35. f Bell.de iustif.l.5.c. 17.Coster.Enchir.c.7. g Hos.confes.Polon.c.73.vbi etiam refert Albert.Bonauent.Gabr.

grace

grace of working and the merit of the worke being doing, flow both alike from the merit of Christ. But [h] others say the contrarie, how *it is for Christs sake indeed that God hath enabled vs to do the good worke, but when it is done, then the reward is giuen not for Christ, but for the workes sake, without any respect of Christs death.* [i] The Iesuites say many of them, that the promise of God made to accept our workes, bindeth God to reward them: yea they haue *an inherent and intrinsecall worthinesse of their owne, deseruing reward, as Adams workes had in the state of innocency.* And [k] the Rhemists say, *They be meritorious, and the very cause of saluation so farre, that God should be vniust if he rendered not heauen for the same.* But [l] Durand saith, *it is rashnesse and blasphemy so to speake, the promise of God in the Scriptures no way binding him to giue the reward, but onely teaching that he purposeth to giue eternall life to such as liue godly.* The like say [m] Alexander and [n] Ariminensis, two famous schoolemen.

h Bayus de merit. operum. l. 1. c. 9.

i Suar. tom. 1. d. 41. sect. 3.

k Vpon Hebr 6 10.

l 2. d. 27. q. 2 dit. d.

m Part. 2. q 96. m 3. art. 2. part. 3 q 69. m. 5. art 2 § 1.

n 1. d. 17. q. 1. art. 2.

17 By these vncertainties and oppositions of our accusers among themselues, it is easie to discerne, they haue more stomacke to striue against vs, then wit to conceale their owne disagreements, or power to reconcile their faith with the truth. The conclusion therefore shall be this, that the point of difference betweene vs and the Papists concerning merits, is, that we beleeue there is no merit in our workes at all, and the Papists cannot tell what to beleeue.

Digression. 36. *Answering those that accuse the Protestants for holding that no man can keepe Gods commandements, and shewing what is to be holden concerning that matter.*

18 First, that the malicious reports of our accusers seduce no man, I will set downe what we, and what they say touching this matter, and the difference betweene vs: and then make triall whether it follow of that we say, *that men should neglect good workes.* That which we hold is, that no man is able to do all that the law requireth, but in many things we sinne all: the reason is, because the commandement tieth vs not onely

to

[o] Mat.22.37. to the outward worke, but [o] alſo to the perfection of inward loue, yea that we do both theſe, not by the helpe of the grace of the Goſpell, but of our ſelues, by the ſtrength of our owne will, for ſo much as the law was giuen before the Goſpell was reuealed, when man ſtood in pure nature: in either of which points whoſoeuer faileth, though neuer ſo little, he is a tranſgreſſour of the law. And though Ieſus Chriſt haue brought grace to the law, that is to ſay by the reuelation of his Goſpell hath in ſome ſort altered it, yet that grace ſtandeth not in diminiſhing the commandements, or enabling vs here to keepe it without defect, but in abſoluing vs from the rigour of it, and working the obedience of the Goſpell in our hearts. The rigor of the law admitteth no righteouſneſſe but that which is abſolute and perfect, it offereth vs iuſtification and eternall life vpon no other condition, it adiudgeth euery man to hell for the leaſt ſinne, and condemneth all ſuch as faile in perfect obedience: and this rigour ſtandeth in force toward all that are out of Chriſt: and though the grace of Chriſt haue deliuered his children from it, yet this deliuerance we ſee implieth not their exemption from ſinning, but onely ſuppoſeth three other things. Firſt, that the curſe of the law ſhall not be extended againſt thē, becauſe Chriſt hath ſuffered it. Next, that the power of it ſhall be abated in them, by reaſon the death of Chriſt hath mortified the luſt of the fleſh. Thirdly, that they are freed from the law thus armed with rigor, and admitted to the obedience of the Goſpell which is a yoke lighter and eaſier. And we hold that all the perfection of mans righteouſneſſe in this life ſtandeth onely in bearing this yoke, the commandements whereof are three, and we think it not impoſſible to keep them. The firſt is repentance, whereby we ſeeke that our ſinnes may be pardoned, and we renewed by daily miſlike and hatred of our ſelues for the ſins we haue done, confeſſing them to God, and crauing more ſtrength againſt them. The 2. is faith, beleeuing in Chriſt for the remiſſion of our ſinnes. The third is new obedience, conſiſting in the mortification of the fleſh, and quickning of the ſpirit, that we may endeuour and preſſe our ſelues forward to do our vttermoſt in walking the way of all the morall

morall law. And thus we say, the commandements may be kept and no otherwise.

19 Our aduersaries that mislike vs herein, themselues hold the whole law to be both possible and easie to be kept by a iustified man. [p] They say, *mans nature is so healed by grace, that thereby he hath proper facultie giuen him to eschue all mortall sin all his life long, and perfectly to fulfill the law.* Yea [q] that *he may of his abundant charitie do more then the commandements require, and so both merite for himselfe and supererogate for others that want merits of their owne.* And though they seeme to except veniall sinnes, yet that is no matter: for [r] they thinke such are no sinnes, but a light matter, as it were a little dust that riseth vpon ones garment, without hurting or changing it, *repugnant neither to grace nor charitie, not turning a man from God, nor deseruing eternall punishment, nor breaking friendship with God, and therefore require neither penance, nor confession, nor repentance, but he that dieth therein may be saued.* The which being so, they had as good haue not excepted them at all: for what kind of sinne is that which neither offendeth God, nor is against charitie, nor offereth him iniury, nor deserueth his anger, nor requireth any sorow for it? Nay [s] some of them say expresly, *a man by the speciall grace of God may liue without it too all the dayes of his life.* This is the thing that we mislike, and hearken to it; they which brag of themselues that they sinne not, yet cal others Puritans, the which name was therefore giuen the Nouatians, [t] *because they thought they were pure from all sin*, as the Papists do: it is rea- reason they partake the name that communicate in the opinions, and none elsse.

p Concil. Trid. sess. 6. c. 11. Bellar. de Iustif. l. 4 c. 10 Greg. Val. tom. 2 pag 993.
q Rhem. 1. Cor. 9. 16. & 2. Cor. 8 14.
r Henriq. sum. moral. l. 4. c. 20. nu. 5. Bellar. de amiss. gr. l. 1. c. 3. Biel. lect. 7. in Can.
s Bonauent. Compend. theol. l. 3. c. 12. Valent. tom. 2. pag. 838.
t Augus. de hæres. c. 38. Isid. Orig. l. 8. c. de hæres. Lindan. Panopl. l. 4. c. 64

20 This being the difference betweene vs, I am contented the Scriptures iudge, and Fathers say, who are in the wrong, and let the Reader giue eare how one of them greeteth this Iesuit, [u] *Why doest thou foolishly glorie as if thou wert pure? why doest thou counterfet thy selfe to be voide of sin? what doest thou renouncing the fellowship of nature?* [x] Iob said, *If I wash my selfe in snow water, and purge my hands most cleane, yet shalt thou plunge me in the pit, and mine owne clothes will make me filthy.* Saint Iames [y] saith, *In many things we sin all.* The Prophet [z] confesseth, *We are all*

u Pelusiot. l. 1. ep. 100.
x Iob. 9. 30.
y Iac. 3. 2.
z Esa. 64. 6.

vncleane, and all our righteouſneſſe is as a menſtruous cloth. And
a Pro.20 9. a Salomon, *Who can ſay, I haue made my heart cleane, I am pure*
b Pro.30.12. *from my ſin?* And of ſuch as our aduerſaries are, he b ſaith, *There*
is a generation pure in their owne conceit, and yet are not waſhed
c Comment.in Gal.3. *from their filthineſſe.* Saint Ambroſe c ſaith, *The commandements*
d Confeſſ.l.9. c.13. *are ſuch that it is vnpoſſible to keepe them.* And Saint Auſtin, d *Wo*
be to the commendableſt life that we leade, if thou Lord, ſetting thy
mercie aſide, ſhouldeſt examine it. Beſide, the Papiſts cannot re-
e In Mat.6.12. concile that they ſay with the reſt of their opinion, to make thē
agree. For the Rhemiſts grant, e *Euery man, be he neuer ſo iuſt, yet*
becauſe he liueth not without veniall ſins, may truly and ought to ſay
this prayer, Forgiue vs our treſpaſſes. Wherein granting that the
iuſteſt man is bound to ſay Forgiue vs, they admit alſo that he
keepeth not the law: elſe it were ſuperfluous to aske pardon
where there is no ſinne, or where the ſinne is ſo ſmall, that it
deſerueth no puniſhment. And ſuppoſe the fancie were true,
that God muſt be intreated becauſe of veniall ſinnes, yet that
f Almain.moral.tract.3 c.20. Vega def.Trid. l.11.c 20. proueth them to be directly *againſt his law*, as f ſome learned
Papiſts acknowledge they are, becauſe Gods iuſtice bindeth
no man to humble himſelfe that hath not offended his law: ve-
niall ſinnes therefore being againſt the morall law, as Almaine
Nam fatentur doctores, quòd aliquis bene poteſt obligari ad impoſſibile propter eius culpam: & hoc quando obligatio præcedit illud impoſſible. Almain. moral. c.1. Non omnis impotētia bene agendi excuſat hominē à peccato ſi non bene agat; quia non illa quæ eſt pœna peccati. Greg. Arimin. 2 d.26.pag 103. and Vega confeſſe, and binding vs to aske pardon for them,
and no man liuing without them, it followeth that no man can
keepe the law.

21 And whereas it is obiected, that God would not bid
man do that which is impoſſible, foraſmuch as no man chuſeth
that which cannot be done: * I anſwer firſt, that men are iuſtly
bidden do that which they cannot, becauſe through the fall of
Adam they haue depriued themſelues of that ſtrength wherby
they might haue bene able. Secondly, they are reuoked to the
law, not to be iuſtified by keeping it, but that it might be their
ſchoole-maſter to Chriſt, to ſhew them their miſerie, to driue
them to faith, & direct their liues. And it is an impotent foo-
liſhneſſe to thinke that the propoſition of the law could be for
no other end but to binde men to keepe it: or if it were pro-
g De grat. & lib arbit. ad Valen. c.16. pounded for that end, yet that the children of God are not
deliuered from it. Thus Saint Auſtin g anſwered the Pelagians,

ob-

obiecting as the Papiſt doth: *The Pelagians thinke they haue ſpoken doughtily, when they ſay, God wold neuer command what he knew vnpoſſible for man to do: as who ſhould ſay, any bodie knew not ſo much? But therefore he commandeth things vnpoſſible, that we might know what to craue of him. For it is our faith, which by prayer obtaineth that which the law requireth.* And Bernard more fully [h]ſaith, *Therein thou muſt yeeld vnto me, that the commandement neither hath bene fulfilled in this life by any man, nor can be. For who dareth arrogate to himſelfe that which Saint Paul confeſſeth he could not comprehend? Neither was our Maſter ignorant, how the weight of the law exceeded mans ſtrength: yet he thought it profitable thereby to giue them warning of their owne inſufficiencie, that they might know to what righteouſnes they ſhould bend as far as they might. By cõmanding therfore things impoſſible, he made not men ſinners, but hũbled them, that euery mouth might be ſtopt, and the whole world made ſubiect to God, when no fleſh ſhal be iuſtified in his ſight by the works of the law: for when we receiue the cõmandement, and feele our weaknes, we crie to heauen.* So that Saint Auſtine and Bernard, we ſee, ſay as we do, the commandements are vnpoſſible to be kept, and yet for all that, they teach how men may labour therein with profit, and bring them ſelues to humilitie and the faith of Ieſus Chriſt: which is the true vſe of the law, that men ſeeing their infirmitie, might ſeeke for the pardon of their ſinnes at his hand, who is the end of the law for righteouſneſſe to all that beleeue. And the Papiſts teaching the contrary, haue filled themſelues ful of deteſtable preſumption and hypocriſie, and peſtilent contempt of that righteouſneſſe which is through the faith of Chriſt. *Seeke not* ([i]ſaith an old Heremite) *the perfection of the law in mans vertues, for no man is found perfect in it.* * *The perfection thereof is hid in the croſſe of Chriſt.* I end the point with Saint Auſtins ſpeech, [k] *All the commandements are holden to be kept, when that which is not kept is forgiuen.*

h In Cant. ſerm 50.

i Marc. Herem. de lege ſpirit. * τελειότης αὐτοῦ ἐστὶν ἐν τῷ σταυρῷ τοῦ Χριστοῦ ἱσταμένη.

k Retract. l. 1. c. 19.

Digreſſion. 37. *Whether the Proteſtants thinke, whatſoeuer we do is ſinne.*

l *Anſwer to the book of Engl. iuſtice. pag.* 183.

22 l Our aduerſaries confeſſe, *there is no hatred ſo capitall and deadly as that which ariſeth from the contrarietie of religion.* This they ſpeake out of their owne practiſe, whoſe hatred againſt vs hath deuiſed and layd to our charge more lies then themſelues beleeue truths: which trade of lying and coining whenſoeuer they lay away, that very houre they ſhall be ſilent, hauing no occaſion to ſpeake againſt vs if they will ſpeake the truth. For we do not hold, *that whatſoeuer we do is ſinne*, as the Ieſuite chargeth vs; but that we hold is this, m firſt that euery work, not directed to the right end, which is the glory of God, nor ariſing from the right cauſe, which is faith, is ſinne and diſpleaſant to God, what ſhew ſoeuer it make before men; as the workes of Gentiles, and other vnregenerate men. And herein not onely the Fathers hold with vs, by n the Papiſts owne confeſſion, but the Papiſts themſelues. Gregorius Ariminenſis o ſaith, *It is truly ſpoken, that a worke is then vertuous or morally good, when according to all the circumſtances required, it is conformed to true reaſon: and euery morall action not ſo conformed, is euill and vitious: as if it want the due circumſtances of the end, &c.* The like ſay p Occham, and q Almaine, that *nothing is a good deede vnleſſe it proceed from the loue of God, whereupon no worke of infidels is a vertue, &c.* So that hitherto they condemne vs for that which themſelues confeſſe to be the truth.

m in Math. 7. 17. & 12 33. 1. Cor. 13 1. Heb. 11. 6.

n Sicque eleemoſynæ, iciunia operaque pia infidelium, peccata eſſe affirmant, quia non ſunt ex fide. Idque Auguſtin. multis in locis videtur docere, & ante eum Origenes. Tolet. in Rom. 14. annot. 15.

o 2. d. 38. art 1. & d. 36.

p 1. d. 1 q. 1. lit. h & 3. q. 12 lit. yy. ſolut. 3.

q Moral. c. 11. tract. 2.

23 Next concerning the workes of the godly done in the ſtate of grace, we do not ſay, whatſoeuer they do is ſinne; but onely that ſinne cleaueth to it, and in part blemiſheth it whatſoeuer it be, as water running through a miry channell is muddded, and wine put into a ſuſtie veſſell is changed thereby. The which pollution yet we do not thinke either maketh the work loſe the name of a good worke, or put the doer into the ſtate of damnation, as a work that is formally ſinfull, wittingly committed doth, by reaſon God for Chriſts ſake forgiueth the imperfection, and reputeth it good for that parts ſake which himſelfe worketh. And as water mingled with wine, in part delayeth it, and yet receiuing the colour and taſt by the mixture, the whole is called wine: ſo our naturall corruption mingling it ſelf with the good that Gods ſpirit worketh in vs, blemiſheth it in part,

part; and yet being ouercome thereof, the whole is called, and reputed a good worke.

24 The Scripture teacheth this plainly: for [r] God gaue the high Priest *a plate of gold to weare on his forehead, with the holinesse of Iehouah grauen in it, that he might beare the iniquitie of the offerings, the holy offerings of the people*, to make them acceptable. [s] And Iesus Christ is faine to mingle *the smoke of sweet odours with the prayers of the Saints*, when they go vp to God. What better workes then the sacrifices of the synagogue and prayers of the Church? Yet we see they had need to be purified afore they come into the iudgement of God. Yea Chrysostome [t] saith of our praiers, that *such negligence and carelesnesse groweth vnto them, that we could not liue one day if God should straightly examine them*. *To will is present with me*, [u] saith Saint Paul, *but I find* * *no power throughly to perform that which is good.* And he that beleeued in Christ, yet cried *Lord helpe my vnbeleefe*. For as a Scriuener teaching a child to write, though he leade his hand, yet the writing beareth witnesse of the childs imperfection: so God by his spirit writing his law in our heart, yet hath not giuen vs so great perfection, but that the best workes he teacheth vs, beare witnesse of our naturall infirmitie so farre, that Saint Austine [x] is of minde, that *wo be to our commendable life, if God remouing his mercie, should rip into it*: and [y] saith, *All our righteousnesse standeth rather in the remission of our sins, then in any perfection of iustice.*

r Exod. 28. 36.

s Apoc. 8. 4.

t Hom. 19. ad pop. Antioch. ἀνέξεταστον τῶν ἁμαρτιῶν ἡμῶν τὸν ἔλεγχον.

u Rom. 7. 18. * κατεργάζεσθαι τὸ καλόν.

x Confess. l. 9. c. 13.

y De ciuit. Dei, l. 19. c. 27.

25 And it is the spirit of contention that chargeth this doctrine with making people careless to eschue sinne. For what can more encourage vs to weldoing, then when we consider the mercie of God that will not impute the imperfection of our obedience to vs, but supply what is defectiue out of the treasurie of Christs perfection? and as long as out of a good hart and an vnfained purpose we striue without fainting to serue him, he is readie not onely to pardon vs, but by exercise in sanctification, to leade vs to more perfection. And if our aduersaries thinke the merite of their workes and integritie of their holinesse be such a spurre to prick them forward, [z] wherein yet by their owne confession *they may be deceiued*; we are conten-

z *As this Iesuit himselfe disputeth.*

ted to relie on the promiſes of the Goſpell,[a] which aſſure vs *there is no condemnation to them that are in Ieſus Chriſt, which walke not after the fleſh, but after the ſpirit, by reaſon the law of the ſpirit of life in Ieſus Chriſt hath freed vs from the law of ſin and of death.* Which hope including Gods acceptation of that we can do, his pardoning that we cannot do, Chriſts mediation for that I can and that I cannot do, the holy Ghoſt vniting my worke and his together, I hope is more to be truſted to, then ſuch a Phariſaicall perfection as may deceiue vs, and by their confeſſion that labour in it, is *ſubiect to error* ſo farre, that when a man is at the perfecteſt, yet can he not be ſure he ſtandeth in grace, or ſhall perſeuere therein.

a Rom.8,1.

b Henriq.ſum. moral.l.4.c.20. n.5.

c Tho.part.3. q.83.& 87.ar.3. Ouand.4. d.16. pr.77. Linwood l.3.de celebrat. miſſ.c.Linteamina. § vlt.

Digreſſion.38. *Againſt the diſtinction of ſin into mortall and veniall.*

26 The ſeuenth point of our doctrine condemned as an occaſion of libertie, is, that we hold *all ſin to be mortall of it ſelfe, and none veniall.* And we readily confeſſe indeed that this diſtinction in that ſenſe is falſe, and being deuiſed to maintaine the fancie of a mans perfect righteouſneſſe and power to fulfill the law, we refuſe it as idle and impious. And becauſe they ſay our ſo doing teacheth men to be *careleſſe in auoiding ſin*, let the Reader iudge whether it reſtraine more, to ſay as we do, All your ſinnes, though neuer ſo ſmall, are mortall, in their owne nature deſeruing condemnation; or as they do, Not all are ſuch, but ſome are [b] *veniall, neither offering iniury to God, nor deſeruing hell, nor binding vs to be ſo ſory for thē: but they*[c] *may be forgiuen by knocking the breſt, going into a Church, receiuing holy water, or the Biſhops bleſſing, or croſſing ones ſelfe, or by any worke of charitie, though we neuer thinke actually of them.* Let this conceit be well beaten into mens heads, and withall define many * groſſe and vnſeemly things, very incident to the life of man, to be ſuch venials, and then ſee who they be that vntie ſinne moſt.

* *As for example* Quamuis formalis maledictio ex ſuo genere ſit peccatum mortale, vt docet D. Tho. Poteſt tamen, vt idem tra ſit, eſſe tantum veniale, ratione ſcilicet paruitatis materiæ, aut defectus deliberationis, qui ſæpè accidit in huiuſmodi linguæ peccatis. Atque hinc poſſunt ſæpe excuſari à mortali parentes maledicentes filijs alioqui graui verbis, vt commendando illos dæmoni. Greg. de Valen. tom.3 pag.1090. E.

27 And though we thus reiect this diſtinction, yet is not our

our meaning hereby that all ſinnes are equall and of like deformitie, or haue the ſame effects, or ſtand in one degree of contrarietie to grace, or that none are veniall through the mercie of God: for our truſt is, that through the bloud of Chriſt and true repentance [d] the mortalleſt ſins that are ſhall be forgiuen vs. But we thinke it a falſe and preſumptuous opinion to hold any ſinne veniall of it owne kind, that is, including nothing that offendeth God, or deſerueth his iudgment. Wherein we haue many great Papiſts on our ſide, that our accuſers may behold their conſcience in ſmattering againſt that in vs, which is printed for good diuinitie in their owne bookes. Almaine [e] ſaith, *It is a queſtion among the ſchoole-doctors, whether there be any ſuch ſin or no*: and himſelfe concludeth out of Gerſon, that *no ſin is veniall of it ſelfe, but onely through the mercie of God, it being a contradiction that God ſhould forbid an act vnder a penaltie, and when he hath done, the ſaid act ſhould not be mortall of it owne nature; becauſe being thus forbidden, it is againſt his law, and that which is againſt his law is of infinite euill, and ſo mortall.* Of the ſame iudgement is [f] Fiſher the Biſhop of Rocheſter, and [g] Gerſon the Chancellor of Paris, [h] who comparing the rules that are ordinarily giuen to diſtinguiſh betweene mortall and veniall, concludeth he can find no difference. Beſides, [i] ſome ſchoolemen confeſſe, that which they call venial ſinne, *diminiſheth charitie*, and [k] others denie not but it is *properly againſt the law of God*; whence it followeth that it deſerueth the curſe, and ſo is mortall, becauſe [l] the law ſaith, *Curſed be he that performeth not all the words of this law to do them*. Yea the very name of ſinne attributed to it, ſheweth it is mortall, and partaketh the very nature of ſinne: *the diuiſion of ſin into mortall and veniall, being*, as Durand and Nauar hold, [*] *the diuiſion of that which ſignifieth the ſame thing, and vpholdeth the ſelfe ſame forme of ſin in the parts deuided*: that we may ſee how they are croſſed at home in their owne ſchooles, [m] who ſay, *venials are ſin by analogie, and imperfectly, and not vniuocally*. Thus the Papiſts themſelues haue miſliked this diſtinction as well as we, whoſe diſcretion ſhould be more commended if they would ſpare our doctrine and ouerſee it, at leaſt vntill they haue made ſure it finde no ſecret

d Matth. 12. 31. 1. Iohn 2 1. -O Dee Chriſte, Spẽ capio ſore quicquid ago veniab le apud te: Quamlibet indignum venia facíamque loquarque. Prud. Hamart. in fine e Moral. tract. 3 c. 20.

f Contra artic. Luther. art. 32.

g De vit. ſpir. lect 1.

h Vocab. Theol verbo Peccatũ veniale.

i Opinio eſt Altiſiodorenſis, celebrata in ſcholis, quòd peccata venialia minuunt charitatẽ. Hæc opinio non tam improbabilis eſt ſicut ſolet videri. Altiſiod. ſum. l. 3. tract. 6. ca. 5. q. 1. Fr. Victor. rel. 8. par. 2. n. 32

k Duran. 2. d. 42. q. 6. Nauar. manual. prælud. 7. n. 16. Vega def. Trid. l. 11. c. 20. Greg. de Valẽt. tom. 2. pag. 634. Et Caietan. 1. 2. q. 72. ar. 5. Azor. inſtit. mor. par. 1 l. 4. c. 19.

l Deut. 27. 26.

* Eſt diuiſio vniuoci: quia ratio peccati ſimpliciter & vniuoce ſaluatur in vtroque. Dur.

m Bell. de amiſſ. gr. l. 1. c. 11. § Quintũ argum.

friends in their owne Church. For as long as they that wrangle againſt it, are driuen by the truth thereof to yeeld vnto it, the Proteſtants will take courage thereby, and embrace the faith yet more ioyfully, which hath aduocates to pleade for it at the Popes owne gates. This is not ſaid to condemne the vſe of this diſtinction of ſinne by the * Proteſtants in another ſence, not of the different nature of ſinne, but of the diuers ſtate and condition of the perſons that ſinne, as they ſinne either againſt their knowledge and conſcience, or of ignorance, ſurreption and ſuch infirmitie: in which reſpect they call the former mortall or raigning ſinnes excluding the rule of grace, and drawing vpon the ſinner the guilt of death; the other veniall, as conſiſting with grace and aliuing faith, by meanes whereof they are pardoned and not imputed.

*Melanchon. Kemnit. P. Martyr. Vrſinus, &c.

Digreſſion. 9. *Touching the ſatisfaction that men are bound vnto for their ſinnes.*

28 Next he accuſeth vs for teaching againſt *penance and ſatisfaction, taught by Iohn Baptiſt and our bleſſed Sauiour:* wherin he ſpeaketh vntruly of vs. For touching penance I will anſwer [n] below in a fitter place. And concerning ſatisfaction, we beleeue that although Chriſt hath ſatisfied for the fault and puniſhment, both eternall and temporall of our ſinnes; yet our ſelues are bound to ſatisfie the commandements of the Goſpel, tying vs to repentance, and amendment, and patient bearing of the croſſe: though we do not thinke the doing hereof is it that anſwereth and expiateth the iudgement of God due to our ſinne, but onely ſerueth as a condition ſubordinately required that we may be partakers of Chriſts ſatisfaction. Thus the Papiſts themſelues [o] ſomtime deſcribe ſatisfaction [p] out of Auſtin, to be *the cutting off the cauſes of ſin, and the ſtopping of the wayes that ſuggeſt them*: and [q] ſticke not to grant, *there is but one ſatisfaction onely to God, euen that of Chriſt*: *and we do not properly ſatisfie, but only do ſome thing in reſpect whereof Chriſts ſatisfaction is applied to vs.* Satisfaction to God thus deſcribed, we confeſſe:

n §. 58.

o Sum. Roſell. v. ſatisfactio.
p De dogm eccl. c. 54.
q Bayus de indulg. c. vlt.

and

and thinke our ſelues blameleſſe though we admit no more, becauſe we haue ſome Papiſts on our ſide herein. And touching offences againſt our brethren, we thinke it neceſſary that we ſatisfie ſuch as we haue offended, by confeſſion, reſtitution, ſuffering puniſhment, as the caſe ſhall require: yea we beleeue [r] that God in this life, by temporall afflictions, puniſheth not onely the reprobate, but euen his owne children whoſe ſinnes he hath remitted, thereby to humble and mortifie them, and exerciſe their faith and whole ſanctification by opening their eyes. This is it we hold touching ſatisfaction, wherein we acknowledge an abſolute condition of working and ſuffering, but deny the merit of the worke ſo done, and beleeue no vertue therein ordained to expiate our ſinne.

r Iob.36.8. Act. 14.22. h.1.29. Heb.12.6.

29 Now compare this with that which themſelues ſay, and ſo you ſhall ſee the point they quarell at. [f] The Councell of Trent defineth, that *when God forgiueth a ſinner, yet he forgiueth not all the puniſhment, but leaueth the party by his owne workes, to ſatisfie till it be waſhed away.* [t] The workes, whereby this ſatisfaction is to be made, are ſaid to be *all good actions proceeding from vertue, either inward or outward*: all penance enioyned by the Prieſt at confeſſion, as praier, almes, and faſting; and al the ſufferings that befall men either in this life or in Purgatory. The things which by theſe workes we are ſuppoſed to ſatisfie God for, are holden to be [u] *the temporall puniſhment*, [x] *the relickes of ſinne*, [y] *the fault it ſelfe*, yea [z] *the ſame puniſhment that ſhould be ſuffered in hell, excepting the eternitie.* Caietan [a] ſaith *The canonicall puniſhment enioyned by the Prieſt, for ſatisfaction, includeth the puniſhment which is due to ſinne before the preſence of Gods iuſtice.* And Gregory of Valence [b] writeth, *The recompence made by ſatisfaction, reſpecteth not only the temporall puniſhment that is to be paied, but ſome part of the offence alſo, and the wrath of God which by the ſaid recompence muſt be turned awey.* The thing that giueth the workes their condition to be ſatisfactory [c] they ſay is *Chriſts grace*, but they adde, that *the paſſion of Chriſt and they together, make but one maſſe of paſſions, our ſufrings applying the medicine of his merits to vs.* [d] *Not that his ſatisfaction it ſelfe taketh away the puniſhment due to vs, but in that it remoueth*

f Seſſ.4.ſub Iul. c.8 Catech. Rom.tract.de ſatisfactione.
t Greg de Valent.tom.4.diſp 7.q.14.punct.3. Bell.de pœnit. l.4.c.6.Herinq. Sum.l.5.c.19. n.8.
u Bellar.& cõmuniter omnes
x Concil.Trid. & Catech.Ro.
y Tapper.expl. art.Louan.art 6
z Vbi ſupra.
a Vega.l.13.c.36.
b Bell.de pœnit.l.4.c.1.Caietan.qu.4.de contrit.
a 21.qq.Quoli. qu.4.ad.3.
b Vbi ſupra. punc.1.§ Quod ſi vero.
c Rhem.Col.1. 24.
d Bell.de purg. l.1.c.14.§.Tertius tamen.

remoueth it, so farre forth as we haue grace from thence to make our owne satisfaction of power. The plaine meaning whereof may be knowne by two other speeches of theirs. The first is [e] Biels: *Though the passion of Christ be the principall merit for which the grace of God, and the opening of heauen, and the glorie thereof be giuen, yet it is neuer the sole nor totall meritorious cause, but alwaies there concurreth some worke of him that receiueth the grace.* The second is [f] Bellarmines, *That a righteous man hath right to the same glorie by a twofold title: one of the merits of Christ by grace communicated to him, and another of his owne merits.* Which he could not haue said, but that he thought our owne workes to be satisfactory and effectuall as Christs are, and able to do the same that his death can.

e 3 d. 19. art. 2. concl. 5.

f De purgat. l. 1 c. 14.

30 So then the Papists condemne vs in this point, because we beleeue not the merit of our workes, and their vnion with Christs sufferings, for the satisfying of Gods iustice due to our sinnes; but thinke Christ satisfied for all, both sinne and punishment, and our owne workes are no more but dispositions, or conditions, whereunto God hath tied vs vpon other termes. And what they thinke, more then this that I haue touched, the Lord knoweth: but they speake desperatly, [g] *That a sinner, by the grace of God, may satisfie for his sinne condignly and equally, and by that satisfaction obtaine pardon.* Caietan [h] saith: *For so much as Christ the head, and we the members make one mysticall person, therefore my satisfaction being conioyned with Christs satisfaction, is made simply equall as it is the satisfaction of a mysticall person: yea sometime it is greater* then the fault. [i] Suarez saith, *When the soules in purgatory obtaine remission of punishment, not by pardons, or suffrages, * for so much as then it is by a condigne suffering of the whole punishment, there is no reason why it should be an effect of Christs merits, because there the man hath paid God as much suffering as he oweth him.* There be finally [k] some that hold *a man by the power of nature, without grace, may be able to satisfie for veniall sins, & expell them.* These mē, in their ordinary books made for the people to reade, [l] sometime (no doubt to conceale their impietie) speake bitterly of vs for saying, they teach a man may satisfie by his owne naturall power, and in the state of sinne,

g Soto. Palud. Caiet. Ruard. & nonnulli ex recentioribus: quos refert Suar. tom. 1. d. 4. l. 9.

h In 3. Tho. q. 1 art. 2. ad 4. dub.

i Tom. 1. disp. 41 sect. 3. §. Vltimo tandem.

* Quæ potius est solutio quā remissio pœnæ; quia fit per cōdignam satispassionem.

k Scot. Dutan. Biel. quos refert Suar. tom. 1 disp. 4. sect. 11.

l Hopk. memor tract. of satisfact. §. 1

and

and for the fault of ſinne, and the eternall puniſhment as well as for the temporall paine, which ſatisfaction is equall to Gods iuſtice, and vnited with Chriſts merits: yet by this that I haue ſhewed, it appeareth they meane no leſſe; and are our enemies in this queſtion for no other cauſe but for that we beleeue it not, knowing wel enough we teach true repentance, and ſatisfaction, as I haue deſcribed it, though we thinke our workes haue no power to expiate, nor the Prieſt authoritie to enioyne them, nor a pardon any vertue to abſolue vs by applying any ſatisfaction to vs.

31 Wherein we do iuſtly both reprehend and refuſe them as vile and ſacrilegious blaſphemers of the croſſe of Chriſt, climing (vnder [m] pretence of *bridling men from ſinne*) after him [n] that ſaid, *I will aſcend aboue the height of the cloudes, and I will be like the moſt high.* For firſt [o] the Scripture attributeth our whole redemption and reconciliation to Chriſt, wherein is included our deliuerance both from ſinne and puniſhment. Inaſmuch as there is no ſinne or puniſhment ſo ſmall but the breach and curſe of the law containeth it, [p] which Chriſt took vpon him to ſatisfie. And to ioyne our own penance with this ſatisfaction, maketh two ſatisfactions, the one that Chriſt did, the other that our ſelues do, whereby God ſhall be made vniuſt in puniſhing one ſinne twiſe ouer. Or if, as ſome ſay, the ſatisfaction be but one, it is Chriſts, & ſo we ſatisfie not: or ours, and ſo Chriſt ſatisfieth not: or Chriſts and ours both, and ſo we diuide the honour with him, which is blaſpheny.

m Proculdubio enim magnopere à peccato reuocant, & quaſi fræno quodam coërcent hæ ſatisfactoriæ pœnæ. Conc. Trident. ſeſſ.4.c.8.ſub. Iul.
n Eſa.14.14.
o Eſa.53.5. Pſa.32.2.Heb.1 3.Rom.8.1. 1.Pet.2.24.
p Rom.10.4. 2.Cor.5.21. Gal.3.13.

32 Next, a worke before it can ſatisfie muſt haue three qualities, which are ſo neceſſary, [q] that *Chriſts owne obedience could not haue ſatisfied his Father without them.* Firſt, that it be our owne goods, and not the gift of God. For his free gift cannot tie him to reward it euery time it is vſed: and all our good deedes [r] are the free gift of God, we being vnable to do them by our owne will or power. Next, that it be due no other way: which our workes are not, for [s] we are *created to walke in them*, and if we had neuer ſinned, yet we owe them all to the law of God: and it is madneſſe to thinke, that may ſatisfie an offence which was due to the law if the offence had neuer bene done.

q Suar.tom.1. diſp.4.ſect 6.
r 1.Cor.4.7.& 2.Cor.3.5.Phil. 2.13.
s Eph 2.10. Luc.17.10.

Thirdly,

Thirdly, that it be of equall proportion with the trespasse. Which no worke is, because no worke is of infinite goodnesse, as [t] *euery sinne is of infinite wickednesse*, and euery punishment due to sinne of infinite effect, if it be not staid. The Protestants therfore haue reason to disclaime all confidence in such works, as the ancient fathers in all ages haue done. For Chrysostome [u] saith, *If thou depart from thy former sinnes with all thy heart, and truely promise God that thou wilt turne no more to them, he will require nothing else for any further satisfaction.* And [x] Ambrose, *I haue read of Peters teares, but his satisfaction I read not,* And [y] Bernard, *This is a condigne satisfaction to amend our liues, and when they are mended to sinne no more.*

t Peccatum veniale est infinitæ malitiæ. Almayn. Moral. tract. 3. c. 20.

u Homil. de Philogo.

x In Luc. 22. ser. 46.

y De domo inter. c. 1.

33 And I do not beleeue the Papists in good earnest hold their satisfaction of such necessitie, though sometime they speake zealously for it when the pardoner wanteth money. For then their Church would neuer haue [z] *opened her doores so wide to let satisfaction out and pardons in: which is a signe* she loueth the price of a pardon better then her doctrine of satisfaction. And the opening of this doore letteth in more libertie then the Protestants refusall of satisfaction; specially as the Popes vse to open it. For [a] it is written of Boniface the ninth, *That he sent into diuers kingdomes, his treasurers with pardons and Buls, who extorted thereby very great summes of money from the simple people: that in some one Prouince they would get together an hundred thousand Florenes, releasing all offences whatsoeuer without any penance, and dispensing with all irregularities.* For it is a ruled case, [b] *That all satisfactory punishments may be released by a pardon*, and [c] the Court of Rome hath an order containing the price to be paid for all kinde of sinnes, *murther, incest, parricide, sodomy, sacriledge, &c.* Aquinas [d] saith, *Christ might release the fault without any satisfaction, and so might Paul, therefore so may the Pope.* Yea [e] they hold a man may be released without a pardon, also by contrition and humility of heart. Panormitan [f] saith, *A man may be inwardly so penitent and contrite, that he shall need no satisfaction at all, but may be absolued presently without any penance doing.* And another [g] saith, *He hath heard of many Diuines, that a sinner may be so sorowfull for his sinne,*

z Aperta est in ecclesia ianua pœnitentiæ redemptionis. Baro. to. n. 11. an. 1055. n. 9.

a Theod. à Niem. de scism. l. 1. c. 68. pag. 29.

b Suar. tom. 4. disp. 50. sect. 3. & inde. Henriq. summor. l. 7. tract. de indulgent.

c Tax. Cancell. apostolic.

d Supplem. in 3. part. q. 25. art. 1.

e Magist. l. 4. d. 17. § Quid ergo. Boz. de sign eccl. l. 16 c. 7.

f De pœnitent. & remiss. c. Nouit qui.

g Glossator. Panorm. c. licet de pœnit. & remiss.

ſinne, that without any other ſatisfaction in this world, and without any liberalitie of his Prelate, or puniſhment in Purgatorie, he ſhall obtaine eternall life through the great mercie of God. Thus they that ſo zealouſſly reprehend vs for teaching repentance and faith in the ſole merits of Chriſt againſt humane ſatisfaction, are driuen to the ſame point themſelues, and yet will not confeſſe it.

34 The which truth in all ages hath ſo preuailed againſt them, that labouring, by their conceit of ſatisfaction, to obſcure it, yet could they neuer agree in teaching it, nor for their liues offer vs any certaintie: but dazled therewith, like birds in the ſnow, or as the Sodomites ſmitten with blindneſſe at Lots doore, they know not which way to go. Onely they agree in this, to raile at the Proteſtants, but what they would haue vs beleeue, themſelues know not. For by what workes muſt we ſatisfie? [h] One anſwereth, *by none that are otherwiſe due.* Yes ſaith [i] another, *If a man do them, not onely to pay his debt thereby, but alſo to ſatisfie*: as if our intent could giue the worke any other condition then the law requireth? And who hath the appointing of the ſatisfactory workes? [k] One ſaith, the *Prieſt at ſhrift by vertue of his keyes*: nay [l] ſaith another, the *penitent is not bound to do that which he inioyneth him, but may reſerue himſelfe to Purgatory, or haue ſatisfied before he came to confeſſion.* But who are the perſons in ſtate to ſatisfie? [m] One ſaith, *A man without grace by the power of nature can ſatisfie for veniall ſinne.* [n] Another denieth this, and calleth it *hereſie*, holding it *neceſſarie he be indued with grace and charitie.* But what are the things that our works make ſatisfaction for? [o] One ſaith, *only the temporall puniſhment due in this life.* [p] Another ſaith, *the ſinne alſo.* [q] A third ſaith, *The ſinne and the eternall puniſhment alſo.* And how do theſe workes ſatisfie, whether of condignitie meriting, or onely of congruitie begging the releaſe obtained by them? [r] One anſwereth, *They do not properly ſatisfie, but onely do ſome thing in reſpect whereof Chriſts ſatisfaction is applyed to vs.* [s] And Bellarmine writeth, that *he aſcribeth no merit of condignitie to any workes done by faith and the helpe of God, that in iuſtice the reward ſhould anſwer them, but onely the merit of congruitie.* But

h Paludenſ. 4. d. 15.
i Nanarr. man. c. 3 nu 4.
k Catech. Rom. p. 342.
l Scot. 4. d. 15. q. 1. & d. 18. Biel d. 16. q. 1. art. 3. dub 5. Ouand. 4. d. 16. pro. 40.
m Scot. 4. d. 21. q. 1. Biel. 4. d. 16. q 5. art. 1.
n Suar. tom. 1. diſp. 4. ſect. 11. Hopk. memor. tract. of ſatisfact. §. 1.
o Satisfactio eſt compenſatio Pœnæ temporalis debitæ. Greg. Valent. tom. 4. d. 7. q. 14 punct. 1 Hopkins vbi ſupra. pag. 385.
p Vega l. 13. c. 36.
q Tapper. expl. artic. Louanien. art. 6.
r Bayus de indulg. c. vlt.
s Indic. de lib. concord. Lutheran. mendac. 8.

another

t another ſaith, that *euen in the rigor of Gods iuſtice, they ſatisfie, and merit remiſſion.* But what if I make no ſatisfaction, or haue no pardon to releaſe me? u One in a furie anſwereth, I am *damned: The Lutherans*, ſaith he, *need no pardons, becauſe relying vpon their barren faith, they go right downe to the pit of hell.* But x others ſay, that *by contrition onely, without confeſſion, or payment of outward puniſhment, or liberalitie of the Prelate, or pains in purgatorie, I may go ſtraight to heauen.* And touching the pardons, whereby ſatisfaction is releaſed, y they confeſſe, *that neither the Scripture nor the ancient Doctors mention them*; which ſheweth them to be monſters, that talking ſo much of the neceſſitie of ſatisfaction, yet omit it vpō a deuice of ſuch vncertainty. Again, z ſome thinke theſe *pardons to be grounded on the merits of the Saints ioyned with Chriſts merits*, that by vertue of both theſe together the partie may be releaſed. But a others deny this, and ſay, *the merits of the Saints haue bene alreadie rewarded, yea beyond their deſert, and ſo are exhauſt and ſpent, and the pardons are giuen out of the treaſurie of Chriſts paſſion alone.* But b ſome think there is *no ſuch treaſury at all, neither of the merits of the Saints nor of Chriſt.* Whereby we may ſee what account they make of ſatisfaction, that dare releaſe it by a deuice whereof they haue ſo ſmal aſſurance, that they know not whence it receiueth his effect.

t Suar.tom.1. diſp.4.ſect.12.
u Surius comment.rerum in orb.geſt.p.450.
x Mag.4.d.17 Hoſt.de pœnit. & remiſſ.cap. Deus qui. Archidiacon. apud Gloſſ.Panorm. vbi ſupra.
y Caieta.tract. de indulgent c. 1. Durand 4 d.20.q.3.
z Tho.4 d.2.q.1 art.3. Allen tract.of pardōs p.281. Bellarm. de indulg.l.1.c. 2. Sum. Sylueſt. v.indulg.n.4.
a Sum.Angel. verbo,indulg. n.9. Duran.4.d. 20.q.3.quem referunt.Ouan. Grego.de Valent.Caietan. & Suarez.
b Fr.Mayro 4. d.19.q.2.Quē ſic exponunt Valent.tom.4. p.1457.Caiet. de iudulg.queſt.3.Henriqn. Sum.pag.490.

35 And to ſhew yet more fully how baſely they thinke of it, we muſt call to minde how they haue taught the people, to whom ſatisfaction belongeth, to redeeme the ſame by ſaying ouer certaine prayers, (very iefts to make a man laugh) that they haue printed in their ordinary Primers. Would they haue ſold it at ſo vile a rate, if it had bene in their owne conceits, of any worth? or is it poſſible for vs to exchange it for any thing baſer then theſe ſhreds? I will lay them downe as I find them in c their owne bookes. There is a ſhort praier which *whoſoeuer ſaith deuoutly, ſhall haue three thouſand daies pardon of mortall ſinnes, and twenty thouſand daies of venials, giuen by Pope Iohn the two and twentieth.* And if that praier be too long, and the pardō too ſhort, let him ſay *fiue Pater noſters before the vernacle, and he ſhall haue ten thouſand daies pardon, granted by the ſame Pope.* Or

c Nicol.Salicet. Antidot.animæ *And the Salſbury Primer, called Hora B. Mariæ.*

if

if ſo many Paters noſters be too tedious, there is a ſhorter cut, about the ſcantling of an Aue, which *if a man ſay at the Lenation, he ſhall obtaine pardon for twentie thouſand daies, of the grant of Pope Innocent the ſixth.* Or if he had rather haue it for yeares then daies, though he take the more paines for it, there is *a praier made by Pope Gregory*, about the length of a Creed, *which whoſoeuer ſaith deuoutly, ſhall receiue fiue hundred yeares pardon: prouided alway that at the end of euery verſe, he ſay a Pater noſter, and an Aue.* Or if he would haue ſome odde daies caſt into his hundreds and thouſands, he muſt *kneele before the crucifixe and ſay a praier* as long as three Aues, *and he ſhall haue pardon for ſixe thouſand, ſixe hundred, threeſcore and ſixe daies, of the grant of Gregory the third; iuſt ſo many daies as Chriſt had wounds in his body*: ſaue that *our Lord on a day appeared to S. Briget at Rome, and told her his wounds were but fiue thouſand, foure hundred, and foureſcore* (or as [d] other authors tell it, *fiue thouſand, foure hundred, foureſcore and ten*, not reckoning poſſible *the pricks of his crowne*, [e] *which were threeſcore and twelue*) *in honor whereof if ſhe would ſay euery day of the yeare fifteene Pater noſters, and fifteene Aues, ſo ſhe ſhould worſhip euery wound*, if ſhe miſt it not in Arithmeticke, *once a yeare.* But if ſhe would take paines to *vſe fifteene other praiers, which he taught her* and are ſet downe in the booke, *adding them in order to the foreſaid fifteene Pater noſters, then ſhe ſhould deliuer out of Purgatory fifteen of her kindred, and fifteene more ſhould be confirmed in grace, and fifteene ſinners conuerted to God: with many other prerogatiues which it were too long to rehearſe*, as my author ſpeaketh. But what ſay you to *forty thouſand yeares of pardon?* Pope Sixtus the fourth granted it to *whoſoeuer will ſay a prayer of his making* not fiue aboue ſortie words long: that his Catholickes might not complaine, the Proteſtants ſatisfaction was eaſier then theirs. And there is another prayer ſomewhat longer, *which Saint Bernard vpon a time ſaying before the Rood, ſo pleaſed the ſaid Rood, that bowing it ſelfe, it embraced him in his armes*: being belike of the ſame good nature that the Rood of Naples was, [f] which ſpake ſo kindly to Thomas Aquin, or of the ſame mettal that the crucifixe was of, [g] which nodded his head to the monke Gualbertus.

d Ludolf. vit. Chriſti part. 2. c. 58. Eck. ſer. de Paſſione. e Suar. tom. 2. pag. 347.

f Anton. Chro. part. 3. tit. 23. c. 7. § 12. p. 206.

g Sibi oranti crucifixi imaginem inclinare caput aſpexit. Baron. annal. to. 11. an. 1053. nu. 1.

h Dictus & Amphion, Thebanæ conditor vrbis, Saxa mouere ſono teſtudinis, & prece blanda Ducere quò vellet. Horat. art. Poet.

tus. Now ſuch a praier as this, that like h *Amphions harpe* could make ſtones moue, by all likelihood would pierce further then the ſtraighteſt ſatisfaction that could be taught. Or if the Proteſtants haue an eaſier way, yet at laſt they muſt giue place to one peculiar kinde of deuotion, throughly plied in our country, which is, *to haue the armes of Chriſts paſſion, the croſſe, nailes, whip, lance, heart and hands of Chriſt for example painted, and them deuoutly to worſhip.* For this kind of ſatisfaction hath wonderfull priuiledges granted it *by one and thirtie Popes, and an hundred twentie eight Biſhops. The firſt Pope granting three yeares pardon to them that vſe it, the other thirty adding euery one a hundred dayes more, and each Biſhop fortie.*

36 And ſo I conclude, that the premiſes conſidered, our aduerſaries haue no cauſe to diſgrace the Proteſtants with their penance, or any longer to raile vpon them for putting it away; for as much as their owne doctors haue ſpoken ſo coldly and vncertainly thereof, and contrary one to another, and allowed ſuch qualifications by contrition & pardons, as make it a thouſand times eaſier then an hypocrites repentance. Which they would neuer haue done, being warie and wiſe, but that they thought in their conſcience, the repentance taught in our Church to be the truth, and their penance a diſcipline of their owne inuentiõ. And ſo frõ henceforward we wil take their angrie words about this matter, as ſpoken in zeale of their cauſe, and iealouſie of their pardons, but neuer thinke they meane in good earneſt to condemne vs thereby, though they ſpeake ſomewhat rigorouſly for feare of the worſt, leſt their people ſhould ſuſpect them, and buy no more pardons

Digreſſion. 40. *Wherein the doctrine of iuſtification by faith onely, is expounded and defended.*

37 The ninth point whereof he accuſeth vs, is for teaching that by onely faith our ſinnes be not imputed to vs: the which we teach indeed, or rather haue learned of him that teacheth all truth, the Spirit of God, who i ſaith, *Bleſſed are they whoſe iniquities*

i Pſal. 32. 1. Rom. 4. 6.

quities are forgiuen, and whoſe ſinne is couered: bleſſed is the man to whom the Lord imputeth no ſinne. Now I neuer knew but [k] *it was alwayes lawfull for Catholick men to vſe the Catholicke phraſe of the Scripture, and ſpeake as it doth.* For to ſay, they are not imputed, and by faith onely they are not imputed, is all one: becauſe the not imputing of ſinne is a mercie of God, [l] whereby he aſcribeth it not to vs, nor depureth it to condemnation, but as if we had neuer done it, he forgiueth it, and eſteemeth vs no ſinners. The which mercy being in God alone, ſuppoſeth ſomewhat on our behalfe that may receiue it, which can be nothing but faith alone, the Scripture ſaying, [m] *We receiue the promiſe of the ſpirit by faith*: and [n] *righteouſneſſe is imputed to all them that beleeue*: as [o] *Abraham beleeued, and it was imputed to him for righteouſneſſe*. The which our expoſition, making faith alone the inſtrument, and not penance or workes, if our aduerſaries miſlike, then let them hearken what ſome of the learnedſt among themſelues haue written. *Forſomuch* ([p] ſaith Bonauenture) *as man was not able to ſatisfie for ſo great offence, therefore God gaue him a mediator who ſhould ſatisfie for it: whence it cometh to paſſe, that by onely faith in his paſſion, all the fault is remitted, and without his faith no man is iuſtified.* And [q] Ferus: *Our ſaluation is conſummate, not fully, but in hope: by reaſon ma beginneth to be iuſtified & healed ſo, that whileſt he is iuſtified, the reſt of his ſin remaining in his fleſh, through Chriſt is not imputed to him.* And [r] Groper: *By faith we are iuſtified as by the apprehenſiue cauſe: that faith whereby without doubting we firmly beleeue, that hauing true repentance, our ſins are forgiuen vs for Chriſt: whereof notwithſtanding it behoueth vs by faith to haue the inward teſtimonie of the holy Ghoſt.* Whereby we ſee that iuſtification, or not imputation of ſin, by faith onely, is good diuinitie among our aduerſaries themſelues.

k Sixt. Senenſ. biblioth. l. 6. annot. 216.

l Nazian. orat. in ſanct. bapt.

m Gal 3. 14.

n Rom. 4. 11.

o V. 3. Gen. 15. 6.

p 4. d. 15. q. 1.

q In Ioh. 19. v. 30.

r Antididagm. Colonienſ. tit. de Iuſtif. hom. pag. 29.

38 But becauſe, either through ignorance or malice, it is miſreported to the people, who are made beleeue that thereby we exclude the neceſſitie of a godly life: therefore I will briefly expound the meaning of this propoſition, By faith onely we are iuſtified. Wherein there are three termes: the firſt is iuſtification; and thereby we meane Gods acceptation of a ſinner

to grace and glorie. For man being guiltie of the breach of Gods law, and so subiect to the penaltie thereof, which is condemnation, cannot be restored againe vnlesse he bring a righteousnesse to satisfie this law againe; that is to say, which may answer both the obedience that it requireth, and the punishment that it inflicteth. The reason hereof is, because the law being part of Gods will, and being giuen to man out of the iustice of God, must take his effect: else God should leaue his iustice vnsatisfied, and depart from his nature, [f] which is vnpossible. This righteousnesse we affirme to be not our owne inherent iustice, but the obedience of Christ alone, whereby he fulfilled the whole law most perfectly for vs. We denie not but euery seruant of God hath in him true sanctification and holinesse, enabling him to repentance, satisfaction, faith, hope and charitie; but we denie these or any of them to be the iustice whereby the bond of Gods law is answered, and we appeare righteous before Gods iudgement seate, partly because they are vnperfect, and partly for that we do them not by our owne strength. But the very thing that maketh vs accepted as iust, is the obedience of Christ, whereby he fulfilled the law, and satisfied the punishment in his life and death for vs: which obedience both merited the remission of our sins, and effectually wrought the righteousnes of the law. For the deriuing whereof vnto vs, two things must be done: one on Gods behalfe, another on our owne. That which God doth, is called imputation of Christs obedience to vs for the pardon of our sins, and the making of our persons acceptable, as if our selues had neuer sinned. That which we do, is beleeuing in Christ, and so receiuing that which God offereth: both which actions when they meet, Gods offering Christ, and our receiuing him, the iustification of a sinner is then formally accomplished.

[f] Mat. 5 18.

39 The next terme is faith: whereby we do not meane either a fleeting opinion of Gods fauour standing onely in imagination, nor yet, as our aduersaries define it, onely *an assent vnto all those things which God hath reuealed, beleeuing them to be true:* but we hold it to be ouer and besides this, *an infallible knowledge and apprehension of Gods good will towards vs in*

*Nec fides excludit omnem dubitationem; sed dubitationē vincentem & trahentem in oppositum credibilis. Scot. 3. d. 23.

in particular, whereby we apply the speciall promises of the Gospell to our owne selues: the which knowledge we hold is obtained two wayes: one is by the inward testimonie of Gods spirit witnessing with our spirit, that God doth now accept vs for his sons in Christ: the other leading hereunto, is by the reuelation of the Gospell, promising iustification to all that do the things required therein, whereto, when we by the grace of God and a liuing faith performe them, our conscience enlightened with the truth, answereth, We haue done them. By this meanes we say a man may be able to beleeue Christ to be his Sauiour, and so beleeuing he apprehendeth the promise, and is iustified by his faith as by an instrument; that is to say, this his consent and obedient yeelding himselfe to beleeue Christ Iesus his Sauiour and his speciall promises, is as it were the hand whereby a sinner must receiue Christs obedience for his iustification. And if it be obiected, that no man can thus beleeue, because he knoweth not the wil of God, or if he do beleeue thus, he may deceiue himselfe: I answer, that it is in no mans power to attain to this knowledge of himself, but as God reuealeth it and worketh it in vs by his word and Spirit, infusing it secretly into our consciences by the preaching of the Gospell, and our faith and obedience thereunto, as a man heareth his friend telling him a secret in his eare: wherein if one be diligent and faithfull, it will worke three effects in him. First it will humble him and shew him his misery, and so driue him to Christ for helpe. Secondly it will conuert his life, and of a profane person make him a godly man. Thirdly it will infuse and drop into him by degrees the feeling of Gods good will toward him, and so inspire him with comfort: from all which he may as infallibly by faith conclude his redemption, as if his name were written in the Bible. Which I declare by a similitude of a King, who sending a pardon to fortie thousand rebels, setteth not downe their names in particular, but putteth in a condition, that all they shall be pardoned that will lay by their weapons and come to him: the which he sendeth a herald to proclaime, and the people hearing it do accordingly, and thereby know infallibly they are pardoned: and if any man would molest them because

their name is not expreſly written in the pardon, they might contemne him, and ſecurely conclude their deliuerance from the condition that is expreſſed. In the ſame maner do we apprehend our iuſtification by faith. For all men being ſinners againſt God, he hath ſent out the pardon of his Goſpell, not writing any mans name therein particularly, but putting in a condition, that ſo many as will be ſaued by Chriſt, repent, beleeue and obey him: the which being publiſhed by preaching, as ſoone as the elect heare, they receiue, and ſo know infallibly they are pardoned. And if any man would moleſt them, as the Papiſts for example do, becauſe their name is not expreſly written in the Creed, they might deſpiſe them, and both againſt theirs and the diuels accuſations ſecurely conclude their ſaluation from the condition expreſſed, thus: He that repenteth and forſaketh his ſinnes, and beleeueth and obeyeth the Goſpell vnfainedly, ſhall be ſaued: But I repent and forſake my ſinnes, I beleeue and obey vnfainedly: Therefore I ſhal be ſaued. The firſt propoſition is expreſly contained in the Scripture: the ſecond is the perpetuall and conſtant teſtimonie of the conſcience in ſuch as are called.* The concluſion therefore muſt needs be true and cannot deceiue, becauſe it is extracted out of the word of God, and perfected by the worke of his owne ſpirit in the conſcience, where all the generall propoſitions of the law and Goſpel are applied. If the ſecond propoſition be falſe, as it is in all that abide in their wicked life, and impenitencie and infidelitie; there is no way but to amend and vſe the meanes of reformation, vntill the conſcience may without error aſſume it. This concluſion thus grounded, is that faith that we meane, when we ſay, we are iuſtified by faith: and it is ſo farre from giuing libertie to ſinne, and excluding a good life, that you ſee a good life and the promiſe made thereunto, are the premiſes that beget it, yea of abſolute neceſſitie they muſt reform themſelues afore they haue it, and perſeuere in all good workes if they will maintaine it.

* *The Schoolmen confeſſe, they are concluſions of faith, which ariſe from two premiſes, the one whereof is immediatly reuealed in the Scripture, the other deduced by good conſequence, or naturally knowne and added to that which is reuealed.* Greg. de Val. tom. 3. pa 34. A. D. Medin. in 1. 2. q 112. art. 5. pag 627.

40 The third terme is Onely: whereby the meaning is not to debarre repentance and good workes, but to exclude them from being either the righteouſneſſe that maketh vs accepted

to

to eternall life, or the meanes whereby that righteouſneſſe is applied to vs: though they haue their vſe and abſolute neceſſitie otherwiſe; repentance in preparing and making vs fit to be iuſtified by faith, and afterward the ſame with good workes, in the life of man. For the elect are brought to glorie not by iuſtification alone, but by vocation and ſanctification alſo. In the former we ſay, our workes haue no roome at all, in as much as it ſtandeth in the clearing of a ſinner from the law, and the making of him perfectly iuſt in the ſight of Gods iudgement, which no mans works can do, but only the obedience of Chriſt communicated to vs by faith. In the two other they are required, becauſe it is the ordinance of God, that if any man come and be in Chriſt, he ſhould repent and be a new creature, walking not according to the fleſh, but according to the ſpirit. Neither when we ſay, faith onely, do we thinke that the faith whereby we are iuſtified is alone, and without loue and works, any more then he that ſaith, the heate onely of the fire burneth, meaneth thereby that the heate is without light: but we hold that iuſtifying faith is alway accompanied with workes, as the Sunne is with his light, and trees with their fruite, and cauſes with their effects; though the workes themſelues iuſtifie not, but being the effects of iuſtification, haue their proper vſe to ſanctifie vs, which is a condition in his due time and order neceſſarily required to ſaue vs as well as iuſtification, becauſe as I ſaid, God bringeth no man to glory by iuſtifying him alone, but by ſanctifying him alſo: for whom he electeth, them he calleth, and iuſtifieth and ſanctifieth both.

41 And this is it we meane by ſaying our ſinnes are not imputed, or we are iuſtified by faith onely: whereat as often as our aduerſaries wonder, they ſhould be put in mind of that which Eraſmus told them long ſince, *This word Only, which now adayes they ſhout at ſo in Luther, is reuerently heard and read in the writings of the Fathers.* For Saint Ambroſe [t] ſaith, *This is the worke of God, that he which beleeueth in Chriſt ſhould be ſaued* WITHOVT WORKES, FREELY BY GRACE ONELY *receiuing the pardon of his ſinnes.* Chryſoſtome [u] ſaith, *But what is the law of faith? Euen to be ſaued by grace: here the Apoſtle ſheweth the*

[t] Comment. 1. Cor. 1.

[u] Hom. 7. Rom. 3.

goodneſſe of God, who not onely ſaueth vs, but alſo iuſtifieth and glorifieth vs, vſing no workes hereunto, but requiring FAITH ONELY. Baſil [x] ſaith, *This is true and perfect reioycing in God, when a man is not lifted vp with his owne righteouſneſſe, but knoweth himſelfe to be void of true righteouſneſſe, and to be iuſtified by* FAITH ONELY *in Chriſt*. Theodoret [y] ſaith, *We haue not beleeued of our owne accord, but being called, we came, and being come, he exacteth not puritie and innocencie of life at our hands, but by* FAITH ONELY *he forgaue our ſinnes*. Bernard [z] ſaith, *Whoſoeuer is touched with his ſinnes, and hungreth after righteouſneſſe, let him beleeue in God that iuſtifieth ſinners, and being iuſtified by* FAITH ONELY, *he ſhall haue peace with God*. Thus the Fathers, in their time, ſpake according to [a] the Scriptures, whereupon we ground our ſelues, whoſe words can no way be ſo wreſted, but they will yeeld our very opinion, and plainly ſhew, that in this point they held the ſame thing that we do.

x Hom. de humil.

Comment. 2. Eph.

z Cant. ſer. 22.

a Rom. 3. 28. & 4. 5. Gal. 2. 16.

42 And out of all queſtion our aduerſaries themſelues in times paſt haue thought it the truth. For Aquinas hath left [b] written, that *workes be not the cauſe why a man is iuſt before God, but rather they are the execution and manifeſtation of his iuſtice: for no man is iuſtified by workes, but by the* HABIT OF FAITH *infuſed: yea* IVSTIFICATION IS DONE BY FAITH ONLY. And [c] the ordinary Gloſſe, *Abraham was not iuſtified by the workes he did, but by* FAITH ONELY, *his oblation being a worke of his faith, and a teſtimonie of his righteouſneſſe*. But Gropper with the Diuines of Colen [d] ſpeake more fully, that *By the faith of Gods word, working in vs contrition and repentance, and other workes of preuenting grace, we are iuſtified as by a certaine preparatiue and diſpoſing cauſe: but by faith, whereby without doubt we firmly beleeue our ſins to be forgiuen for Chriſt, we are* IVSTIFIED AS BY THE APPREHENDING CAVSE. *So God iuſtifieth vs by a double righteouſneſſe, as by formall and eſſentiall cauſes; whereof one and the chiefe is the perfect righteouſnes of Chriſt; not as it is out of vs in him, but as and when the ſame being apprehended by faith, is imputed to vs for righteouſneſſe. And this imputed iuſtice of Chriſt is the chiefe and ſpeciall cauſe of our iuſtification, whereunto we are principally to rely and truſt.*

b Rom. 3. lect. 4. & Gal. 3. lect. 4.

c Iac. 2.

d Antididagm. pag. 29.

43 And

43 And thus we ſee the Proteſtants doctrine of *onely faith* and the *not imputing our ſinnes* vnto vs, was thought found diuinitie among our aduerſaries themſelues, till within theſe three-ſcore yeares, that the Trent Councell began to looke aſquint at it, which was no maruel: for it is an ordinary thing that a man marrying a latter wife, looketh ſtrangely on his owne children had by a former, yea giueth his land from them to their yonger brethren, though once the time were when he was of another mind. And ſo no wonder if the Church of Rome now begin to turne away her louing countenance from her former faith, when ſhe hath about her ſo many brats of latter opinions begotten by the Friers and Ieſuites, her new louers, that would haue no nay. Otherwiſe, faith onely is a doctrine that might haue inherited her mothers lands, euen this day in Rome, had ſhe not in her widowhood played the wanton. And yet ſeeing in auncient times it was holden, in the dayes of the Church of Romes firſt husband, our aduerſaries, for reuerence of their ſchooles, and credit of the Doctors, ſhould handle the matter as gently as might be, and not ſo intemperatly reuile their mothers elder ſonne, calling it, as this Ieſuit doth, a doctrine drawing men to leudneſſe, or as [e] the Rhemiſts do, a new no-iuſtice, a fantaſticall apprehenſion; nor as [f] another doth, a Solifidian portion; nor as [g] another doth, a deſolation of order, a doctrine againſt a common wealth: becauſe ſuch foule words as theſe will touch the Scripture it ſelfe, and all the ancient Fathers, and many Romane Catholickes as well as vs: and they that are ſo lauiſh of their tongue in vſing them, if they take not good heed may chance to haue his hap that threw a ſtone at a dog, and vnawares hit his ſtep-mother.

[e] Rom. 3. 22.
[f] Whitgift. art. 9.
[g] Apolog. cap. ſect. 8.

Digreſſion. 41. *Intreating of Predeſtination and Free-will, as the Proteſtants hold them: and ſhewing that their doctrine, concerning theſe points, doth neither make God the author of ſinne, nor leade men to be careleſſe of their liues, nor inferre any abſolute neceſſitie conſtraining vs that we cannot do otherwiſe then we do.*

43 In the laſt place he mentioneth our doctrine touching Predeſtination and Freewill, as if thereby we led men to be careleſſe in their actions: becauſe (as this Ieſuit vrgeth it) God hauing predeſtinate all things, mans *free will* is loſt thereby, that he cannot do otherwiſe then he doth, but God himſelfe is *the author of ſinne*. Wherein he ſheweth his vnſatiable deſire of contention; and that beſides [h] *the graue, the barren wombe, the earth, and the fire, which neuer ſay, I haue enough*, there is a fifth thing as vnſatiable as they, *the contentious ſpirit of an aduerſarie*, neuer ſatisfied with lying and contradiction. For let them ſay directly, what is the point they miſlike? Is it our doctrine of *predeſtination?* Why, you ſhall ſee preſently the learned of their owne ſide teach it as we do. Is it becauſe we deny *free will?* why they belie their owne knowledge; they know we deny it but onely in part: Is it becauſe we teach God is *the author of ſinne?* why [i] their owne Ieſuites confeſſe, *The Proteſtants know well that God intendeth not that which is formall in ſinne himſelfe, nor inclineth the will of man that he ſhould intend it*. Or is it finally becauſe we hold ſome fatall neceſſitie conſtraining the will of man, that he cannot do otherwiſe then he doth, that ſo all care and conſultation ſhould be to no purpoſe? Why, we teach the contrary. Theſe and ſuch like, being malicious and baſe imputations deuiſed by men in their fury and deſperate aduentures againſt vs, to ſeduce the ignorant, and to make our cauſe odious, which euen their owne people would embrace if they knew it.

h Pro. 30. 15.

i Suar. Opuſc. 1. 2. c. 2.

44 For firſt touching Predeſtination, we hold according to [k] the Scripture, that God from all eternitie, before the world was made, hath not onely foreſeene all things that could be or ſhould be vpon his appointment or permiſſion, but alſo by an vnchangeable decree hath fore-ordained all things and perſons to certaine determinate ends, for his owne glory: and that neither the Saints were elected in Chriſt to infallible and perſeuering grace and eternal glory for their foreſeene righteouſnes, nor the reprobate refuſed or not elected to the ſame for their foreſeene wickedneſſe; but both the one and the other were predeſtinated to thoſe their ſeuerall eſtates, according to the

k Rom. 9. Eph. 1 4. 5. 1. Theſ. 5. 9. 2. Tim. 2. 20. 1. Pet. 2 8.

the coũſell of Gods own will, which was notmoued therunto by any thing that he foreſaw in the parties, but moſt freely decreed it, according to his owne pleaſure, and abſolute dominion that he hath ouer the creature. And this decree of Gods will is the firſt and higheſt mouer of all other wils and things in the creature, wherupon the ſmalleſt, and moſt contingent or caſuall things alſo that fall out, depend, as vpon their vniuerſall cauſe, whoſe influence into the ſecond cauſes directeth, produceth, inclineth, and ordinateth them to their effects: not by inforcing thẽ (as the will of man for example) by any naturall neceſſitie or conſtraint, but by inclining them to worke according to their condition, [m] ſo as *the ſaid effects ſhall proceed out of them according to their owne manner*, as a contingent effect ſhall go forth of a contingent cauſe, and a free effect iſſue out of a voluntary and free cauſe. This is the ſumme of that we hold touching predeſtination, and the influence thereof into the actions of men.

l Prima radix contingentiæ rerum, eſt voluntas diuina, efficaciſſima ad faciendum res, non ſolum quantum ad ſubſtantiã, ſed etiam quantum ad omnem modum ipſarum, quantũ ad fieri & quantum ad eſſe See Tho. 1. part. q. 19. & ibi Caiet. Capreol. 1. d. 38 con. 2.

m Deus ita voluit, vt effectus egrederentur à cauſis ſecundis ſecundum modum ipſarum. D Bann. part. 1. p. 333. f.

45 Whereby it is plaine, that whatſoeuer we hold againſt freewill, yet do we not lay the bondage thereof on Gods predeſtination, but vpon Adams fall, *which is the proper roote and foundation whence that impotencie that is in our will ariſeth.* For the decree and prouidence of God began not after Adams fall, but before, and yet we thinke Adams will was perfectly free: which ſheweth our opinion to be, that freewill (though we want it) may well ſtand with Gods predeſtination, becauſe Adam in his innocency had it, & yet was ruled by Gods predeſtination. And therfore our aduerſaries bely vs, when they ſay, our opinion touching predeſtination maketh vs deny freewill: for we thinke indeed our will is moued effectually by Gods will in all our actions; which being the moſt effectuall and vniuerſall cauſe of all things, qualifieth our will, and inclineth it to the action; yet doth it not follow hereupon, that therefore we thinke our owne will hath no freedome, but onely that the freedome thereof dependeth vpon a former freedome, which is the freedome of Gods will. And if we hold further, as ſome Diuines do, that Gods will determineth ours, and his decree floweth into all the effects of our will, ſo that we do nothing but

but as he directeth our will and purpoſe: yet this excludeth not our owne freedome, neither maketh God the author of ſinne, nor implieth any ineuitable neceſſity in our doing. The reaſon is, becauſe God moueth not our will violently, nor inforceth it, but leaueth our inward motiue within our ſelues that ſtirreth it vp, which is the act of our vnderſtanding, whereby we iudge the thing good or euill, that we will or nill. For in the proceeding of our will, firſt the minde apprehendeth ſome obiect and offereth it to the will, then vpon the full and perfect iudgement of the vnderſtanding the liberty of the will concurring or going therewithall, the will followeth or refuſeth it, as the vnderſtanding iudgeth it good or bad. And *ſo this act or iudgement of our vnderſtanding, is the roote from whence the free choice of our will ariſeth, in ſuch manner as whatſoeuer it be that goeth before the act of our will, or ſetteth in with it, to incline it,* (as Gods will doth) as long as it deſtroyeth not, or inforceth this practicall iudgement of reaſon, the liberty of our will is not taken away. And herein ſtandeth the true * concord betweene Gods predeſtination and mans will: that the free and immutable counſell of Gods will, goeth indeed in order before the operatiõ of our will, or at leaſt together with it, and determineth and circumſcribeth it: but forſomuch as it neither inforceth our will, nor taketh away our iudgement, but permitteth it freely to leade and perſwade the will, it expelleth not our liberty, but rather cheriſheth and vpholdeth it: *For whereſoeuer theſe two concurre, freedome from violence and neceſſitie, and the full conſent of reaſon, there is the whole and true reaſon of libertie.*

* Concordia liberi arb. cum diuina prædeſt.

46 Neither could I euer perceiue that our aduerſaries durſt directly gainſay this. For it is a concluſiõ in their ſchools, that [n] *no ſecond cauſe can worke without the agency of the firſt:* and *the firſt cauſe floweth into the effect of the ſecond cauſe, more then the ſecond cauſe it ſelf doth: and thereupon God being the firſt cauſe of all things, the effects of ſecond cauſes, whether they be naturall, or whether they proceed from freewill, are more ſubiected to God then to their ſecond cauſes.* Yea [o] they write, that *the firſt cauſe is not onely the cauſe of the effect produced by the ſecond cauſe, but alſo the cauſe why the ſecond cauſe produceth ſuch an effect.* Shall

[n] Gabr. 2 d. 28. notab. 2. Anton. Sum. Moral. part. 1. tit. 5. c. 1. §. 8.

[o] Almain Moral. tract. 1. c. 1.

We

we from these speeches conclude against them, as the Iesuite doth against vs, that *man therefore hath no freewill, and that he cannot do otherwise then he doth*, and that *God is the author of sin?* And yet no Papist aliue can shew any doctrine or writing of ours that more vehemently insinuateth such conclusions then these speeches do; for they ascribe vnto Gods will an absolute soueraignty ouer ours, to moue, determine, and restraine it, and the actions thereof; which is all that we say, and the verie point the Iesuite cauilleth at.

47 But it is obiected, that if our will be no freer then thus, how can it be possible we should do otherwise then we do? for God moueth and inclineth it, yea determineth and limiteth it. I answer, that if the saying, our will is limited by God, giue any occasion of danger, our enemies that accuse vs, are as guiltie thereof as we. For these are their words, besides that I haue set downe immediatly before: [p] that *when our will produceth any act, it is not in the power thereof, at that instant, not to produce it.* [q] That the *will can do nothing but God will haue it so to do.* [r] That *there is no power at all in our will, but Gods will worketh and effecteth all things.* [s] That *God determineth our will by his immutable counsell, &c.* [t] That *all men need the speciall helpe of Gods grace to do any thing that good is.* This determination of our will by the gouernment of Gods will, goeth as far against freewill as any thing that we say; and therfore if our doctrine leade men to be careless and desperate, how will they excuse their owne? The meaning therefore is not, that God by his prouidence infuseth any constraint into the mind of man to inforce it, or any error to seduce it, or imposeth any necessitie to binde it; but onely that he inclineth and ordereth it to worke freely that which he hath foreseene and determined for his own glorie, and besides his preseruing the faculkie thereof, moueth and applieth it to the obiect and worke that it willeth or nilleth. Which maner of inclining I thinke no Papist will deny. For Thomas [u] saith, *Man cannot vse the power of his will but so farre forth as he worketh in the power of God.* [x] And *all our choise and will is immediatly disposed of God.* And [y] the Iesuites confesse, that *whether men will or no, yet can they not peruert the order of Gods*

p Occham. 1. d. 38. quem sic refert. Alm. c. 1.
q Almain. Moral. c. 1. tract 2.
r Vall. de lib. arb. quę refert. Chemnit. loc. tom. 1. p. 440.
s Dom Ban. 1. part. q. 19. art. 10.
t Arim. 2 d. 26. q. 2.
u Contra. Gent l. 3. c. 89.
x Ib. c. 91.
y Bell de lib. arb. l. 3. c. 18.

Gods prouidence ſet downe from all eternitie, to do at any time that which God abſolutely will not, or not to do what he abſolutely willeth. Which words you ſee reſtraine all our libertie to Gods pleaſure, and exclude not the precedencie of his will to determine ours. Yet are not our actions made neceſſary thereby, ſo that we cannot do otherwiſe then we do: becauſe Gods will is the firſt mouing cauſe, willing no effect in the creature of abſolute neceſſitie, but according to the condition of the ſecond cauſes; and *no effect is called neceſſarie of the firſt and remote cauſes, but onely of the ſecond and nearer*; as[z] the Schoolemen teach in this queſtion.

z Tho. cont. Gent. l.1.c.86. & l.3 c.72. Capreol.1.d.40. art.3.concl.3.

48 By this that I haue ſaid you may perceiue, that though our aduerſaries take vpon them to be great patrones of freewill, yet when the matter cometh to ſcanning, they are forced to ſubiect it again to Gods prouidence, as much as any Proteſtant doth; and their ſo doing is lyable to the ſame difficulties that the Ieſuite obiecteth againſt vs. For[a] the Ieſuites ſay, *Man is not holden to haue freewill in chooſing and conſulting, becauſe he can do it of his owne ſtrength, but becauſe the cooperation of God being allowed, he can do it.* And[b] the beſt learned Schoolemen they haue, thinke, *Our will vnable to any good, till God ſend his ſpeciall grace thereunto.* Shall I now conclude, they debarre all care in conſultations, and make men deſperate, becauſe the wil is vnable when grace is wanting? and we can do nothing of our ſelues till God inable vs? If I ſhould, my concluſion were the very ſame againſt them, that theirs is againſt vs, that is to ſay, wrongly inferred. For though I cannot by mine owne ſtrength, riſe vp from ſinne, nor do any good till Gods grace preuent my will, yet an earneſt care whereby I deliberate, is that meanes which the ſpirit vſeth to preuent me; and therefore if I will be ſaued, or reclaimed from ſinne, or confirmed in grace, I muſt admit deliberation, as the firſt motion that God caſteth into my minde for the effecting hereof: and not ſtay till I finde ſome violent and ſenſible compunctions inforcing me, but accept euen that ſmall motion of care and conſultation, the which to caſt away, is to reiect Gods offer inuiting vs to our vpriſing. Next, though we haue no power to conuert

a De gr. & lib. arb. l.4 c.11.

b Greg. Arimin 2.d 26.q.1.& 2.

c Vide Dom. Bannes. 22.qu. 10.art 1.pag. 390.lit.c.

uert our ſelues, yet all men haue power to vſe the outward meanes, and libertie to heare the voice of Gods word and ſpirit, inuiting them to conſider of their eſtate: which is ſufficient to make them vnexcuſable if they reſiſt it. God worketh ſome things in vs without vs, ſome things in vs and with vs, ſome things in vs and by vs. In vs, without vs, good motions which by his ſpirit he caſteth into vs, as we lie plunged in ſin, whereby he awaketh vs and biddeth vs thinke of our vpriſing. In vs and with vs, a good will to receiue thoſe motions, and not to reſiſt the ſpirit. In vs and by vs, all ſuch good workes as the motion of his ſpirit teacheth vs to do. And thus in the greateſt bondage of our will we make roome for care and conſultation euen in ſpirituall things, otherwiſe then the moſt of our aduerſaries do, in [c] their doctrine of the merit of congruitie: whereof [d] one of themſelues ſaith truly, *They go not the right way to worke, who aſpiring to walke after the ſpirit, place the hope of a better reformed life, in the commandement of the law, and freedome of their owne will.*

c *Where of reade in the next Diuiſ. nu. 62.*

d Bay. de virt. imp. l. 2. c. vlt.

49 Or if the Ieſuite, according to the common error among the vulgar of his ſide, imagine we make men deſperate and careleſſe in their actions, becauſe we teach no man is elected or reprobated becauſe of his workes good or euill, that God foreſaw he ſhould do: he is deceiued likewiſe; and the former difficulties return vpon him. For the moſt iudicious and learned in the Church of Rome are of the ſame minde. Touching election there are [e] few but grant, it is of the free mercie of God without any reſpect to our merits. [f] And Catharinus ſaith, the contrarie *is Pelagianiſme and deſerueth to be cenſured.* Touching reprobation the opinion is more currant, that it ſhould paſſe vpon the foreſight of ſinne which God beheld in the wicked. But this, in reprobation negatiue eſpecially, is alſo croſſed by the cheifeſt Schoolmen that euer writ, and [h] the Ieſuites themſelues ſhrinke from it. Ariminenſis ſaith, *No man is reprobated becauſe of the euill vſe of his freewill, or finall reſiſtance of grace, which God foreſaw in him.* [i] Dominus Bannes confuteth them that hold otherwiſe, and ſaith, that *conſidering the reprobate abſolutely, there can no cauſe or reaſon of their reprobation be*

e Magiſt. 1. d. 41 & ibi Occham, Arim. Camerac. Capreol. Dur. Mayro. & alij.

f Bell. de ge. & ſtib. arb. l. 2. c. 10. Valent. tom. 1. p. 364. Tolet. in Rom. 9.

g [illegible] de Prę- [illegible] 1 p. 38. [illegible] ſio. l. 1. c. 9 [illegible] & 2. Arim. [illegible] Camerac. Capreol. vbi ſupra. Tho. contra Gentil. l. 3. c. 161. & 163. & lect. 2. in Rom. 9

h Bell. vbi ſupra c 16. Valent. tom. 1. p. 404. Tolet. vbi ſupra

i Part. 1. q 23. art. 5.

giuen

giuen on their own behalfe. But all the effects of reprobation are ordinated to this one end, to shew the iustice of God, and his mercie towards the elect. Our aduersaries therefore communicating with vs in our doctrine touching the cause of reprobation, are as guiltie of making men careleſſe thereby as we.

50 But I wonder moſt what ſhould driue this Ieſuite to ſay, we make *God the authour of ſinne.* I know he might heare and reade the imputation laid vpon vs by [k] the Ieſuites, but it is very ſtrange any man of vnderſtanding ſhould not diſcerne the foolery. For I chalenge any man that liſteth to trie it, let him ſhew if he can that the Church of England holdeth any more touching this matter then the Papiſts themſelues haue expreſly written. Occham ſaith, [l] *God is immediatly the firſt cauſe of all things produced by the ſecond cauſes. But of things euill, he is the mediate cauſe, in that he produceth and preſerueth the creature that is the mediate cauſe of euill.* And [m] againe, if *we ſpeake of the ſinnes of commiſſion, not onely the will of the creature is the efficient cauſe of euery ſuch act, but euen God himſelfe who immediatly cauſeth euery act. And if you reply, that then God ſhould ſinne by cauſing an act of ſuch deformitie, as the will of the creature ſinnes when it cauſeth ſuch an act: I anſwer, that God is debter to no man, and therefore he is bound neither to cauſe that act, nor the contrary; nor yet not to cauſe it; but the will of the creature, by Gods law is bound not to cauſe the act, and ſo conſequently ſinnes by doing it.* To the very ſame effect writeth [n] Gregorius Ariminenſis, & [o] addeth further, that *ſome Doctors of his time affirmed, that albeit the ſinfull act were of God, yet the ſinne was not: which ſaying,* ſaith he, *may haue a good ſence, not by conceiuing the deformitie to be any thing diſtinct from the act, which is not cauſed of God; but vnderſtanding, that although the ſinfull act be of God, yet as it is ſinfull it is not of God, who doth nothing againſt that which right reaſon iudgeth ſhould be done.* Cardinall Cameracenſis [p] ſaith, *Many ſolemne Doctors confeſſe, that God is the cauſe of ſinne, and that he can cauſe and will ſinne.* Medina [q] ſaith, *A ſinner when he ſinneth, doth againſt the will and law of God in one ſence, and in another, not. He doth indeed againſt his ſignified will, and againſt his precepts and prohibitions, which by a figuratiue ſpeech,*

k Poſſeuin.bibl. ſelect.l.8.c.11. Bellar.de amiſ. grat.l.2.c.3.

l 2.q.5.lit.k.

m 3.q.22.lit.yy.

n 2.d.34.q.1. art.3.

o Pag.126.ad 7.

p 1.q.23.art.2. pag:193.

q Bartol.Med. in 1 2 q.93.art. 6.pag.496.

speech, are called his will; but against the will of his good pleasure he doth not, nor against the eff. Enall ordination of God. In the same manner [r] write others: and such as are busiest in accusing Luther and Calvin touching this point, yet by strength of argument, and euidence of the Scriptures, are driuen to say, [s] *That no sinne falleth out beside the will and intention of God:* [t] but *that by a figure he commandeth it, and exciteth men vnto it, as a hunts-man setteth the dog vpon a hare, by letting go the slip that held the dogge. God therefore not onely permitteth the wicked to do many euils, neither doth he onely forsake the godly, that they may be constrained to suffer the things done against them by the wicked: but he also ouerseeth their euill wils, and ruleth, and gouerneth them, and boweth, and bendeth them by working inuisibly in them. And not onely inclineth euill wils to one euill rather then another, by permitting them to be caried into one euill, and not permitting them to be caried into another: but also positiuely he bendeth them, by inclining them to one euill and turning them from another, occasionally and morally, &c.* Let our aduersaries looke well into these speeches, and they shall finde we say, in effect, no more: and if they will expound ours as gently as they do their owne, there will appeare no difference.

r Mayr 2 d. 43. q 1. Duran. 2. d. 37. q. 1 & 2. d. 46. q. 2. Alensis l. 2. p. 79. Pelis. in decal. pag. 69 Tho. in 9. Rom.

s Bann. 1. part. q. 49. art. 2.

t Bell. de amiss. grat. l. 2. c. 13.

51 For we hold first in generall, that [u] God is not the author of sinne, but the deuell and mans owne corrupt will; the contrary whereof we defy as blasphemy. Next, more particularly, we beleeue that God willeth nothing that is formally sin, as he willeth that which is good, but hateth it rather: whence it followeth, that he inspireth it into no man, neither doth he create any corruption in our will which was not there before: but forbiddeth it absolutely, [x] within vs by the light of his Spirit, [y] without vs by the commandement: and the first entrance of sinne into the world, and the continuance of it in the world, was by the voluntary action of mans will corrupting it selfe, God infusing no euill into it. That which he doth about and concerning sinne, are three actions. First, as the vniuersall cause of all things, [z] he sustaineth mankind and vpholdeth his being, yea the being and moving of all his actions good and bad: so that no man could either moue to an action, or haue being him-

u Ps. 5. 4. Habb. 1. 13. & 2. 3. 5. Zach 8. 17. eccl. 7. 31. Iac. 1. 13.

x Esa. 30. 21. Rom. 2. 15.

y Deut. 27. 26.

z Act. 17. 28.

himselfe, if God sustained not. Whence it followeth, that [a] the very positiue act, called the materiall part of sinne, whereunto sinne cleaueth, is of God in the same sort that all other actions of the creature are. Secondly, [a] he withholdeth his grace, being bound to no man, and leaueth the wicked to themselues, wherupon it followeth that their hearts harden, and they cannot but sinne: the maner how he hardeneth, is not by creating the sinne, as he doth grace in the elect, but by denying them the power of his grace which should mollifie them, and by offering them sundry obiects, which they conuert into occasions of sinne, and ruine; whereby they stand exposed to the temptations of Satan, and haue neither power nor will to stay themselues. Thirdly, he ordinateth the sinne, which is nothing else but the directing of it in such maner as he pleaseth, that it proceede no further, or otherwise then his good pleasure willeth. Sometime he restraineth it, that it shall reach no further then he willeth; sometime he turneth it to another end then the person doing it thought of: sometime he maketh way for it to passe to punish one sin with another. And this is all we hold touching this point; and I dare vndertake to shew euery parcel thereof in the Papists owne bookes, as I haue said already. And therefore their writing, that the Protestants make God the author of sinne, are but clamors, and verball quarels arising from malice. For they may vnderstand if they will, that when we say God willeth, or worketh sinne, and positiuely ordaineth it, or any such like; we meane not this of Gods formall will, but of the three inferior actions that I haue here briefly touched, whereby he gouerneth it.

[a] *The Schoolemen call it, Substratum peccati & pars materialis quæ subest ipsi malitiæ.* Esa. 6. 9. Ioh. 12. 39. Rom. 9. 18. & 2. 5. 1. Sam. 2. 25.

Digression. 42. *Againe touching Freewill, wherein the doctrine of our Church is methodically propounded, & in euery point compared with that which the Papists hold: that the seuerall questions betweene them and vs, and the maner how, and where they rise, may be seene distinctly set downe.*

52 When we speake of freewill, the question may be laid either

either touching that freedome which man had before his fall, in the ſtate of innocencie; or touching that which remaineth with vs now in the ſtate of corruption. Concerning that which man had before his fal, there is no queſtion but he had a perfect freewil both to good and euill, the which was naturall to him, and giuen him with his creation: by the ſtrength whereof *he had power in himſelfe to perſeuere in grace, becauſe the grace whereby he might perſeuere, was in the power of his will.* Onely he was created mutable, that is, ſuch as albeit he were euery way perfect, yet he might fall from that perfection if he would: and he needed the generall helpe of God to preſerue his nature, and to moue him to his actions, the which he had from the inſtant of his creation to his fall: neither of which impaired the libertie of his will, but rather perfected it. In this matter there lieth no queſtion: for it is [a] a Schoole point, that man before his fall needed the influence of Gods grace to moue his wil, which he had.

a Tho.1.2.q.109 ar.2.ad 1. Arim. 2.d.29.art.1.

53 The queſtion is touching our will now in this corrupted nature. And we are all agreed, that the facultie or power of mans mind called the will, is not loſt by his fall, no more then the parts of his body are: but the controuerſie is about the NATVRE firſt, and then the STRENGTH of it. And touching the nature of our will, we hold two things: firſt, that although Adams will, by nature, was free, as wel in things ſpirituall concerning God, as in things naturall concerning this life; yet ours is not ſo: but in things ſpirituall it is ſtark dead till God create ſpirituall life and libertie in it; and ſo that freedome it hath, is in it by grace and not by nature. By nature we haue power to will naturall things but till grace come there is no facultie to will heauenly things, concerning the ſauing of our ſoule, or once to mind them. This is the firſt point, and the Papiſts denie it, ſaying, that will by Adams fall was not extinguiſhed or loſt outright, but onely maimed or weakened, and left deſtitute of that which guided it: and the grace of God approching doth onely heale it againe, or as it were, waken it out of ſleepe; and they liken it to [b] *a man wounded*, that ſtill hath life in him, though phyſicke and cure bring perfect health. And [c] the Ieſuites

b Andr.orth.l.4 Salm.& Rhem. in Luc.10.30.
c Bell.de gra.& lib.arb.l.6.c.15. § Dices quom.

ſuites hold, that *before any grace come, it is free to do good, but this freedome is as it were bound and ſtopped till God giue it power. As a man hauing the ſight of his eyes, yet ſeeth not till ſome ſenſible forme come, which forme is not the cauſe he ſeeth, but that which perfecteth the ſight.* And [d] they write, that all our naturals are as whole in vs as euer they were in Adam, and we onely want a ſupernaturall gift to guide them, which he had. To this purpoſe [e] they write, that *it exceedeth not the facultie of mans nature to do the acts of charitie, which may euen merit at Gods hands,* and [f] that all *the workes of the very Gentiles are not ſinne,* and [g] that *by doing what is in our owne power, euen by nature, without any grace, we may merit Gods grace of congruitie;* as I ſhall ſhew hereafter. The which aſſertions of theirs, ſhew what they hold touching the nature of our will, namely that euen by nature, afore any grace come, it hath ſome freedome to good; but if God do but preuent it, then it is able to do much more. Wherein we refuſe them, becauſe the Scripture ſaith, [h] a naturall man is *dead in ſinne,* and [i] *perceiueth not the things of Gods ſpirit, neither can know them, for they are ſpiritually diſcerned.*

d Bell. de grat. primi hom. c. 5. & 7. & de grat. & lib. arb l. 5 c. 13. § Decimus.
e Occhã 1. d. 17. q. 2. lit. c.
f Andrad. orth. l. 3.
g Gabr. 2. d. 28.
h Col. 2. 13.
i 1. Cor. 2. 14.

54 The ſecond point touching the nature of freewill, is, that as ſome Diuines thinke, it ſtandeth not in freedome from all neceſſitie, but from all externall conſtraint. For I haue ſhewed before, that Gods will ordereth and determineth all wils, from which determination no creature is free: but they all depend on God, and can do nothing but what he pleaſeth: yet for ſo much as this will of God taketh not away the iudgement of our owne reaſon, nor conſtraineth vs, but ſo directeth vs, that we alway in chuſing or refuſing follow the direction alſo of our vnderſtanding; our will hereby is left free; as if a man inuite me to a banket, he is indeed the firſt mouer of my will thereunto, and he leadeth me by the hand towards the place, and in a ſort determineth my will to that houſe rather then to any other; yet for ſo much as I allow of his motion, and finde reaſon in my ſelfe to go, I go freely, and with full libertie, though this freedome is not from all neceſſitie, but from coaction onely. And ſo we deſcribe freewill to be, *the operation of the will in chuſing or refuſing whatſoeuer the full and perfect* iudge-

iudgement of our vnderſtanding offereth: which iudgement going before, is ſufficient to make the will free, becauſe where it is, there is no conſtraint. Others contrariwiſe diſpute, our will to be free, not in this reſpect, but becauſe it is ſubordinate to no neceſſitie. For man, ſay they, hath ſuch a ſoueraigne dominion ouer his actions, that what he doth, he not only doth vncõſtrained, but he abſolutely may and can do otherwiſe,* being no wayes conſtrained by Gods will. But ſuch an abſolute freedom there ſeemeth not to be; for I haue ſhewed before, that Gods will is aboue ours, and ſloweth into it, and moueth it, and determineth it; whereupon it followeth that our will of infallible neceſſitie muſt needs be moued and determined, for Gods wil cannot be in vaine. And this is allowed by many of our aduerſaries, though ſome others condemne it. For Alphonſus defining free will, ſaith, [k] *there is a libertie which is oppoſed againſt neceſſitie, or more truly againſt coaction, becauſe ſome things are neceſſary which yet are done freely though neceſſarily, but not of conſtraint or violence: and of this libertie we call mans will free.* And [l] others ſhewing how free will ſtandeth in libertie from neceſſitie, yet define that *neceſſitie to be* nothing elſe but *compulſiue and externall conſtraint:* whereby it is like they thinke, the will is no otherwiſe free but from compulſion. Againe, [m] they ſay, *God by his concourſe determineth the action of mans will:* whereupon the will cannot but worke, and yet is free, [n] becauſe it followeth the iudgement of reaſon, which is the roote of freewil. And as often as the act of willing ariſeth from this roote of iudgement, it is alway free. And [o] Waldenſis writeth, that *great clearks in his time did place this precedent neceſſitie, which is the cauſe that the thing is, in humane workes, and that it flowed from Gods wil.* Which ſheweth, that they thought our wil is not freed from neceſſitie, but coaction onely. And finally thoſe ſpeeches of theirs, [p] *Our will is inclined, changed, determined by God: he maketh that one inclination ſhall ſucceed another.* [q] *Man cannot vſe the vertue of his owne will, but ſo farre forth as he worketh in the power of Gods will.* [r] And *as a man by deuice ſhould let birds flie, and yet cauſeth them all to go to ſuch places as himſelf wold: ſo doth God rule the will,* [s] *yea moue and apply it to that it willeth.* I ſay theſe and

* Voluntas à Deo determinata, non liberè ſed neceſſariò agit. Bellar. de grat. & lib. arb. l. 4. c. 14. § Deinde.

k Aduer. hæreſ. l. 7. verbo Gratia.

l Altiſiod. l. 2. tract. 11. pag. 70 Anton. part. 1. tit. 4. c. 2. § 7.

m Almain. Mor. pag. 2.

n Dom. Bann. part. 1. q. 19. art. 10.

o Tom. 1. lib. 1. art. 1. c. 25. p. 41.

p Anton. part. 1. tit. 4. c. 2.

q Tho. contra Gentil. l. 3. c. 89.

r Bellar. de grat. & lib arb. l. 3. c. 18.

s Ib. l. 4. c. 16.

and ſuch like ſpeeches cannot be cleared ſo, but they ſubiect the will to neceſſitie as much as we do.

55 This being the nature of our will, the next point to be enquired, is touching the ſtrength thereof, which is not alike in all actions. For the things whereabout the will is occupied are of three ſorts, naturall, ciuill and ſpirituall: naturall and ciuill things concerne this life onely, but ſpirituall things touch the life to come; and therefore mans will hath not a like power in them all. By naturall things we meane ſuch as appertaine to all liuing creatures for their exerciſe and preſeruation, and of their natures, as to eate, drinke, ſleepe, moue themſelues, and ſuch like. By ciuill things we meane all humane actions tending to ſocietie, and the outward gouernment of mans life, which the light of nature and vſe of reaſon leadeth vs to, as ſpeaking, buying, ſelling, going this or that way, the learning and practiſing of a trade or profeſſion; whereunto we alſo referre morall things, that is, the gouerning of our externall actions and members, according to the rules of outward diſcipline, without the inclination or conſent of the conſcience renewed; as the exerciſe of all ciuill vertues, and many externall workes in their kind appertaining to Gods worſhip, to be temperate, bountiful, faithful in word, chaſt, courteous, to ſpeake and heare things good and honeſt, to go to Church: [t] in things of which kind, man hath naturall freewill, that he can voluntarily follow what his vnderſtanding ſheweth him, and apply himſelf thereunto by chuſing or refuſing. And in this point we all agree, [u] as our aduerſaries confeſſe. But we ſet downe three limitations: firſt, [x] that our will in all theſe things needeth Gods generall helpe to moue and apply it to the worke; without which helpe, the bare facultie of our mind can do nothing: for vnleſſe he ſuſtaine the power of my will, and apply and direct it, I cannot ſo much as put a morſell of bread to my mouth. Secondly, this generall concourſe of Gods helpe being granted, [y] yet we can will none of theſe things perfectly, but in much weakneſſe, and are often hindred, by reaſon our nature through ſinne is depraued, whereupon the mind is obſcured with error, the iudgement corrupted with blindneſſe, the affections diſturbed, the

t Rom.2.14. Act 23.1. Phil.3.4. Pſal.50.16. 2. Tim.4.5.

u Habere quidem hominem liberum arb ad actiones ciuiles & externas, quę ſpectant ad cõmunẽ cõmictũ & ſocietatem hominum, docuit Luther. Melanct. Chemnit. & alij paſſim. Valen. to.1. pag 1058.b.

x Mat.10.19. Iac.4.15. Exod. 35.31. Eſa.54.16

y Eſa.26.12. Ier.10.23.

the will distracted, and the reason hindered by Satan and vncertaine obiects. Thirdly in the smallest things that are, and wherein our libertie is greatest,[z] yet the will of God going before, determineth ours, that we can will no more then God pleaseth. These limitations are also consented to by[a] our aduersaries: and so in things naturall, ciuil, and pertaining to morall discipline, we haue freewill.

z Mat.10.29. Nu.22.18.

a Biel.2.d.28. lit.n. Bellar.de grat.& lib.arb. l.4.c.4.& 11. Ban.part.1.q. 19.art.10.

56 But in spirituall things concerning the saluation of our soules, the case is otherwise: for the manifesting whereof, we must consider that there are two states or degrees of our life. The first is called the state of sin, containing that part of our life which is before regeneration and iustification: in which state they are which are not iustified till God call them; and then they enter into the second degree, called the state of grace, because then the grace of God freeth them from the bondage of their former corruption. Now the question is, what power mans will hath in spirituall things, so long as he abideth in the state of sinne? and whether by the strength of his owne will onely, without faith and the speciall helpe of God, he be able to yeeld obedience to Gods law, or to do any thing auaileable to the pleasing of God and the sauing of his soule? We answer negatiuely, that he is not: because[b] his vnderstanding and iudgement in such things is starke blind, and[c] the will by nature is turned from God, that it can follow nothing but that which is euill and repugnant to Gods will,[d] whose law being spirituall, cannot be obeyed by such as are carnal, liuing in the flesh; but[e] all that they do is sin, til the grace of iustificatiō come and renew them. And although God call none thereunto but by meanes and secondary causes, yet these causes are the inward light of the spirit, and the outward preaching of the Gospel; the wil of man being meerly passiue in the first act of conuersion.

b 1.Cor.2.14. Eph.4.17.
c Gen.6.5. Rom.8.7.
d Rom.7.14.& 8.8.
e Rom.14.23. Eph.2.5.Col.2 13.Gal.3.10. Deut.6.5.

57 But the Papists hold otherwise, whose seuerall assertions against this doctrine I wil briefly collect, and set downe in order, that you may see what they ascribe to mans wil in spirituall things in the state of vnregeneration, and view the differences betweene vs. But first I must put you in mind, that the

warier ſort of them, in words ſeeme to ioyne Gods grace with our will to helpe it, in all ſuch actions as they hold it can do in this ſtate; & require the ayd thereof, as if without it they would grant it could do nothing. So [f] Bellarmine ſaith, *Mans will in things appertaining to pietie and ſaluation, can will nothing without the aſſiſtance of Gods grace*, yea [g] *the ſpeciall aſſiſtance.* And ſomtime they reuile vs for charging them with the contrary: but this is but a fetch to deceiue the ignorãt, and a dram of their wit to make their Pelagianiſme go downe the eaſilier. For [h] many require no ſuch aſſiſting grace, as ſhall appeare; and ſome ſay we need it not, as if freewill were abſolutely vnable without it, but of Gods liberalitie it is infuſed into the wil, being diſpoſed before, to make it will the more eaſily: which was the very hereſie of Pelagius. They define this grace to be no more but the generall helpe which we need in naturall things, and ſuch as the very Pagans haue. They maintaine the merit of congruitie, wherein of all hands it is confeſſed, there is the influence of no ſpecial grace, it only conſiſting in *doing that which is in our owne power*, and [i] *going before the infuſion of all grace, at leaſt in nature.* Yea the Ieſuite himſelfe, that ſeemeth ſo religiouſly to aſcribe the power of our will to Gods grace, [k] cenſureth certaine Schoole-men becauſe they had writ, that *the generall influence of Gods grace being admitted, yet no man by his naturall freewill could do any good without his ſpeciall helpe*: and contrary to that he ſaid before, writeth expreſly, [l] *Man, before all grace, hath freewill, not onely to things morall and naturall, but euen to the workes of pietie, and to things ſupernaturall.* The which kind of proceeding, how it can be reconciled with that they pretend touching the vniting of Gods ſpeciall grace with our will, it paſſeth my vnderſtanding to conceiue; for they are contrary. And this was neceſſary to be obſerued in the dealing of our aduerſaries, becauſe this ſhew of words, that Gods grace muſt go with our wil, is the veile whereby they hide their deceit, and the vizard that couereth their Pelagian faces, that the ignorant ſhould not know them; and carieth ſo good ſemblance of reaſon, that, as Saint Auſtin ſaid of the like words vſed by the Pelagians, *we would receiue them without ſcruple, but that they*

ſpeake

f De grat. & lib. arb. l. 6. c. 4. in titulo.
g Ib. § Nos tres
h Gabr. 2. d. 28. lit. l. & n. Ockã 1. d. 17. q. 3. ad 2. Altiſiod. l. 2. pag 70.
i Actus ille tanquam diſpoſitio præcedit gratię infuſionẽ. Gabr vbi ſupra.
k Bella. de grat. & lib. arb. l. 5. c. 4 § Intra hos.
l Lib. 6. cap. vlt.

ſpeake them, whoſe meaning is wel enough knowne vnto vs. Now I wil ſet downe what they aſcribe to freewil in the ſtate of ſinne.

58 Firſt, that thereby a man may auoide ſinne when he is tempted to it; which the word of God[m] aſcribeth to grace onely. Biel[n] ſaith, *Freewill by it owne nature, without the gift of grace, can eſchue euery new mortall ſinne: and the habits of grace, infuſed or attained, cooperate with the will, to helpe it to will delightfully, readily and eaſily:* and no otherwiſe. And that this is a common opinion among the Schoole-men, it appeareth by Ariminenſis,[o] who confuteth it. And[p] the Ieſuites ſay, that *for the ouercoming of tentations (ſo that no ſinne be committed) they do not alway require Gods ſpeciall helpe, properly ſo called; that is to ſay, internall illumination, and his ſupernaturall motion; but any help whatſoeuer.*

m 1. Ioh. 5. 4. 1. Pet. 5. 9. Eph. 6. 11.
n 2. d. 28. lit. k.
o 2. d. 26. pag. 95
p Bell. de grat. & lib. arb. l. 5. c. 7

59 Secondly, they hold that a man by his owne naturall ſtrength can know and do that which is morally good, according to the morall law and precept of true reaſon, and wherein there is no ſinne. One[q] ſaith, *Some morall works of the eaſier ſort may thus be done, when no great temptation riſeth againſt vs.* But this is nothing. Another[r] ſaith, *Man in the ſtate of corrupted nature, hath freewill touching things morall:* and[s] *before any grace come to him he hath a remote and vnperfect power to do the works of godlineſſe: otherwiſe it cannot be conceiued how mans will ſhould actiuely concurre to the workes of godlineſſe.* And yet further, they ſay,[t] *All the commaundements that are naturall, may be obſerued throughout the whole life of man, without the helpe of Gods grace, onely by the ſtrength of nature, and all mortall ſinnes againſt them may be auoided.*[u] *The workes of merit and charitie exceed not the whole facultie of mans nature, though it ſtand in Gods liberalitie to accept ſuch workes as meritorious: God of his grace may accept the good motion of our will, proceeding from our pure naturals, and ſo conſequently ſuch an act may be meritorious.* And that which goeth beyond all this,[x] they hold *the very Gentiles,* ſome of them, *knew God, and did many things wherein was no ſinne, and this was ſufficient to iuſtifie and ſaue them:* an opinion ſo vile and prodigious, that[y] ſome of their owne ſide confute it.

q Greg. de Val. to. 2. pag. 815. b. idem Bellar. l. 5. c. 4. & 9.
r Bella. l. 5. c. 14.
s Lib. 6. c. 15.
t Scot. 2 d 28. Dur. ib. q. 4 Aſbulenſ. Mat. 19. q. 198.
u Occhã 1. d. 17 q. 2. lit. e & c.
x Andrad. orth. explic. l. 3. pag. 277. & inde.
y Greg. Arim. 2. d. 26. q. 1. Bayus de virt. imp. c. 2.

60 Thirdly [z] they write, that in the ſtate of ſinne, without the ſpeciall ayd of Gods grace, by freewil alone, we may loue God aboue all, and eaſily keepe his commandements. Andradius [a] ſaith, *Euen ſuch as are aliens from the true knowledge of Chriſt, may do workes that ſhal be polluted with no fault, but deſerue exceeding commendation.* And it ſhould ſeeme this opinion had many patrons in the Church of Rome: for Gregorius Ariminenſis, who miſliketh it, diſputing againſt it, ſaith, [b] *It is yet more to be wondred, that any man ſhould abſolutely pronounce, that a man by his pure naturals alone, without the ſpeciall helpe of God, can will, and do well; when they that ſay thus, exclude thereby the neceſſitie of Gods helpe, which is by teaching and knowledge, and ſo giue leſſe to grace then Pelagius himſelfe.* Where reporting the opinion ſo vehemently, and charging ſome of his owne fellowes with it, he maketh it plaine, how currant it was. And the [c] Ieſuites cenſuring him for his labour, ſhew they alſo haue a moneths mind to the conceit.

z Refert Greg. Arim. 2. d. 29. art. 2. in fin. Scot 2. d. 28. Dur. 2. d. 28. q. 4

a Orth. expl. l. 3. pag. 280.

b 2. d. 26. pag. 99

c Bell. l. 5. c. 4. de grat. & lib. arb.

61 Now if we reiect theſe opinions, and denie freewill in theſe caſes, we are to be excuſed. For the very Church of Rome it ſelfe neuer wanted ſome therein that denied it as wel as we, and with great paſſion confuted it. Ariminenſis [d] anſwered a Doctor that held it againſt him, that *ſauing his reuerence it was Pelagianiſme.* And Dom. Bannes [e] ſaith, *he thinketh it falſe and worſe then falſe, that any man without the ſpeciall and ſupernaturall helpe of God, can be able to do a ſupernaturall act.* And [f] a late profeſſor at Louan: *Freewil without Gods help is of power to nothing but ſinne, and it draweth towards iniquitie ſo much the faſter, by how much the ſharplier it is bent to action.* And [g] the Maſter of Sentences: *Freewil, before grace repaire it, is preſſed and ouercome with concupiſcence: and hath weaknes in euil, but no grace in good, and therefore may ſinne, and cannot but ſinne, euen damnably.* So that our miſlike of freewil in this caſe, is true doctrine euen by the iudgement of our aduerſaries.

d 2. d. 29. art. 2.

e 2. 2. q. 24.

f Bayus de virt. imp. c. 8.

g L. 2. d. 25. g.

62 But there are yet two other points which aduance the will of man, euen in the ſtate of ſinne more then all this. The firſt is the merit of congruitie, whereby they teach that a man doing what is in himſelfe by the onely power of his nature, ſo

can

can diſpoſe and prepare himſelfe to his iuſtification. Antoninus [h] ſaith, *Albeit no man by his freewill can merit grace whereby he may do workes meritorious, yet he may diſpoſe himſelfe to the obtaining of ſuch grace; which God will not deny him if he do that which is in himſelfe. And therefore it is not altogether without the compaſſe of our will to do workes meritorious.* And Alexander Hales, [i] *It muſt be confeſſed that if man do what is in himſelfe, God giueth his grace neceſſarily, that is, immutably, as the Sunne giueth his light to all that will receiue it, and as we ſay, it is of neceſſitie that God be immortall.* And Altiſiodorenſis, [k] *The proportion betweene a corporall and ſpirituall blind man, holdeth not: becauſe the ſpirituall blinde hath a power preparatiue and operatiue to his ſeeing, becauſe he can do ſomthing which being done he ſhall ſee: & when grace is powred into him bringing forth the act of ſeeing from the faculty of ſeeing, there is no new facultie beſtowed vpõ him.* And [l] Durand, *All men grant, and good reaſon, that a man without any new habituall grace infuſed from God, can prepare himſelfe to grace.* He ſaith all men grant it, and ſo I thinke they do, becauſe I finde the merit of congruitie taught and maintained by [m] the greateſt clearkes in the Church of Rome: which yet is the very hereſie of Pelagius. And it is no matter though the Ieſuits now begin to ſay, this kind of merit is now reiected. For themſelues and their peers, teach the very ſame diſpoſing of our ſelues to our owne iuſtification, that the Schoolemen meant by it. Hoſius [n] ſaith, *The Councell of Trent choſe rather to call good works going before iuſtification, diſpoſitions or preparations to grace, then merits of any ſort.* They are content to lay by the name, he ſaith, but the thing they hold as faſt as euer any did. For Suar. [o] ſaith, *Our workes before we haue attained grace, diſpoſe and prepare vs to grace.* And [p] another very lately, *According to Scotus opinion, which I neither defend,* NOR DISALLOW, *the Gentiles by their workes morally good, and by the common influence of nature, might merit of congruitie, the effectuall grace of God, ſeeing his goodneſſe ſuffereth no man to periſh who doth that which is in himſelfe.* The like is holden by [q] others long after the Schoolemen: & yet it is the hereſie of Pelagius, by the confeſſiõ of their own fellowes. *This* [r] ſaith Victoria, *is a good part of Pelagius his error, if*

h Part.1.tit 4.c. 2.§.2.

i 3.part.q.69.m 5.art.3 p.249.

k Sum.l.2.p.71.

l 2.d 28.q 5.& 1 d.17.q.2 lit.n.

m Tho.1.2.q. 114.art.3.& 6. Bonauen.compend.Theol.l.5 c.12. Biel 2.d. 27.& 28 Scot.2. d.28.& 4.d.14. q.2.art.2. Mayr 2.d.28. Occh.1. d.17.q.2. Turrecrem.23.q.4. Nabuchodon.

n Confeſſ.Petricou.c.73.

o Homil.2.in Apoc.

p Wind.de effic.mort.Chriſti p.173.

q Euerard.Bill. defenſ.iudic. Colon.p.267.& 269. Conra. Cling.loc.l.1.c. 8.

r Relect.1.de poteſt. Eccl. ſect.3.p.16.

if I haue any skill, and the like say [f] others; though the Church of Rome still imbrace it. And so it is cleare, that our aduersaries hold the first grace, whereby man is led forward to his iustification, may be, and necessarily is, attained by the power of his owne freewill, which is the most presumptuous conceit that euer entred the minde of men: seeing our Sauiour [t] saith, *Without me ye can do nothing*, and [u] the Apostle demandeth, *Who hath separated thee? what hast thou which thou hast not receiued?* Whereunto, this opinion of freewill being true, I may answer, I haue separated my selfe by doing that which was in my selfe to do, and so meriting, of congruitie, my iustification: which power I receiued from no grace of God, but had it by nature, in my owne will. And finally our very prayers and thanksgiuing to God, shew, we can do nothing of our selues. *For what is more foolish then to pray for that which I haue in my owne power?* [x] saith Saint Austin.

[f] Bann. 22. p. 390. Bellar. de grat. l. 6. c. 6.

[t] Ioh. 15. 5.

[u] 1. Cor. 4. 7.

[x] De nat. & gr. c. 18.

63 Thus hauing shewed what is to be thought of freewill in the state of sinne, let vs now come to the state of grace, and see what is to be attributed to it there. Wherein we must again distinguish betweene the instant, or beginning of regeneration called *our vprising*, and the time after, when our regeneration is accomplished and we stand iustified, and see what the freedom of the will is in these two. And touching the beginning of our regeneration, what time we rise vp from sinne, and enter into our first conuersion, we say, that as our will could no way dispose it selfe, nor remoue the impediments, whereby it might be made capable of grace, [y] so when grace first entereth, it is meerely passiue, till grace haue renewed it, & no more but the subiect wherein God worketh. The meaning whereof is, that what time the Spirit of God, by meanes of the word preached, or otherwise, first laieth hold, and setteth vpon our will to conuert it, it findeth nothing therein to helpe his grace in the conuersion; but in order of working, first grace giueth life and qualitie to the dead will, and then being renewed it willeth the conuersion, and becometh a voluntarie instrument of God, both to apprehend his grace offered, and to worke forward with it. But as I said, this it doth not by it own natural strength, bu-

[y] Rom. 10. 20. Heb. 10. 16. 2. Cor. 4. 6. 1. Cor. 4. 7. Ph. 2. 13. Ioh. 1. 13. Mat. 11. 26. Rom 9. 16.

but by vertue of the ſeed of grace, and new life that God hath put into it. And as my paper whereon I am writing, receiueth the inke paſſiuely, and bringeth nothing of it owne to the writing (for I could haue writ vpon another) but being written it becometh an inſtrument with me of the writing, and as I write more and more, ſo it ſtill cooperateth with me, though in it ſelfe there be no naturall beginning of the writing: ſo is it in the will of man at his firſt conuerſion. Whence it followeth, that in thoſe whom God effectually will renew, their will can make no reſiſtance, as my paper cannot reiect my writing. [z] The will of man may refuſe the outward calling of God, by reaſon ſuch calling is not alway ioyned with the effectuall calling of his grace, and ſo the reprobate may haue it, but the efficacy of grace cannot be reſiſted: not becauſe mans will of it ſelfe hath no propertie to refuſe, but becauſe effectuall grace taketh away this property, and maketh it vnable to reſiſt: whence it followeth againe, that no man is conuerted againſt his wil, becauſe grace in the inſtant of conuerſion taketh away vnwillingneſſe and maketh vs willing.

z Mat.23.37.

64 Againſt this our aduerſaries hold, [a] that *humane will hath ſome power, which being breathed vpon by Gods Spirit, doth not a little worke, with working grace in his conuerſion.* The manner how it worketh, they ſay is by concurring with Gods grace in our vpriſing. The efficacy of which grace dependeth on the free conſent of our will. For firſt they cõpare our will to things defectiue, which yet haue in themſelues an inward condition of their owne, whereby they can receiue perfection, whenſoeuer any helpe cometh. Thus they liken it [b] to the *eye, which though it ſee not in the darke, yet can ſee as ſoone as light cometh,* becauſe *in it ſelfe it hath the faculty of ſeeing.* [c] And to a man *halfe mad*, who yet hath life in him, and thereby can recouer *when helpe cometh to cure him.* And to a man in priſon, that can come out, if the doore be opened, and his fetters taken off. Next they ſay, *the efficacy of the grace whereby we vpriſe, lieth in the cooperation of our will with it*, as if our will and Gods grace were two ſeuerall agents in the vpriſing, as for example, when two men cary a burden betweene them, which neither of them alone

a Wind. de eſſic mortis chr. p.174.

b Altiſiod. Sum l.2.tract 11.q.4 art.2. Alex. part 3.m.11.art.2.ad 1.

c Andrad. Orth explic.l.4. Rhē. in Luc.10.30.

alone carieth. Thus Andradius [d] ſaith, *Gods grace and our free-will make one cauſe of our application to iuſtice.* [e] And Thomas, *It is in the power of our freewill to hinder, or not to hinder, the receiuing of diuine grace:* as if it had the office of a Porter in the ſoule of man, to let in, and ſhut out. [f] And Bellarmine: *Gods motion leaueth man altogether free, to be conuerted or not be. His will is truly free, and determineth it ſelfe, though God moue and apply it to the worke, in that Gods motion is in the power thereof.* [g] And Gregory of Valentia, *That man is conuerted and anſwereth Gods calling, this is to be aſcribed to his owne freewill and Gods grace.* And yet more fully [h] the Deane of Louan, with whom, though not in ſo full words, the two former Ieſuites agree. *The helpe of God being giuen alike to both, yet one man is conuerted, and the other not. And if it be demanded what the reaſon is, why this man is conuerted and that man is not? it is not becauſe he that is conuerted receiued greater helpe of God whereby he might effectually be conuerted: but the reaſon is to be aſſigned on the behalfe of his freewill: namely that being aſſiſted with equall helpe, the one would be conuerted, and the other would not be conuerted.* This is nigh to the hereſie of Pelagius. And thus we ſee the moſt noble gift whereby we vpriſe frō ſin, is not thought to be the ſuperabounding grace of God flowing from our election, which in a ſingular maner, more deepely and ſecretly, inlighteneth, inſpireth, perſwadeth, impelleth vs: but I know not what ſeruile motion that ſtandeth waiting at the doore of our heart for anſwer, whether freewill will let it in or no. An aſſertion ſo vnreaſonable, that ſome of their owne Doctors haue forſaken it, and imbraced the doctrine of our Church. *Our owne ſtrength,* [i] ſaith a Biſhop of theirs, *is not ſufficient to bring vs backe from death. We cannot be conuerted and ſaued by our owne power. The exciting grace, which diſpoſeth thee to thy conuerſion, God worketh in thee without thee, God ſoweth it in vs, without vs, but he reapeth it with vs: not that our cooperation is needfull, but that our conſent is required, when that firſt ſtirring vs vp, is gone before our conſent:* not the workes of our will therefore diſpoſe vs to iuſtification, but the grace of God, which is againſt the merit of congruity: and the efficacy of that grace dependeth not on our conſent, but

[d] Vbi ſupra, p. 350.
[e] Contr. Gent. l. 3. c. 159.
[f] De grat. l. 6. c. 15 & l. 4. c. 16.
[g] Tom. 2. diſp. 8. 93. punct. 4. §. 2
[h] Ruard. art. 7. pro. 10. expl. art: Louan. quæ refert. D. Bann.
[i] Corn. Mus. concion. tom. 1. pag. 352.

but goeth before it, and worketh consent.

65 Touching the state of regeneration, when a man is iustified and adopted, we thinke the will is set at libertie, and hath receiued a new condition, that it can will and cooperate with Gods Spirit all the daies of our life: as an instrument of musicke being set in tune, can afterward yeeld good musicke which before it could not: and all the good that a man, eleuated into this state, doth, are the workes of his renewed will, as things outwardly wrought by an artificer, are the workes of his owne hands. Yet this must be expounded with three limitations, euery one whereof the Church of Rome denieth. [k] First, that it still needeth the grace of God to protect it, as before adoption came it needed his power to create it. This protectiō standeth in shewing the minde what is good and euill, in directing and applying it to the actions, in gouerning and strengthning it that it faint not, and putting away temptations which else would hinder it being mutable. Against this [l] our aduersaries hold; that *a man indued with the habit of charitie, needeth no more but Gods generall helpe to the acts and exercises of his charitie.* And that which is worse, he may increase in charitie without any further helpe, yea that God by his prouidence preuenteth not the will to the doing of such an act, but it is the man himselfe that first deliberateth of it. The second limitation is, that perseuerance in good beginneth not in the will, but in Gods protecting grace that vpholdeth the will from desisting: whence it followeth, [m] that to euery new worke the will needeth a new grace; as Organs giue sound no longer then while the bellowes are blowing. Against this [n] our aduersaries teach, that a iust man, when himselfe will, can practise any righteousnesse internall or externall, by doing good workes, and keeping Gods law. Neither needeth he, ordinarilie any new grace to excite him, but onely to help him. [o] And in case of falling into sinne, *When it is said the will cannot cooperate to rise again, the meaning is, that it cannot do it so easily*: There are, among the Papists, [p] that thinke this impious blasphemie, and sauoring of Pelagianisme. Alphonsus [q] saith, *When our will by Gods help, hath begun to do any good, it cannot without the same speciall*

k Psal. 127. 1.

l Refert Bann. 22. q. 24. art. 6. concl. 5.

m Mat. 6. 10. Psal. 94. 16.

n Bell. de grat. & lib. arb. l. 6. c. vlt.

o Anton. part. 1. tit. 4. c. 2. § 6.

p Bann. vbi supra.

q Aduer. hæres. 17. verbo Gratia.

speciall helpe, prosecute the good begun, nor persenere in it. And
r 2.d.26.p.95. Gregorius Ariminensis [r] writeth, that *euery man, in this present state, is so weake and infirme to each good worke, falling vnder Gods law; that not onely to do it better and more easily, but euen simply to do it, he needeth, by reason of his infirmitie, the speciall aide of Gods grace: so farre forth that without this aide he can do no good.*

f Rom.7.14.& 23.& 8,18. 65 The third limitation is, that the will being freed, and vpholden by the grace of God, in maner aforesaid, [f] yet can it performe no perfect obedience to Gods commandements, nor do any thing that shal haue no sin in it: much lesse can it do workes meritorious; but all that regenerate will can do, is vn-
t Digress.35.& 36. perfect, and needeth forgiuenesse, as I haue shewed [t] before.
u Deut.32.4 And although [u] *Gods workes be perfect* and vndefiled, which himselfe alone worketh out of vs, yet the things he worketh in vs by his Spirit, in this life, are vnperfect, because of our flesh, til the time of the next life come, when that which is vnperfect shal be done away. And some Papists seeme to be of this mind.
x Sum.1.2.tract. 11.p.70. Altisiodorensis [x] saith, *Libertie from sinne, is onely in good men, whom Gods grace hath set free, not that they cannot sinne, but that sinne shall beare no dominion ouer them.* But the Church of Rome
y Greg.à Valent.tom 2.p. 993. holdeth the contrary, [y] *That Gods grace so healeth our nature, that we do not onely receiue thereby a condition to be able to auoid all mortall sinnes all our life long, but also by our workes merit the*
z lib.1061.& 1077. *increase of grace and eternal life.* [z] The substance of which works
a Occham.1.d. 17.q.2.Biel.2.d 27.dub.2. proceedeth from our owne freewill, the grace of God doing no more but adding to them a certaine condition or respect that maketh them meritorious: because, as they imagine, *although it exceed not the faultie of our nature to do a good worke, yet it is not in vs to make the same meritorious, vnlesse God of his bounty will accept it.*

67 And hitherto I haue laid downe what is to be holden of freewill, and how the Papists differ from vs, wherein it is singularly to be obserued, that we haue in euery point, the voice of one or other, among themselues, on our side: and that we
b Bell.prefat. de lib.arb.Apolog.epist. haue not, as, [b] they maliciously report vs, turned mē into beasts or stones, by taking away freewill, but acknowledge it so far as to make all flesh vnexcusable before Gods iudgement seate.

And

And truly had we aſcribed ſomewhat too little to it, and taken from it to giue the more to Gods grace, yet were our error on the better hand, and deſerued not to be ſet vpon the ſtage with ſuch outcries, as if all our Church were proued vnholy therby: for a Saint of their owne, by [c] the teſtimony of Caſſander (who was alſo of his mind) ſaith, *This is the part of godly minded men, to attribute nothing to themſelues but all to Gods grace. Whence it followeth, that how much ſoeuer a man giue to grace, yet in ſo doing he departeth not from pietie; though to do it he ſhould detract ſomething from the power of nature and freewill. But when any thing is taken from Gods grace, and giuen to nature, which belongeth to grace, that cannot be without eminent danger.* But whatſoeuer we haue done in the point, this I am ſure of, that our aduerſaries are gone too farre, euen by their owne confeſſion. *There haue not bene wanting Diuines in our times,* [d] ſaith Dom. Bannes, *who haue giuen too much to freewill, and the power of nature: and while they thought to eſchue the error of Lutherans, they fell into the proud hereſie of Pelagians. And* [*] *to make men free they haue made them proud, & filled them with ſacriledge.* This is the truth. For freewill hath of it ſelfe either ſome ſtrength, though ſmall, or none at all. If any, then Chriſt ſaid not true, *without me ye can do nothing.* If none, then where is freewill, and the cooperation thereof with Gods grace? I will end the point with Saints Auſtins complaint: [e] *Vnthankfull men to aſcribe ſo much to weake & wounded nature: true it is, that man, when he was made, had great ſtrength of freewill, but by ſinne he loſt it.* But [f] our aduerſaries thinke Saint Auſtin went too farre in this queſtion, attributing too little to mans will.

c Conſult. ad Maximil. arr. de lib. arb.

d 22. p. 390.

* Et 393.

e De verb. Apoſt. Ser. 2.

f Sixt. Senenſ. præfat. l. 5. Stapleton. de Iuſtif. l. 2. c. vlt.

§. 41. In the Romane Church I confeſſe there be ſome bad and ſinfull folke. For the Church is called *nigra & formoſa, blacke and faire. Cant.* 1. becauſe in it are mixed good and bad; as out of diuerſe parables of our Sauiour I proued before: but there are two differences betwixt the ſinfull which are in the Romane Church, and among the ſectaries. And firſt of thoſe that are among the ſectaries, there are none truly Holy, of which, as of the better or more worthie part, their Church may be denominated and termed Holy, as the Romane Church may be. It may perhaps be that diuers of them abſtaine from

from grosser sinnes, as swearing, backbiting, stealing, &c. and that they do sometimes many workes morally good, as giue almes, erect hospitals, liue, at least in outward shew, in modest and moderate sort: but alas these be not sufficient, or certaine signes of sanctitie: all this and perhaps much more we may find in the heathen Philosophers. These outward actions may proceed from naturall, and sometimes from vicious and sinfull motiues, and consequently may be verie farre from true holinesse, which must proceede of true charitie; without which charitie, to distribute all that one hath to feed the poore, or to giue ones bodie to burne, doth nothing profite. 1. Cor. 13. The which charitie must proceed *de corde puro, & conscientia bona, & fide non ficta*, 1. *Tim.* 1. The which things being most inward, and consequently hidden and secret, cannot sufficiently be shewed to be present by those outward actions. Nay they cannot be infallibly knowne of the partie himselfe (for, *Nemo scit vtrum amore an odio dignus sit: & quis potest dicere, mundum est cor meum. Pro.* 20.) but are reserued to him onely *qui scrutatur corda*, to wit, almightie God; and it cannot be perfectly knowne of vs who haue them truly; and consequently who be truly Saints, vnlesse it please him to reueale it by miracle, or some other certaine way vnto vs.

The Answer.

1 To proue we are not the holy Church of God, the Iesuite obiected our sinfull liues, as if we had bene of worse conuersation then the professors of the true faith could be. But forsomuch as he wisely foresaw, that if we fell to comparing the liues of one another, his owne Church would receiue as much disgrace thereby as ours, and his argument bent against vs, in the discharge would recoile vpon himselfe, and roll in the fall vpon the heads of his owne people, because they are as bad and sinfull as their fellowes: therefore now he answereth that difficultie, by assigning a difference betweene the people of his Church and the people of ours in this point: and the difference, he saith, is this, that although in his Romane Church there be *some* bad and sinfull, yet *all* are not so; whereas with vs there are none good, but all are wicked. A proud and ridiculous bragge; but yet I answer it. True holinesse consisteth in the concourse of the righteousnesse of iustification and sanctification. The former of iustification is wheresoeuer Christ with all his merits, is imputed, and apprehended by faith, for the pardon

pardon of our ſinnes, and accepting of vs againe to eternall life.
[a] This is called the righteouſnes of faith, and they which haue it are truly holy thereby, and our Church teacheth it againſt the Church of Rome that hath renounced it, and ſo depriued her children of all true holineſſe. The ſecond of ſanctification, is when we bring forth fruites worthy of amendment of life, not walking after the fleſh, but after the ſpirit. And we affirme, that in our Church this alſo is ioyned with the former, though we all confeſſe it be in great weakneſſe, and farre from that perfection which we deſire: and ſuch as walke in it [b] are proued thereby to be truly holy.

a Rom.4.11. & 3.24.

b 1.Ioh.3.7. Mat.7.16.& 12. 33.Rom.8.9. Gal.5.22.Eph. 5.9. 2.Pet.1.5.

2 Againſt this externall righteouſnes of our ſanctification, the Ieſuite obiecteth, that *though we abſtaine from groſſer ſinnes, and do many good morall works, &c. yet this is no certaine ſigne we are holy: for this and much more may proceed from ſinfull motions, and be found among the very Gentiles.* Whereto I anſwer, that this were a good argument againſt vs, if we had no righteouſneſſe among vs but ſuch as he hath herein deſcribed. For this *morall holineſſe* is no holineſſe indeed, neither do we thereby declare the holineſſe of our Church; but ſay, the good workes done among vs proceed from faith and loue, and are directed to the glory of God, according to the rules of ſanctification, and ſo are ſufficient to teſtifie for vs. And we grant, as the Ieſuit requireth, that many great and plauſible workes of moralitie may proceed from *naturall, yea ſinfull motiues*, and that therefore there is *no true holineſſe vnleſſe it proceed from charitie, grounded on a pure heart and a good conſcience, and faith vnfained:* but we adde withall, that the workes of our Church proceed from this charitie, and thence receiue their condition of holineſſe.

3 And how doth the Ieſuite know the contrary, becauſe he ſaith ſo confidently, the holineſſe found among vs ariſeth not from charitie? What is the ground whereupon he ſaith ſo? He anſwereth, true *charitie, a good conſcience, and faith, be things inward and ſecret; and therefore cannot by our outward actions be ſhewed to be preſent:* nay he ſaith, *the partie himſelf, without reuelation or miracle, cannot be ſure he hath them.* The which if it be true, I deſire him to anſwer plainly, how he knoweth his owne

good workes proceed from faith and charitie? and by what meanes he will demonſtrate it to me that doubt it? for reuelation and miracle, I am ſure he can ſhew none: becauſe the miracles of his Legend, which is all he can pleade, concerne not him that neuer had them; and yet he thinketh his holineſſe and the holineſſe of his people, is a good marke of the Catholicke Church. It is falſe therefore that he ſaith, *No man by his outward workes without miracle, can be certaine he hath faith or charitie.* For [c] Saint Iohn ſaith, *He that doth righteouſneſſe, is righteous as God is righteous.* And Saint Iames, [d] *Shew me thy faith by thy workes, and I will ſhew thee my faith by my workes.* And our bleſſed Sauiour, [e] *By their fruites ye ſhal know them.* [f] *It is not a good tree that bringeth forth euill fruite, nor an euill tree that bringeth forth good fruite. For men gather not figs of thornes, nor grapes of thiſtles. A good man, out of the good treaſury of his heart, bringeth forth good things: and an euill man, out of the euill treaſure of his heart, bringeth forth euill.* And if charitie cannot be proued to be preſent by our workes, becauſe it is *a thing hidden ſecretly within vs*, then no cauſe can be proued or knowne by the effects, and no phyſitian can know the inward ſtate of the bodie by the outward ſignes: which were abſurd. And the word of God calling vpō vs [g] to *let our light ſo ſhine afore mē, that they may ſee our good workes:* and [h] bidding vs thereby *to make our election ſure*, and promiſing *an abundant entrance into Chriſts kingdome to all* that follow vertue, temperance, patience, &c. ſhould deceiue vs, if when we had taken paines in ſo doing, we could not be aſſured that our workes ariſe from faith: without which faith no worke were good, nor could miniſter any argument of our ſaluation to vs.

c 1.Ioh.3.7.
d Iac.2.18.
e Mat.7.16.
f Luc.6.43.
g Mat.5.16.
h 2.Pet.1.10.

4 Our workes therefore being not founded on mens traditions, as popiſh workes are; nor directed to a falſe end, but done according to the direction of the word, and for the glory of God, in the faith of Ieſus Chriſt, without any opinion of perfection, either to iuſtifie vs, or to merit, or ſatisfie thereby, are good workes, and infallibly ſecure the doers that they haue true charitie, and are the true Saints of God, though they haue no miracles, nor other reuelation then this of Gods ſpirit renewing

newing them. For of ſuch workes our aduerſaries themſelues ſay, [i] *They are the execution and manifeſtation of our righteouſnes.* Yea the Diuines of Colen affirme expreſly againſt that which the Ieſuite here ſaith, [k] that *we rely not principally vpon our inherent righteouſneſſe, becauſe it is vnperfect: but thereby, as by a certaine inward experiment, we are certified of the remiſſion of our ſins (who feele and proue in our ſelues ſuch a renouation of our ſpirit) and that the perfect iuſtice of Chriſt is imputed to vs, and that ſo Chriſt by faith dwelleth in vs.* In which words affirming the experiment and certificat that Gods children haue within them, and the feeling of their renouatiõ, and Chriſt dwelling in them by faith, all which, they ſay, ariſeth from their workes; they make it plaine, how falſe and friuolous it is that the Ieſuite aſſumeth, that *no man without reuelation or miracles,* can infallibly know whether he haue true faith and loue or not. And I will make it yet plainer in the Digreſſion following.

i Tho. lect. 4. in Gal. 3.

k Antidid. g. Colon. pag. 30.

Digreſſion. 43. *Prouing that Gods children without miracles or extraordinary reuelation, may be and are infallibly aſſured that they haue grace, and are in the ſtate of ſaluation.*

5 For to the place of Eccleſ. 9. 1. I anſwer, firſt the Ieſuite hath miſalledged it. For the Hebrew is thus, *No man knoweth loue or hatred, all things are before him.* And I care not though his Trent-vulgar-latine be as he alledgeth it, for the Hebrew is the onely authenticall text, and not the Latin, whereof themſelues haue a baſe conceit, though the Councell of Trent haue canonized it. For Dominicus Bannez [l] reporteth, that *ſince this decree, there are not wanting many great men in the Church of Rome, that take vpon them to correct and cenſure it, and ſay, the interpreter miſſed it fouly in many things.* And himſelfe is of the ſame mind, and acknowledgeth, that *being at laſt conuinced by his owne experience, he iudgeth the Hebrew text vncorrupt.* What vanitie therefore is it in our aduerſaries, to alledge a tranſlation which themſelues deſpiſe as corrupt and vicious? Secondly, to the words I anſwer, that Salomon doth not ſay, that No man

l In 1. par. Tho. q. 1. art. 8. dub. 4

can ſimply know the loue or hatred of God to him; but in a compound ſence, that No man can know it by the outward euents of this life: the which hindereth not but it may be knowne by the teſtimonie of Gods ſpirit renewing vs; as Catharinus himſelfe a Papiſt, expoundeth it: and this is it that we ſay, [m] Gods loue is ſhed in our hearts, and made knowne to vs by the holy Ghoſt.

m Rom. 5. 5. Gal. 4. 6.

6 To the place of Prou. 20. 9. I ſay briefly, that it proueth euidently againſt the Ieſuit, that no man can keepe Gods commandements, becauſe he cannot make his heart cleane from ſinne: but it toucheth not the aſſurance of grace, becauſe grace is, and infallibly knowne to be, where the heart beginneth to be cleanſed, though yet (as it neuer ſhal be in this life) it be not perfectly cleane. For we are not aſſured that charitie and faith dwell in vs by this, that our hearts are *perfectly cleane:* for then the text had bene againſt vs: but by this, that they are *free from hypocriſie, and begin to be cleanſed,* and dayly increaſe therein.

7 The manner how we know we haue grace and ſhall be ſaued, is by the meanes of the holy Ghoſt, whoſe worke it is to aſſure vs; the which he doth, firſt by producing in vs the effects of ſauing grace and predeſtination, which is the conſtant reforming of our life within and without. Whereupon it followeth, that he which giueth himſelfe effectually and ſtedfaſtly to a godly life, may infallibly be ſecured thereby of his ſaluatiō, becauſe God, whoſe promiſes are infallible, [n] hath vowed ſaluation to all ſuch. Next by infuſing or inſpiring into vs the motion of aſſurance, and by inclining our heart to giue conſent to the promiſes of the Goſpell. The which inſpiration is a ſupernaturall work of God, created in vs by the outward meanes of the word, and the inward operation of his Spirit, conſiſting in a certaine knowledge and feeling that we haue of Gods good pleaſure toward vs, when once we truly beleeue. And as the eye in ſeeing hath a certaine propertie annexed, that it knoweth it ſeeth: ſo faith and grace, in whom ſoeuer it is, hath this condition, that it knoweth it ſelfe to be ſuch; and it not onely worketh outwardly the things that are good, but by a reci-

n Rom. 8. 13. Heb. 5. 9.

reciprocall aſpect it ſeeth it ſelfe, and yeeldeth aſſurance to the ſubiect. In which ſence Saint Auſtin[o] ſaith, *Euery man, if he haue faith, ſeeth it in his heart, or ſeeth it not, if he haue none.* And again, [p] *He that loueth his brother, knoweth the charitie wherewith he loueth him, better then he knoweth his brother whom he loueth.*

o De trinit. l. 13 c. 1.

p Lib. 8. c. 8.

8 This is proued by the ſaying of Saint Paul, [q] *We haue receiued, not the ſpirit of bondage to feare any more, but the ſpirit of adoption, whereby we cry Abba, Father: and the ſame ſpirit beareth witneſſe with our ſpirit, that we are the ſonnes of God.* Whereunto it is ridiculous to anſwer, that this teſtimonie which God giueth vnto vs by his ſpirit, is but coniecturall, that is to ſay, ſuch as ſtirreth vp our vnderſtanding, onely vpon probable coniectures, to beleeue, which yet are ſubiect to error. For ſo Gods ſpirit ſhould manifeſtly deceiue vs, and the ſpirit of bondage to feare ſhould remaine ſtill, and his ſpirit ſhould teach vs to cry Father, when we are not his children; and finally, in giuing teſtimony, be ſubiect to the ſame fallibilitie that ours is. The ſame Apoſtle [r] ſaith, *Proue your ſelues whether you are in the faith: examine your ſelues: know ye not that Chriſt is in you, except ye be reprobates?* To what purpoſe ſhould men examine themſelues if they can find no infallible certaintie? for they might reply againe, we haue tried our ſelues, and find Chriſt to be in vs by faith and charitie: but we are neuer the neare: we may be reprobates for all this, and thy preaching hath done vs no good; for the Papiſts tell vs, our knowledge is but coniecturall, and our examination cannot ſecure vs from feare or error: which were abſurd. Againe he ſaith, [ſ] *After ye beleeued the Goſpell, ye were ſealed with the holy ſpirit of promiſe:* and Saint Iohn, [t] *We know that we are of the truth, and before him we ſhal make our hearts confident.* [u] *Hereby we know that we dwell in him, and he in vs, becauſe he hath giuen vs of his ſpirit.* [x] *I haue written vnto you that beleeue, that ye may know ye haue eternal life.* This ſealing ſheweth, that the elect haue the very marke of God vpon them, whereby they are infallibly diſtinguiſhed from the world: and the knowledge thereof, which is attributed to them, declareth that they ſee the ſeale, and ſo conſequently cannot be deceiued; as he that ſeeth his ſeale vpon his goods, thereby infallibly,

q Rom. 8. 15.

r 2. Cor. 13. 5.

ſ Eph. 1. 13.

t 1. Ioh. 3. 19.

u 4. 13.

x 5. 13.

and not by coniecture onely, knoweth them to be his owne. But ſaying, *we know we haue the truth, we dwell in him, we haue eternall life, we make our hearts confident*; he ſheweth plainly how falſe it is, that faith and loue cannot be knowne to be preſent without reuelation. For all this, he ſaith, we know by that which is written: and if we knew it but morally and probably without full aſſurance, then we ſhould be confident, euen by Gods owne appointment, in that which might deceiue vs.

y De Iuſtificat. l.9.c.13. in marg.

Againe, Stapleton[y] confeſſeth, that *Saint Paul pronounceth the ſame certaintie of other mens ſaluation, that he doth of his owne:* and therefore we may haue aſſurance of grace and perſeuerance as well as he had; for[z] in diuers places he ſheweth, that he was aſſured of Gods ſpirit, and grace, and eternall life.

z 1.Cor.7.40. Rom.8.38. 2.Tim.4.8.

9 You ſhall heare what the ancient Fathers ſay touching this matter. [a]Macarius ſaith, *Although they are not as yet entred into the whole inheritance prepared for them in the world to come, yet through the earneſt which they now receiue, they are as certaine of it, as if they were already crowned and raigning. Neither do they thinke it ſtrange, that they ſhal thus raigne together with Chriſt, by reaſon of the abundance and confidence of the ſpirit. And why ſo? Euen becauſe, being yet in the fleſh, they haue the taſt of the ſweetnes and the efficacie of the power thereof. The diuell couered the ſoule of man with a darke veile, but afterward cometh grace and putteth off that veile wholly, whereby hereafter the ſoule is purified, and made able with pureneſſe to behold the glory of true light, and the true Sunne of righteouſneſſe, as it were lightening in his heart.* Saint Auſtine[b] ſaith, *There is a kind of glorying in the conſcience, when thou knoweſt thy faith is ſincere, thy hope certaine, thy loue without diſſembling.* Saint Auſtine therefore tooke it for granted, that theſe things might be knowne. Hierome, not the ordinary doctor of that name, but a Greeke writer,[c] ſaith, *that as a woman with child feeleth the ſpringing thereof in her wombe within her, ſo the baptized by the ioy, and comfort, and reioycing which is wrought in the heart, know that the ſpirit of God dwelleth in them, the which they receiued in their baptiſme.* Gregorie the Biſhop of Rome[d] ſaith, *The minde filled with Gods ſpirit, hath her moſt euident ſigues, euen vertue and humilitie, the which if they perfectly meete in*

a Hom.17.pag. 248.

b In Pſal.149. poſt med.

c De baptiſm. pag.3.

d Dial l.1.c.1.

in the mind, then it is plaine they giue teſtimony that the holy Ghoſt is preſent. Bernard [e] ſaith, *Who is iuſt, but he that returneth loue to God who hath loued him? The which is done, when the ſpirit by faith, reuealeth to a man the eternall purpoſe of God concerning his future ſaluation. Which reuelation is nothing elſe but the infuſion of ſpirituall grace, whereby the deeds of the fleſh are mortified, and the man prepared to the kingdome of heauen.* Let theſe ſpeeches of the ancient be well looked into, and it will appeare they contain all that I haue affirmed touching the certainty of grace and ſaluation.

[e] Epiſt. 107.

10 And to what purpoſe do our aduerſaries take ſuch paines, and deuiſe ſuch ſhifts to anſwer them? They ſay, theſe and ſuch like places proue there is *a certaintie on Gods behalfe, but not on ours:* as if God, reuealing his certaintie to vs, did not thereby create in vs the like; as when a man looketh his face in a glaſſe, he imprinteth in the glaſſe the ſame forme that is in his face. They ſay, we haue an *experimentall or morall knowledge*, but not an infallible certaintie, not aſſurance of faith, and ſuch like. This they anſwer, and their friends ſit down contented with it: whereas notwithſtanding when they haue wrangled what they can, they ſay the very ſame that I haue layd downe; and if their words ſhew it not, I am content you beleeue me no more. For firſt touching the diſcerning of our ſelues, whether we be in grace, [f] the eldeſt and beſt learned Schoolmen that I haue ſeen affirme, *we may know it by our good deſire, comfort of minde, and good workes.* Scotus [g] ſaith, *As I beleeue God is three in perſon and one in eſſence, ſo do I alſo beleeue my ſelfe to haue faith infuſed, whereby I beleeue this.* Dominicus Bannes [h] ſaith, *Euery one that beleeueth, feeth that he doth beleeue.* And [i] Medina, with whō he and [k] others conſent, ſaith, *A Chriſtian man, by the infallible certaintie of faith which cannot be deceiued, certainly knoweth himſelfe to haue ſupernaturall faith.* Vega [l] ſaith, *Some ſpirituall men may be ſo certaine that they are in grace, that this their aſſurance ſhal be free frō all feare and ſtaggering.* [m] Others hold that *a man may attaine to that certaintie of his owne grace, that he may without all doubting be as ſure thereof, as he is that there is a citie called Rome.* And ſome hold [n] the very *certaintie of faith* as we teach

[f] Altiſiod. ſum. l. 3. pag. 165. Alexan. 3. part. pag. 254.
[g] 3. d. 23. pag. 46
[h] In Tho. 22. p. 359. c.
[i] 1. 2. q. 112. art. 5.
[k] Caiet. ib. Ban. vbi ſupra.
[l] Refert. Greg. de Valent to. 2. pag. 957.
[m] Dom. Soto. apol. c. 2.
[n] Catharin. aſſert. & apolog.

and define it. Next touching the remiſſion of ſinnes and eternall life, they ſay, [o] *I would haue euery beleeuer certainly to hope he ſhal obtaine eternall life.* Doctor Stapleton [p] ſaith, *We leaue not a ſinner hanging in the middeſt of wauering doubtfulneſſe, but we place him in good and firme hope, when once his conſcience witneſſeth with him that he hath truly repented.* I grant indeed that ſome of theſe diſallow the certaintie of faith in this caſe, and admit a man onely to hope; but this is but contention about words, and they had as good haue ſaid, Faith, confidence or truſt, as hope, but for the preiudice of their ſtomacks. For [q] they confeſſe, *the certaintie of hope is not any doubtfulneſſe, wauering one while to this ſide, another while to that, as a man thinketh himſelfe ſometime accepted of God, and ſometime not: but it is a certaintie in the will of him that hopeth, both firme and aſſured, excluding all doubtfulneſſe touching remiſſion of ſinnes.* The which in effect is as much as we ſay, and full oppoſite to the Ieſuites aſſertion. Againe, ſeeing [r] themſelues grant that *all concluſions are the concluſions of faith, which ariſe from one propoſition contained in the Scripture, and another by good conſequence added vnto it:* why ſhould they denie this to be a concluſion of faith, My ſinnes are forgiuen me? For the firſt propoſition is expreſſe Scripture, *He that repenteth is pardoned.* The next, aſſumed to it, is euidently knowne in the conſcience, *But I repent.* The concluſion therefore is of faith, *Therefore I am forgiuen*, or ſuch like. For no man knoweth he hath faith or any grace, but by ſuch and the ſame diſcourſe that this is. The euidence of which reaſons haue driuen ſome Papiſts to allow vs the name alſo as wel as the thing. For I ſhewed euen now, that Catharinus at the Councell of Trent defended our very aſſertion, that *the child of God, by the certaintie of faith, knoweth himſelfe to be in the ſtate of grace.* The like is written by the [ſ] Diuines of Colen, *It is true, and required for a mans iuſtification, that he certainly beleeue, not onely in generall, that ſuch as are truly penitent ſhal obtaine forgiuenes by Chriſt, but alſo that the man himſelfe which beleeueth ſhall be forgiuen through faith in Chriſt.* And againe, *This is true, that no mans ſins are forgiuen him vnleſſe he beleeue that he hath obtained forgiuenes through Chriſt.* And a Frier in the time of the Councell of Trent,

o Medin. vbi ſupra. pag. 630.

p De iuſtific. pag. 141.

q Stapl. l. 9. c. 11 de iuſtif. Dom. Ban. 22. q 18. art. 4.

r Medin. p. 627.

ſ Enchirid. Chriſtian. inſtit in Concil. Colon. pag. 139.

Trent,[u] preached thus before the Councell, *Let man* (ſaith he) *abhorring the vaine confidence of his own worthines, depend wholly on Gods mercy. Let him make account that God, as a moſt louing father, is preſent with him, frō whom let him alway expect things ioyfull and happie: and let him neuer ſuffer that perſwaſion to be ſtriken out of his minde: though the difficulties be infinite which the world, the fleſh, and the diuell procure: thereby to leade vs from the confidence of God, and his moſt religious ſeruice. Wherefore they do not wander in the maze of doubtfulneſſe, which through Chriſt haue obtained righteouſneſſe, but in the ſecuritie of their minde, and peace of their conſcience, and ioy of their heart, being taught by the Spirit which teſtifieth with them that they are the ſonnes of God, they crie Abba, Father.*

[u] Refert Innocent. Gentill. exam. Concil. Trident.

11 Why ſtriue they then ſo bitterly againſt vs in this title? and why do they racke & torment the conſciences of men, by telling them, that without *miracle* it cannot be known who ſtandeth in grace, when vanquiſht by the truth, they are forced, in the end, to eate their owne words, and confeſſe it may be knowne by the teſtimonie of Gods Spirit within vs? You ſhall ſee the peeuiſhneſſe that is among them: *I will,*[x] ſaith one of them, *allow euery faithfull man to hope certenly that he ſhall obtaine eternall life, but to be confident therein with the Lutheran confidence, I vtterly forbid him.* Marke the vanitie and ſtomacke of our aduerſaries: they will allow vs to be *certaine* and *confident*, and we require no more, but not with the *Lutheran confidence*: they will communicate with the doctrine vpon a little parly, but they wil firſt giue it a new name to make it Roman-Catholike. Luther belike did them ſome ſhrewd turne, that they would endure his termes no longer in their church. They ſeeme to be in the ſame taking with him, that the man in [y] Suidas was toward *his Cat for eating vp his Partridge*: he loued his bird well, as the Pope did his crowne, and therefore the Cat that deuoured it, muſt looke to dwell no longer in his houſe, but be packing.

[x] Bart. Medina: vbi ſupra. pag. 630.

[y] Οἰκογενὲς αἴλουρος ἡμῖν πέρδικα φαγοῦσα, ζώει ἐν ἡμιτρόποις ἕλκυσι καὶ μαγδέοις.

§. 42. But hitherto it was neuer heard that almightie God did by miracle, or any ſuch certaine way, giue teſtimonie that either Luther, or Caluin,

or

or anie of their fellowes had this true holinesse, or that they were Saints. Whereas it hath pleased him to giue testimonie, by miracles, of the holinesse of diuerse that professed the Romane faith, as of S. Benedict, S. Anthonie, S. Greg. Thaumaturgus, S. Bernard, S. Francis, & diuers others: who all professed the Romane faith; and diuerse of them were religious men, and founders of religious orders, which Protestants reiect and seeke by all means to disgrace.

The Answer.

1 The first part of this is answered before, sect. 39. num. 1. where I haue shewed how, and in what maner God giueth testimonie that we are his *Saints* and our workes *holy*: whither I referre the Reader. The next point containeth neuer a true word. For not one of the persons named, professed the Roman faith as it is now holde. [a] For Thaumaturgus liued in the yeare 240. Anthonie in the yeare 330. and Benet in the yeare 500. All which time the present religiō of the Romane Church was vnborne, except a verie few points of small moment brought in by the superstition of a few, and controlled by the generall doctrine of the Church, as I shall clearely proue in the sections following. Bernard liued later by 500. yeares, but he knew not the present Romane faith. He was indeed a Monke, & in many things superstitious, (& what maruell, liuing aboue a thousand yeares after Christ?) but he was a Papist in none of the principall points of the religion. For he held the sufficiencie of the Scripture without traditions, iustification by faith alone, that our workes merite not, that no man can keepe the Law, that a man, by the testimony of Gods Spirit within him, may be certaine of grace; that there is no such freewill as the Popish Schoolemen teach; he stood against the pride of the Pope, and the opinion touching the conception of the blessed Virgine without originall sinne: as I will make good against the Iesuite or anie that will take his part. Who if he would deale faithfully and to the point, should not say Bernard *professed the Romane faith, and was a Monke*; but he should haue shewed, that he professed the present Romane faith, as the Councell of Trent and the Iesuits haue set it downe, at least in the fundamentall points thereof

a Trithem.

thereof, which he can neuer do. As for Francis of Assise, who liued about the same time, neither was he of the present Romane faith, because it was not holden then as now it is: though I cõfesse the matter be not great what that [b] *Lowsie* Saint were.

b Equis credat D. Franciscum pediculos semel excussos in seipsum solitum esse immittere? Can. loc. l. 12. c. 7.

2 And as concerning the miracles, whereby this Iesuite faith it pleased God to giue testimony of these mens holinesse, I answer, that what is reported of Bernard, and Francis, and Dominicke, and others of that ranke, are lyes and deuices. Which I demõstrate by this, that they are found no where but in the Legends and liues of Saints, written by the Friers, whose authoritie our aduersaries themselues despise, as I will shew in the next Digression. The things written of Gregorie, & Benet, and Anthonie, and some others of that time, haue more antiquitie, but no more certentie, as I will likewise demonstrate in the same Digression: though allowing much thereof to be true, yet the Romane faith is not iustified thereby, because, as I said before, they were done when yet it was vnhatched, and Rome professed another religion.

3 And whereas he saith, diuerse of these were *religious men*, and *founded religious orders*, which Protestants reiect; this is easily answered by telling him againe, first that if they were religious men & founded orders, yet their so doing conuinceth not that they were of the same faith: for there might be orders and professions erected in a contrary religion, as the Essens for example, had their peculiar order of religion, and yet were, I thinke, no Papists; who would be loath to be tyed to the rigor which they professed: *A solitarie nation*, [c] saith the storie of them, *and admirable beyond all others in the world. No woman among them, nor venerie: without money, dwelling among the trees: it is incredible to speake it; the nation is eternall, through thousands of ages; wherein no man is borne; so fruitfull vnto them is other mens repentance of their liues.* Next, it followeth not, because they founded *orders* of Monkes, that therefore they were the same which the Church of Rome now retaineth: for they may be altered, as indeed they are, by the confession of our aduersaries themselues. Thirdly, such as Anthonie, and Benet, and Eustathius were, erecting professions and orders of life without

c Plin. l. 5. c. 17. Solin. Polyhist. c. 38.

out warrant from the word, or at least not by commandement thereof, it was lawfull for vs to vse our libertie in putting them away againe, without incurring the censure layed vpon vs by the Iesuite. And yet he might haue remembred, that a Cardinall of his owne Church was the first that put downe Abbeyes in England.

Digression 44. *Answering that which the Papists obiect touching the miracles of their Church, and the Saints therein.*

4 We denie not but the gift of miracles was in the Church at the first reuealing of the Gospell and long after, verie commonly; whose proper end was to reuoke the minds of men to the marking of the doctrine that accompanied them, that by marking it, (which they would not so easily haue done, had not the fame of the preachers miraculous workes allured the) the efficacie thereof might lay hold vpon them, and conuert them, which it did. Wherby it appeareth, that all their strength arose from the doctrine confirmed by them; in as much as it distinguished them from delusions, and such like wonders as may be done by naturall causes, and the conueiance of Sathan, and assured the beholders that their concurrence with so pure and holy teaching shewed them to be of God. For [d] our aduersaries confesse, that *No miracle can certainly be knowen to be so afore the Church approue it, & vnlesse the wil, by some meane be inclined to beleeue it.* Whereby it appeareth concerning the purest miracles that euer were, that although as a signe they inuited men to come and see, yet the men being come, were assured by the efficacie of the doctrine, that what they saw was a true miracle; and when God withheld this efficacie, that it inclined not the mind, then [e] the men beleeued not, but said they were delusions.

d Bell. de not. eccl. c. 14. & de grat. & lib. arb. l. 6. c. 1.

e *As appeareth in the vnbeleeuing Iewes.*

5 This I say to shew our aduersaries, that that they must not be offended if we examine the miracles offred, by the doctrine of the Scriptures. For if they confirme any other doctrine, we may safely reiect them as lying wonders: But we haue an other

issue

issue with them, easier to be tried then this, touching the credit and certaintie of their miracles: such I meane as they haue to stand vpon. For all that they can alledge for themselues are either the miracles of Christ and his Apostles, or of the Saints in the Primitiue Church, or of their Legends. Touching the two first, we answer in a word, that they do but trifle away the time in talking of them, till they haue proued their religion the same that those men taught: for the miracles must be adiudged to that side that retains the same doctrine. Whence it followerh that the Iesuit hath no portion in the miracles of the Primitiue Church, because he is not of that faith: the which if he will denie, then the triall must be made by the Scriptures, and he must no longer say, we haue the true faith, because it was confirmed by miracles in the Primitiue Church; but he must proue the faith of the Primitiue, and his present Romane Church all one, that afterward he may boast of the miracles. This I say touching all those miracles that are true, and were done indeed in the Primitiue Church.

6 The things therefore whereupon, with most probabilitie, they can stand, and wherein indeed they put most confidence, are the miracles of their Legend Saints, Anthony, Benet, Francis, Dominicke, and such like; which thicke & threefold they vse to alledge against vs. But we except two things against them. First, that supposing much thereof were true, yet the Romane faith is not necessarily proued thereby to be the truth, for heretickes, yea pagans, may do wonderfull things to confirme their error. D. Stapleton [f] saith, that *for the more triall of the godly, not onely Antichrist himselfe, and his forerunners, but all heretickes also, may do true miracles, by the permission of God, as the sorcerers of Pharaoh did.* The which is proued to be true by all stories diuine and humane. That which Pharaohs sorcerers, and Simon Magus did, is well knowne. [g] The stories adde touching Simon, that *he made images to walke, and would lye in the fire without hurt, and flie in the aire, and make bread of stones. He could open dores fast shut, and vnloose bands of iron, and had many shadowes following him, as it had bene men, &c.* [h] The Emperour Vespasian, at Alexandria, restored a blind man

[f] Promptuar. moral. part. 2 stiu. pag. 627.

[g] Baro. An. 68. n. 34.

[h] Tacit. l. 4.

man to his ſight. [i] Empedocles the Philoſopher, raiſed vp a dead woman to life. [k] The like did Apollonius Tyaneus, of whom [l] Philoſtratus and [m] Cedrenus report great things: that he *could deliuer cities from ſcorpions & ſerpents, and earthquakes: and that being dead many miracles were wrought at his graue.* And Cedrenus addeth, that *the ſame time there was one Manetho*, which in theſe workes went beyond him, and by his verie words could do what he liſted. Theſe things I grant, as the ſame author affirmeth, were done *by the efficacie of Satan, God permitting him, for the triall of mens faith*, and punishing of their ſinnes; yet do they well proue that the falſe Church may haue as ſtrange miracles in it, as the Church of Rome hath; and therefore ſuch things are but a weake argument to proue the truth by, vnleſſe the euidence of the Scripture go before.

i Heſych. in vit. Philoſoph.
k Philoſtr. l. 4.
l Lib 4 & 5.
m Compend. pag. 202.

7 Secondly, we think the Legends that report theſe miracles, to be lies, & the meere deuiſes of mens idle wits; the which is proued by this, that I cannot remember one writer of that ſort, whom the Papiſts themſelues do not challenge for a lier. And though at the firſt my ſpeech may ſeeme hard, yet let the reaſons be looked into, whereupon I ſay it, and it will proue it ſelfe againe to be the truth. Claudius Eſpencæus [n] ſaith, *No ſtable is ſo full of dung, as the legends are full of fables; yea very fictions are contained in their porteſſes.*[o] Canus hath a whole diſcourſe of this matter, & among other things he writeth as followeth: *The Pagan Hiſtoriographers write more truly then Chriſtians haue done the liues of Saints: and Suetonius, with farre leſſe corruption ſet forth the liues of the Emperours, then Catholicks haue done the facts of Martyrs, Virgins and Confeſſors: they either follow their affections ſo, or of ſet purpoſe deuiſe ſo many fictions, that it not onely ſhameth me, but irketh me to ſee them. It is certaine alſo that all their narration is deuiſed either for gain or error: and it is a iuſt complaint of Ludouicus Viues, touching certaine hiſtories deuiſed in the Church: who wiſely & grauely reproueth ſuch who thought it a great part of pietie to coine lies for religion, and following ouermuch their affection, to write things, not as the truth, but as their fancie told them; they preſent vs now and then with ſuch Saints, as the Saints themſelues, if they might, would not be.*

n 2. Tim. 4. digr. 21.
o Loc. l. 11 c. 6.

The

The Church of God therefore is greatly hurt by these men, who thinke they cannot sufficiently set forth the liues of Saints, vnlesse they decke them vp with fained miracles and reuelations. Wherein their impudencie hath spared neither the blessed Virgine, nor our Lord himselfe. To this day I could neuer yet see one storie that I could allow, neither do I sift the author of that storie which is called the Golden legend, for in him you may read monsters of miracles rather then true miracles: he that writ this was a man of a brasen face, and a leaden heart. Let it be noted well what this man saith of all the Saint-stories, without exception, and then see vpon what goodly grounds the reuelations of Francis and the rest are builded, that they should be such an infallible testimonie for the Church of Rome. And let any Papist shew, if he be able, that their miracles are written in any better authoritie then this that Canus chargeth with lying & falshood. Would our aduersaries haue vs such fooles as to beleeue what themselues beleeue not? For I make this offer to the Iesuit freely, that if he can proue his Saint-miracle by such an author as the learned of his owne side giueth credit to in all things, and refuseth in nothing, the said miracle shall be admitted, and all the consequences thereof: but if himselfe thinke his author faultie in some things, I may by the same libertie refuse him in others.

8 And I adde further, that there is nothing more common with our aduersaries, then at home among themselues, to reiect these verie miracles, which abroad in the Faire of fooles, they set out to sale so busily. P Caietan saith, *It cannot be knowen infallibly, that the miracles whereupon the Church groundeth the canonization of Saints, be true, by reason the credit thereof dependeth on the report of men, who may deceiue others, and be deceiued themselues.* And I haue shewed before, that a vision of Bernard, and another of Briget, being obiected in the question of the virgin Maries conception, q Antoninus, the Archbishop of Florence answereth, *they are fantastike visions, and mens dreames.* And marke what Canus r saith of Gregories Dialogues, and Bedes Historie, reputed to be of the best sorts of stories that they haue: *The same* (saith he) *may I say of Gregorie*

p Opusc. de concept. virg. c. 1.

q Part. 2. tit. 8. c. 2.

r Loc. l. 11. c. 6.

gorie and Bede, truly and rightly, they misse it now and then, &c. who writ miracles, talked of and beleeued among the vulgar: which the censours of this age will thinke to be vntrue. For my owne part I could better allow those stories, if the authors, with seuerity of iudgement, had ioyned more care in choise. This censure touching Gregorie and Bede may well be inlarged to many things written of Anthonie, * and others of elder time, though the men that writ them (if the bookes be theirs whose titles they beare) were godly men. For is it likely to be true, that [f] Ierome writeth, *how Anthonie trauelling in the wildernesse to seeke out Paul the hermite, met with a Centaure (halfe a man, and halfe a horse) who spake to him, and shewed him the way. And by and by when the Centaure was gone, meeteth him another monster (like a Satyre) with a hooke nose, and hornes on his head, the lower part of his bodie like a Goat, offering him a branch of palme: whom Anthonie asking who he was, he answered, I am a mortall creature, an inhabitant of the wildernesse, such a one as the Gentiles deluded with error, call Satyres: and I come as an Embassadour from my flocke to beseech you to pray to God for vs, whom we know to be come for the saluation of the world, whose sound is gone through out the earth.* If the Iesuit thinke it reason we beleeue this (for it is a part of Saint Anthonies miracles) and that such monsters of beasts should be, and beleeue in Christ, let vs play the good fellowes, and beleeue all the rest too: [t] that *the virgin Marie came from heauen to visit Saint Fulbert, when he was sicke, and gaue him her breasts to sucke,* [u] and that *she visited Bernard likewise in his sickenesse, being attended with Saint Laurence and Benedict.* And that Saint Francis [x] had the fiue wounds of Christ, made in his flesh by an Angell, with the nailes sticking therein, and continually bleeding till his dying day. That he vsed to ride in the ayre, in a fierie chariot, talking with Christ, and Marie, and Iohn, and accompanied with innumerable Angels. That the image of the crucifix vsed to speak to him, *Francis go repaire my house* [y]. That he had *a cade Lambe which vsed to go to masse, and would dulie kneele downe and adore at the elevation.* [z] That he vsed to *preach to birds*, & instruct them, which heard him with great deuotion. [a] And that a little afore Frier Dominicke

* *As that which Gregorie Nyssen writeth touching Thaumaturgus, how the virgin Marie, & Saint Iohn came down from heauen to him, and taught him his Creed.* Nyssen. orat. de vit. Greg. Thau.

f Vit. Pauli.

t Baron. an. 1028. n. 5.

u Vit. Bern. l. 1. c. 13.

x Lib. confor. Anton. 3. part. tit. 24. c. 2. 3. 8. Boz. de sign. l. 15. c. 3.

y Boz. de sign. l. 14. c. 3.

z Gold. Leg.

a Anton. part. 3. tit. 23. c. 2. §. 6.

minicke was borne, there were found two Images in a Church at Venice, the one of Dominick, the other of S. Paul: on *Pauls image was written, By this man you may come to Christ: on Dominicks, But by this man you may do it easilier: because Pauls doctrine led but to faith and the obseruation of the commandements, but Dominicke taught the obseruing of Councels, which is the easier way.*

[b] That Antony of Padua conuerted an hereticke, by making *his horse adore the hoast.* [c] And that a certain deuout woman, to cure her Bees of the murren, and to make them fruitfull, put a consecrated hoast into the hiue, and when after a time she took it vp, she not only found a miraculous increase, but saw also that the bees had built a chappel in the hiue, with an altar, and windows and doores, and a steeple with bels, and that the Bees had layd the hoast vpon the altar, and with a heauenly noise flew about it, and sung their Canonicall houres, and kept watch by night, as Monks vse to do in their cloisters. These, and others of the same straine, are part of the miracles whereby the holinesse of the Romane Saints is testified: and it wil not serue the turne to reply, these are the basest part, which is now put out of the stories, or that the Church alloweth them not, or that there is better stuffe then this: for this, as vile as it is, hath the same authors that the other hath, and in the dayes of Popery was read and preached publickly to the people, and at this day is alledged by our aduersaries in their books against vs, and remaine in the stories as before. And no doubt they possesse the mindes of the vulgar as much as euer they did, who, among them, is of the same mind that Canus [d] saith he knew *a Priest of, who was fully perswaded that nothing could be false that was once put in print.* Yea [e] they shame not to write (and our countreymen beleeue it, because it is printed) that these very miracles of Thomas Aquinas, Thomas Becket, Bernard, Francis, Dominick and the rest, cannot be checked (though Canus checked them afore Bristo was hatched) *No man being able to put any difference betweene the miracles of Christ with his Apostles, and of these men.* Polybius a heathen author, [f] mentioning in his story some such like wonders as these Legend miracles are, which the Gentiles beleeued; saith, *they seemed to him altogether childish, absurd, and*

b Boz. vbi supr. Bellarm.
c Boz. ib. pa. 129
d Loc. pag. 336
e Brist. mor. 6.
f Hist. l. 16.

impoſſible: yet notwithſtanding (ſaith he) *as long as they nouriſh, in the vulgar, pietie toward the gods, the writers muſt be pardoned though they ſpeake monſters.* This belike is the policie of the Church of Rome, to coine lies for religion, as I noted out of Canus, and to beare with monſters of miracles for pieties ſake.

9 But leauing them to do with their owne what they wil, let the diſcreet reader now remember where the cauſe ſticketh: namely at the certaintie and credit of the Legend miracles. For other they haue none, which they can properly challenge: and theſe are grounded on ſuch authoritie, as not onely ſhameth it ſelfe, but alſo is diſcredited by the learnedſt among themſelues. And ſo ſtil, for any thing our aduerſaries can alledge, the Proteſtants faith is better proued by the conſent thereof with the Scriptures, then their aduerſaries is by the miracles of Antonie and Francis.

Digreſſ. 45. *Touching Monkes and religious orders holden among the Papiſts, and which, they ſay, we haue reiected and forſaken.*

10 Firſt our aduerſaries are bound to proue that the law of God and courſe of true religion bindeth vs to follow theſe profeſſions: for if ſome priuate men in the Primitiue Church began ſuch a thing without commandement, onely vpon their owne voluntary libertie; it is lawfull for vs by the ſame libertie to leaue it againe. Next, let them ſhew if they can, that pouertie, chaſtitie and obedience, as they define them, are counſels of ſuch perfectiō, that they cannot be fulfilled, as much as God requireth, but by going to a Cloiſter, and turning Frier: or that a man vnder the pretence of following ſuch counſels, may lawfully forſake his parents, and calling wherein God hath placed him, to liue in an Abbey, profeſſing a rule deuiſed by men. The which things we ſay, God hath tied no man to, neither by word nor example in all the Scripture. Thirdly, the diſgracing of religious orders, as this Ieſuite ſpeaketh, began not in the Proteſtants, but themſelues, as I will ſhew preſently, and the firſt that moued and effected the plucking downe of Abbeys in England

England, was not the Proteſtants, but Cardinall Wolſey, g *the ſcum and ſcandall of mankind:* and what the Proteſtants afterwards did, the vncleanneſſe of the Monks deſerued.

11 And though we grant, that Antonie and Benet, and others of that time, practiſed a certaine kinde of Monachiſme, and liued ſolitary; yet were they Monks of another kind, as far from theſe of the Church of Rome, as the time is diſtant wherin they liued. Their religion was not the ſame, their manners were better, their conuerſation euery way was of another ſort. And the religious orders among the Papiſts haue nothing of theirs but the names onely, whereby, as the Aſſe with the Lions skin on his backe, they gull the ignorant, that thinke euery thing is the ſame that hath the ſame name. For thoſe ancient Monkes betook themſelues to ſolitude at the firſt, not with any opinion of *perfection*, but h to eſcape perſecution, and to hide themſelues. And when they found by experience that the life fitted their auſteritie, and rid them of many worldly cares, they increaſed it the more, and followed certaine *rules* for ſtudy, and behauiour, & religious exerciſes, much like as is vſed this day in Colledges. In which courſe of life i ſome were *lay men*, not medling with Eccleſiaſticall matters: k ſome were *maried*, and liued in that ſtate: l they bound themſelues with no *vowes*, m nor made any diſtinction of *meates*: n they *laboured* with their hands, o and liued not in cities, but *alone* and remote from men: with many other cuſtomes which the Monkes of this time obſerue not, whereby they proue themſelues to be as far from Antony and Benet as we are. Yea diuers among themſelues complaine, p that *it is incredible to ſpeake how much they are degenerated.* And q *though they haue the likeneſſe of the Apoſtles, yet they are remoued far from their life. Let the Church lament her Monkes, and ſay, Where be my ancient Monkes which founded the Church, and held the holy life of the primitiue Church?* This ſheweth *the religious men of the Romane Church are of another cut then in the time of Antony and Benet they were; and therefore diſgracing them, we touch not the old Monks of that time, but birds of another fether.

g Onuphr. vit. Pont. Sand. de ſchiſm. Angl.

h φασὶν αἰτίαν ταύτην παρεχεῖν, τὸ κατὰ καιρὸν, τὰ θρησκεύματα ἀμβάντας διαχωμεῖν, &c. Soz. l. 1. c. 12. Niceph. l. 8. c. 39

i Antidida. Colon. pag. 131. Dion. eccl. hier. c. 6.

k Athan. ep. ad Dracont.

l Eraſ. vit. Ieroſ.

m Aug. de mor. eccl. l. 1. c. 33. Niceph. l. 9. c. 14

n Vitas patrum. part. 2. § 51. Niceph. vbi ſupra.

o Sozo. l. 1. c. 12 Ieron. ep. 13. ad Paulin.

p Polyd. hiſt. Angl. l. 6.

q Alua. Pelag. planct. pag. 138.

* Liber pater præponitur libro patrum. Calicibus epotandis, non codicibus emendandis indulget hodie ſtudium monachorum: quibus laſciuam muſicam Timothei pudicis moribus æmulam non verentur adiungere: ſicque cantus ludentis non planctus lugentis officia efficitur monachale. Greges & vellera, fruges & horrea, potus & patera, lectiones ſunt hodie, & ſtudia monachorum. Rich. Dunelm. Philobibl. c. 5.

12 And if we haue thought and ſpoken hardly of them touching their conuerſation, and ſo diſgraced them; what maruell? when the very ſauour of their cloiſters bewrayed them, and the ſtinke of their hypocriſie was ſuch, that all the world was annoyed with it, and their owne writers chronicled it? Muſt the holineſſe of Monks and Nunnes be a ſigne of the true Church, and layd in as an argument againſt vs; and muſt we be condemned for ſuppreſſing them, and yet may we not be allowed to looke a little into it, and ſee if it were ſo indeed, or otherwiſe? I ſee no reaſon but we may lawfully, and without any ſuſpition of malice, examine that holineſſe, that vpon ſo great termes is put vpon vs, and ſee whether it be ſo or no, and let the ſhame be theirs that are guiltie, and the fault be layd vpon them that firſt told the tales out of the ſchoole. For we for our parts are confident, that in all their Church they could haue found no holineſſe which they might worſe haue ſtood vpon then this of their cloiſters: of whom their own[r] Polydore ſaith, *It were behouefull that theſe dregs of men were cut off and burnt, that with their filth they ſhould no longer defile Gods ſeruice.* And Aluarus Pelagius[f] writeth of ſuch things done in them, as are not meet to be named, and I think ſhal neuer be met with again but in hell or in another cloiſter.

r Inuent. l. 7. c. 5.

f De planct. l. 2. ar. 2 & 73. & 83.

13 I would haue ſtirred this dunghill no further, but that as I was writing theſe things, there came to my hands[t] a little booke, made by a Papiſt, ſuch as our country is full of, to ſeduce the vulgar, vnder pretence of exerciſing them in deuotion: wherein teaching his Catholickes how to bring vp their children, *I muſt* ([u] ſaith he) *tell them often of the Abbeys, and the vertue of the old Monks, and Friers, and Prieſts, and the religious men and women: and of the truth and honeſtie of that time, and the iniquitie of ours.* And therefore accordingly let vs tell our children a little more of this matter, and let none tell it but Papiſts themſelues, that the children may beleeue them. Clemangis a Doctor of Paris that liued 200 years ago, when the old time was,[x] ſaith, *Concerning Monks and Abbeys, what can I ſay that is commendable? being ſo ſlippery, indiſciplinated, diſſolute, vnquiet, running vp and downe into common and diſhoneſt places, hating nothing*

t *Rule of good life*

u Cap. 9. pag. 74

x De ſtat. eccleſ pag. 47. & inde.

thing ſo much as their cels and cloiſters, their reading and praying, their rule and religion. Monks they are in externall habit, but in life and works far from their profeſſed perfection. This of Monks. And touching Friers he ſaith, *They are worſe then the Phariſies, rauening wolues in ſheepes clothing, who in words pretend the forſaking of the world, and in deeds, with all poſſible fraud, deceit and lying hunt after it: making ſemblance in outward ſhew of auſteritie, chaſtitie, humilitie, holy ſimplicitie; but ſecretly in exquiſite delicates and varietie of pleaſures, going beyond the luxurioufneſſe of all worldly men, and like Bels prieſts deuouring the oblations of the people, and though not with their wiues, yet with their brats, filling themſelues greedily with wine and good cheare, and polluting euery thing with luſt, whoſe heate burneth them.* And of Nuns he ſaith, *Shame forbiddeth me to ſpeake of them, leſt I ſhould mention, not a companie of virgins dedicated to God, but ſtewed, deceitfull, impudent whores, with their fornications and inceſtuous works. For what I pray you, are Nunneries now adayes, but the execrable brothel houſes of Venus? the harbors of wanton yong men, where they ſatisfie their luſt: that now the veiling of a Nunne is all one, as if you proſtituted her openly to be a whore.* This is ſome part of the vertue of Abbeys, and honeſtie of the old time, from which the iniquitie of our new time is declined. But this is not all. For we muſt tell the children what Cornelius Agrippa ſaith alſo: *There be (ſaith he) in the Church, Monks, Friars and Anchorites of diuers ſorts, which the Church had not then when it was beſt. They which at this day take vpon them the name of religious men, profeſſe indeed hard rules, and holy duties of life, bearing the names of Baſil, Benet, Bernard, Auſtine and Francis: but few among them are good, the company of thoſe which are naught being exceeding great. For hither, into this profeſſion, as it were into a ſanctuary of all miſchiefe, come flocking all ſuch as being terrified with the conſcience of their villanies, can no where elſe eſcape the vengeance of law, which haue committed crimes needful to be purged by puniſhment: whoſe filthy life haue brought them to infamy: which hauing ſpent their ſubſtance vpon whores and dice, and ſurfetting, through debt and needineſſe are conſtrained to beg. This crew hath diſſembled holineſſe, and a hooded habit, and ſtrong baggery ioyned toge-*

pag. 53.

pag. 58.

V. De vanit. c. 89

*Insolentissima poscinummia, palliata mendicabula, cucullata monstra, barbigeri, tunigeri, rostigeri, saccogeruli, loripedes, lignipedes, nudipedes, atrati, nigrita, grisones, versicolores, linostolij, multipelles, retiarij, palliati, clamydati, paludati, pullati, precincti, bracchati, &c.

ther. Frō hence start out so many Stoical apes, such insolēt mony beggers, patched rogues, cowled monsters, bush beards, rope bearers, halter cariers, twil wearers, wry legs, woodde legs, bare legs: dusky, sooty, collied, peckled, changeable, linsie, net wearing, cloked, mantled, iacketing, swart, girt, broeched stage players: who having no credit left in things humane, yet for their mōstrous habit sake, are put in trust with the things of God. Whose life being most lewd, and filled with all villanie, is yet left vnpunished through pretence of religion. These peoples vanities and error, if I should set downe with my pen, all the skins in Madian would not containe them. Their cowle outwardly professeth holinesse, but inwardly they cary detestable manners: and yet their cowle, as it were a buckler, keepeth off all the darts of Fortune and danger. In idlenesse and beggery they liue vpon other mens labours, and going outwardly in course apparell like clownes, tied with cords like theeues, their head notted like foales, their cowle hanging like a naturals cockscombe about their eares, with other markes of ignominy, which they pretend to beare for Christ, yet ambition ouercometh them, and all things are referred to most arrogant titles. &c. This you see is the vertue that was in Monks and Friers, and religious men and women, and the truth and honestie of the old time, as it is reported by our aduersaries owne mouthes who best knew it. So that, in my iudgement, the Catholicks of our country were as good tell their children somewhat else as it, if they wil tell the truth; vnlesse they wil teach them vertue, as the

y Plut. Lycurg.

y Lacedæmonias taught their children sobriety, that is, by shewing them the vilest drunkennesse that can be, and making their religious houses the samplar. But you shal heare a witnes or two more, speake what they obserued in the midst of Italy, touching this matter: whose verses, because they are Poets, I haue followed to help the childrens memory, whom the booke mentioned would haue so often put in mind of this matter. Thus writeth Palingenius.

z Leo.

z *But chiefly see no Monke or Frier approch within thy dore,*
Auoid them well, no greater plague, I warne thee this before:
The seam of mankind, follies spring, the snake of euery sin,
Wolues clad in sheep skin, serving God, their gain thereby to win.
The vulgar sort, with shew of good, they cosin and delude.

And

And vnder shew of pietie, their villanies obtrude.
Thus do they shrond a thousand sins, and thousand things forbidden,
Thus lust is cloked, and thus their rapes and Sodomies are hidden.
Chase far away then from thy house these cosining foxes well,
The very slaues of glut and lust, for which the heauens they sell.
[a] *In steed of vowed chastitie, with harlots they indent,* a Virg.
In virgins, boyes and matrons lust; thus night and day is spent.
[b] *O shame! how can the Church endure such two legd swine as these!* b Sagitt.
Whom nought but sleep and bellycheare, and Venus tricks can please.

And Ariosto expressing how an Angell vpon occasion visited a religious house, telleth, according to the maner of Italy belike, what vertues he found there, that the Catholicks might tell their children, and encourage them to the like. Thus he [c] writes. c Orland. Fur. cant. 14. stan. 69.

Wherefore into an Abbey he doth go,
Making no question Silence there to find,
And Peace, and Charitie, and Loue also,
And Lowly thoughts, and Well contented minds;
But soone he was aware it was not so:
All contrary their humors were inclind.
Silence in that same Abbey did not host,
Onely his name was written on a post.
Nor Quietnesse, nor Humblenesse, nor Peace,
Nor Charitie, nor Godly loue was there;
They were sometimes, but now those times did cease.
Now Couetize, and Ease, and Belly cheare,
Pride, Enuie, Sloth, and Anger so increase:
Silence is banished, and comes not neare:
And wondring much the Angell them doth view,
And findeth Discord in this cursed crew.

The which things being thus reported by themselues, one of another, let any man iudge who hath most disgraced religious orders; and if we had not iust cause to reiect and reforme such abuses? And our aduersaries are too childish to think their confident words and deuout perswasions to the simple, can abolish the memory of them. The bloud of so many thousand infants as haue bin murdered in Cloisters, and their bones buried in priuies and fishpooles, will cry vengeance against them, and

diſcloſe their hypocriſie while the world endureth, let the Prieſts and their fauourers ſmooth vp the matter how they can. And here in England, [d] the commiſſion ſitten about the diſſolution of Abbeys, for the examination of the liues of the votaries, becauſe the rumor was lowd concerning them; tainted ſo many in euery Cloiſter, and diſcouered ſuch iniquitie, that it cannot be forgotten: ſaue that the things proued and confeſſed, were ſo foule and abhominable, that they had bin fit to haue lyen ſtill in darkneſſe, and to haue bin couered with an eternall night. Yet nothing will ſtay our aduerſaries from boaſting of their Monks for all this, but their holineſſe at euery turne muſt be caſt in the Proteſtants teeth. So [e] they haue a ſolemne brag that the only order of Bennet hath yeelded them twenty kings and Emperors, aboue a hundred great Princes, eighteen Popes, 200. Cardinals, 1600. Archbiſhops, 4000. Biſhops, 15700. Abbots, 15600. canonized Saints: ſuch arrogant brags as this, haue giuen vs occaſion to enquire after the manners of votaries more then elſe we would haue done. And our good hap is, that what we ſay that waye, is *verbatim* the report of their owne writers, and the experience of all among vs that liued when Abbeys ſtood.

d See Bale, in his epiſtle before his booke de vitis Pont. *where he ſets downe ſome part of the confeſſions for an example.*

e Trithem. in Bened. Apolog. epiſt. pag 83.

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§. 43. The ſecond difference is, that the doctrine it ſelfe, which the Proteſtants teach, induceth men to libertie, & conſequently to leud life. Whereas the doctrine of the Romane Church, both expreſly forbiddeth all vice, and preſcribeth lawes and rules, contrarie to libertie and looſeneſſe of life; and laſtly containeth moſt ſoueraigne meanes to incite a man to all perfect vertue and holineſſe of life. As for example, it teacheth, that notwithſtanding the preſcience or predeſtination of God, man hath free will, wherewith, being aided by Gods grace, which is readie for all that with humble, deuout, and perſeuerant prayer will aske for it, he may auoid ſinne, and embrace vertue. And it teacheth that Gods commandements be neither impoſſible nor hard, but the yoke of Chriſt is ſweete, and his burden (with the helpe of his grace) light. It teacheth, that as a man may, by grace, auoid ſinne if he will, and eaſily keepe Gods commandements, and by doing good workes liue well: ſo theſe good workes are pleaſant and acceptable vnto God, and ſuch for which God will giue, to all that do perſeuerantly do them, exceeding grace & euerlaſting reward in heauen. And contrarie, that for neglecting good deeds, or which is worſe, doing ſinfull deeds, God hath prepared intollerable and endleſſe

leſſe paines in hell. It preſcribeth men to faſt and to pray, and to vſe other meanes to keepe the fleſh ſubiect to the ſpirit, and the ſpirit to God. It maintaineth confeſſion of ſinnes to a Prieſt, as commanded by our Sauiour in the Goſpell: which both is a great bridle to withdraw men from vice, as experience teacheth, and a ſpeciall meanes whereby the Paſtor of the Church, knowing the inward conſcience of their flockes, may better apply fit remedies to their ſpirituall diſeaſes, and preſcribe to euery one fit exerciſes for their practiſe and progreſſe in vertue. Finally the profeſſion of this Church is ſuch, that euen ſimple Proteſtants, when they ſee a Catholicke do any thing amiſſe, will ordinarily ſay, You ſhould not do thus. So that theſe that ſinne in this Church cannot anie way aſcribe their ſinnes to anie defect or peruerſitie of the doctrine of the Church; but muſt needes acknowledge them to proceed from their owne frailtie or malice, contrarie to the teaching of the Church; and ſometime euen againſt their owne conſcience & actuall knowledge. Wherefore notwithſtanding that there be ſome ſinfull perſons in the Romane Church, yet it may be called Holy, both becauſe the doctrine and profeſſion thereof leadeth of it ſelfe to Holineſſe, and conſequently is Holy; and alſo becauſe there be many holy perſons, or Saints, in it, of which, as of the better, and worthie and principall part, it may well, and is termed Holy: as a tree which hauing ſome branches that haue life, though others be dead, yet of thoſe, as of the better and more reſpected part, is abſolutely ſaid to be aliue, which if we could not outwardly perceiue to haue any branches aliue, we would abſolutely affirme to be dead, and not aliue.

The Anſwer.

1 Here you ſee this Ieſuit preferreth the holineſſe of his Church before ours, becauſe it floweth from their doctrine, which ours, he ſaith, doth not. Wherein I blame his memory, that [a] hauing before denied the doctrine to be a marke of the Church, and made holineſſe the marke in ſtead thereof, yet now he cannot proue his holineſſe but by the doctrine. For, ſaith he, it is according to the doctrine. Wherein he forgetteth himſelfe much: for if he cannot proue his holineſſe, nor diſtinguiſh it from the holineſſe of a falſe Church, as he conceiteth ours to be, but by the doctrine; then the doctrine is better knowne and more apparent, and conſequently, a better mark, by [b] his owne rules. The like error he committeth in his three others markes, *vnitie, antiquitie*, and *ſucceſſion*, or elſe let vs ſee how he will ſhift himſelfe.

[a] §. 24.

[b] §. 26.

2 Next

2 Next, he forgetteth himselfe againe where he saith, the Protestants doctrine induceth men to *libertie and lewdnesse*. For I haue shewed before that our aduersaries confesse, we absolutely bind men to a godly life. Stapletons[c] words are these: *Euen the Protestants themselues, albeit they distinguish sanctification and new obedience from our formall righteousnesse whereby we are iustified, that it should be no essentiall part thereof, yet they teach that it must certainly and infallibly be present to all Gods children, as an inseparable companion of iustifying faith, & as the proper note of Gods children.* Let the Iesuite looke vpon this, and bridle the libertie of his tongue. For can the teaching of sanctification and obedience induce men to liberty and lewdnesse? yea when it is required to be present certainly and infallibly to all that will be counted the children of God? And whereas notwithstanding they reply, that the consequence of our doctrine leadeth men to libertie: I demand, how can the consequence of this point do it, which Stapleton acknowledgeth we teach, concerning sanctification? for it bindeth thē in all their life to auoid sin vpō paine of condēnation. Whence it followeth, that neither can the consequence of any other point we teach, do it, or intend it of it owne nature, because the force and reason of this floweth into them all. But if any man will peruert that we teach, as[d] our blessed Sauiour and his[e] Apostles teaching was peruerted in the like case, and receiue with the left hand what we offer with the right,[f] *Let him that is filthie be more filthie*, and let such libertines and our peruerse aduersaries go together: for Gods truth must not be shaped, as the Church of Rome hath shaped it, to qualifie such humors. It is sufficient that our doctrine in it self, and the preaching thereof, containe obedience and debarre the contrary, which it doth; as I haue demonstrated in all the points that this Iesuite excepted against, in the fortieth section: and yet further will do.

c De iustific. pag 334.

d Mat. 5. 17.
e Rom. 6. 1. & 15.
f Apoc. 22. 11.

3 For it is vntrue that this Iesuite saith, The doctrine of his Romane Church is against all vice, and that no mans sinnes can be ascribed to it: for euen the points which he reckoneth, free will, ableneſſe to keepe the law, the merit of mens works, fasting

fasting, praying, and shriuing, as the Church of Rome teacheth them, are so many heresies, and directly leade men to sinne, inspiring them with pride of their owne works, and filling them with hypocrisie, idolatrie, and sensualitie: as I haue shewed particularly in them all, in the digressions vnder the 40. section: whereas being rightly vnderstood and practised, they are the doctrine of our Church also, as I haue shewed before. And for confession, we thinke it lawfull for any man (excluding the opinion of necessitie) to reueale his secret sinne to his Pastor, that so he may receiue particular instruction, when his conscience is troubled therewith; so the same be done wisely and discreetly. And that which he addeth touching the saying of Protestants, when they see a Papist do amisse, *You should not do thus*: is a weake proofe that we think Popery directeth them to no euill. For we speake to them, either as to hypocrites going against their proud profession, or as to ignorant persons transgressing Gods law. And our words with this relation, are so far from shewing that we thinke they do against their religion, that they proue, we thinke the contrary. For saying, You should not do thus, we shew them their hypocrisie in taking vpon them a profession that hath no power in it to reforme their liues, and therefore aduise them to imbrace the truth that may direct them better. I would not haue mentioned this obiection, it is so contemptible, but that I perceiue they are inamoured of it. For Campian, in an epistle to the General of the Iesuits, sendeth it, with other newes out of England, to giue hope of good successe to the Catholicke religion. g Concertat. Eccl. cathol. in Angl. pag. 34.

4 The conclusion therefore, that the Romane Church is the holy Church, because the doctrine thereof is holy, and leadeth to holinesse, and the holy Saints are in it, &c. is denied, because the reasons whereupon it is grounded are false, and haue failed in the triall. Yet it soundeth, you see, sweet in his eare, like his sacring bell, for he repeateth it often.

Digress. 46. *Naming certain points of the Popish religiō, which directly tend to the maintenance of open sin, and libertie of life.*

5 But

5 But yet in this I commend this Ieſuites wit, that declaring the holineſſe of his doctrine, he mentioneth onely certaine of the plauſibleſt points thereof, freewill, keeping the law, merit, faſting, praying, ſhriuing; and concealeth the reſt. For they which commend Moyles, neuer mention the Aſſe that begat them, who yet is the one halfe of their pedigree, but talk all of the Mares that beare thē. So play our aduerſaries in this point, for ſome parts of their doctrine are ſo fowle and profane, euen at the firſt ſight without any diſcourſe, that they may not, I thinke for ſhame, offer them as patterns of their holy doctrine. I name theſe for example that follow. The [h] depriuing of kings, and [i] abſoluing ſubiects from their obedience, yea [k] the murthering of them whenſoeuer it ſhall be the Popes pleaſure. Which doctrine hath filled all parts of the world with treaſon, and allowed any man to be a traitor againſt his ſoueraigne, in caſe he be a Proteſtant Prince. The worſhip of images whereby the people may eaſily be drawne to idolatry, as [l] ſome of themſelues deny not, and [m] their owne experience hath ſhewed thē. The doctrine of pardōs, [n] wherby they hold any ſinne may be forgiuen without ſatisfaction. This imboldened certaine [o] Germans to rob the Popes pardoner, becauſe he had giuen them a pardon to remit the next ſinne they ſhould commit, though it were a great ſinne. And it is not likely, but in the abundance of pardons, ſome will take courage to ſinne, if it be but to taſt their bountie. [p] The Colliars faith, to beleeue as the Church beleeueth, induceth the world to brutiſh ignorance. Their doctrine touching the ſacrament, [q] that *a dog or a ſwine, eating a conſecrated hoaſt, eateth the very fleſh of our Sauiour*, of it ſelfe is blaſpemy and atheiſme. [r] Some teach that ſoules damned long ſince in hell, may be deliuered and returne into the body againe, and do penance, and be ſaued, as diuers haue bene. This giueth hope to the worſt liuers that be, and in part confirmeth the error of Origen. [s] They ſay *the ſtewes* are for a commonwealth. This maintaineth open whoredome. Yea the Pope alloweth the Curteſans in Rome, and other places, vpon a rent, to profeſſe bawdry. They forbid the mariage of Prieſts: that directly leadeth many of them to hell

h Azor. Inſtit. mor. tom. 1. p. 663. Aquipontan. de Antich. pag. 72.
i Turrecr. Sum. de eccleſ. l. 2. c. 114. prop. 5.
k Baron. ann. 1089 11.
l Durand. ratio. p. 13. Polyd. Inuent l. 6. c. 13.
m Concil. Mogūt. tom. 3. con. pag. 938.
n Tho. ſupplem. q. 25. art. 1.
o Chemnit. exam. de pœnit.
p Staphyl. p. 53.
q Suar. tom. 3. pag. 783.
r Alfiod. l. 1. p. 27. Worril. l. d. 43. & 4. d. 21. & 26. Durand. 4. p. 462. c.
s Hard. confut. apol. d. 161. Graff. part. 1. l. 2. c. 75. nu. 3. Tho. Bergom. tab. v. meretrix.

hell. For Panormitan [t] saith, *It were for the good and saluation of their soules who cannot containe, if they were suffered to marrie. For experience sheweth, that the law of continency hath produced contrary effects, in that men liue not therein chastly, but grieuously sinne by whoredome, whereas it were chastity if they had to do with their owne wiues.* [u] They hold that all hereticks stand *depriued of the right of dominion*, both natural, œconomical, and ciuill. This teacheth all inhumanitie, and ouerthroweth all societie. For first [x] no father hath any longer command ouer his child, nor master ouer his seruant, if once the Church of Rome repute him for an hereticke. Secondly, Princes lose their kingdoms, as I said before. Thirdly, all Catholickes, as Papists call themselues, are discharged of all bond toward them: [y] so that no *promise or oath*, bindeth them any longer: neither are they boũd to pay them any *debts*. [z] For *he that is bound by oath, or otherwise to make paiment at a certaine day, if he faile, yet he sinneth not, because the other mans heresie hath discharged him. Debtors may excuse themselues by excepting against their creditors, that they are hereticks.* This is cosenage. Fourthly, [a] it is lawfull to equiuocate, by reseruing another meaning to himselfe of his words then he that heareth him shall conceiue. [b] Yea to speake contrary to his oath, if it be to detect a Papist. This is lying and periury.

[t] part. 3. cum olim, de clericis coniugat.

[u] Fr. Ouand. 4. d. 13. p. 347.

[x] Ouand. ib.

[y] Concil. Constant. pag. 528. edit. Crab.

[z] Ouand. ibid. Sum. Angel. p. 101. n. 15.

[a] Tolet. Sum. pag. 700.

[b] Rhem. art. 23. 12.

6 Againe their doctrine not onely inferreth, but expressly alloweth most palpable wickednesse, directly tending to the desolation of publicke gouernment, and priuate honesty. [c] As that *prisoners may breake the iayle*, and vse what meanes they can to escape, though they be lawfully committed. A point well practised by Priests in England. That [d] children may *marry without consent of parents*. [e] That parents *cursing* or *banning* their owne children, sinne but venially, as long as they do it without deliberation. [f] That women, or seruants, *scolding*, or *raylng* one at another, sinne not. [g] That it is lawfull on the Sabboth day to follow suites, trauell, hunt, dance, keepe faires, and such like. This is it that hath made Papists the most notorious Sabboth breakers that liue. Infinite other doctrines of this sort might be added: but I will end with that which a Pa-

[c] Caiet 22. pag 144. Tolet. Sum p. 700. Graff. part. 1. p. 349.

[d] Tolet. Sum. pag. 548.

[e] Greg. à Val. tom. 3. p. 1090.

[f] Tolet. p. 583.

[g] Tolet. p. 540.

h Coinel. Agripp. de van. c. 64.

h Papist himselfe saith of Shrift, because the Iesuite standeth so confidently for the holinesse of it, and offereth it for so soueraigne a medicine: *I could*, saith he, *by many examples fresh in memorie, shew how fit this shriuing is for baudry; for Priests, Monkes, and Nunnes, haue this speciall prerogatiue, that vnder pretence of religion, they may go vp and downe, when, and whither they will, & vnder colour of confession, talke with any woman, whom they oftentimes entertaine but homely. And thus closely they go to the Stewes, rauish virgins and widowes; yea many times, which my selfe haue seene and knowne, runne away with mens wiues, and carrie them to their fellowes. And thus whose soules they should win to God, their bodies they sacrifice to the diuell.*

7 By this you may see what doctrine lieth in the Church of Rome, veiled with the title of the Catholicke faith, whereby their hypocrisie is noted that so blasphemously haue charged the truth of Christ, which we professe, with libertie. And whosoeuer shall attentiuely consider the whole course of Papistry, I meane the doctrine and gouernment both, in the Church of Rome, with the rising and progresse thereof, and the manner of aduancing it forward; shall finde it to be nothing else but a very iest wittily deuised to delude the world, and in euery point prouiding for the satisfying of the ambition, couetousnesse, and sensualitie of such as should haue the greatest stroke in that Church. And let any man make the triall, & compare one part of the religion with another, marking the coherence, and how one point issueth out of another, and the policies whereby the world is inhibited to listen to it, and they shall easily perceiue it driueth all at this, to make the Pope and his clergy absolute Lords of the world, and of all the greatnesse and pleasures therein. For the effecting whereof it was an easie matter for them to set learned men aworke, and with faire rewards to make them shew their wit in perswading men; which they haue done in all ages accordingly, but neuer better then now of late by the Iesuites. Hence it is, that in the course of Poperie you see the Pope himselfe Lord of all, his clergie aboue the temporalty, his Bishops the peers of Princes, his treasurie richer then any in the world beside; the consci-

i *See* Palmer. Floren. Chron. ann. 1334. *touching the wealth of Iohn. 22.*

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ences of men at his deuotion, their ſubſtance, obedience, and very lookes at his command; and to effect this, firſt he ſlideth into the conſciences of men vnder the faire pretence of being Saint Peters ſucceſſor, then he blindeth their eyes by taking away the Scriptures, and preaching; and ſtoppeth their eares by diſſwading them from hearing any but himſelfe. Then he plotteth them a religion fitting mens carnall affection euery way, the greateſt part whereof ſtandeth in eaſing them from taking any pains in ſpiritual things, which of all other are moſt burthenſome to fleſh and blood. They muſt indeed ſerue God (if they ſhould ſay otherwiſe, no man would beleeue them) but there be wayes to diſpenſe, and to turne the ſpirituall ſeruice into corporall, which is eaſier. And ſinners muſt haue Gods pardon, or they cannot be ſaued; but the diſpenſation thereof is committed, with the keyes, to Chriſts viear, who hath power to releaſe them, by applying the ſacraments of the Altar and Penance to their ſinnes. Nothing in all the religion but it ſtandeth them in good ſtead. Their Latin ſeruice, and prayers to blindfold men for ſeeing the fraude. The maſſing pompe, and Church muſicke to delite the ſenſes, the images and relickes, and Pilgrimages to bring in their offerings, the ſhrift to diſcouer the ſecret inclinations of people, which would ſerue thē for a thouſand purpoſes, whereof this was one, that therby the Pope knew the counſels of kings, and ſecrets of euery ſtate, and wrought vpon them. Their faſting dayes and prohibition of mariage to ſome perſons, to draw mony for diſpenſations. Their merits, to make men franke toward religious houſes; their purgatory to ſupply the Popes kitchin. Their holidaies to pleaſe youth, and renew their offerings; their pardons to deliuer men from the feare of ſinne, and to draw money when they would. And the ſtirre they keepe with writing and pleading, in their ſchooles and abroade, about religion is, leſt the world ſhould thinke they haue no religion.

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§. 44. Thirdly the Proteſtants Church is not Catholicke, that is to ſay, vniuerſall: neither in Time, nor in Place: for it came vp but of late, and is but in few places of Chriſtendome. Neither in points of doctrine; for it confi-

ſteth

ſteth chiefly of Negatiues, that is to ſay, in denying of diuerſe points of doctrine which haue bene held for truth in all former ages, by the ancient Fathers; as appeareth by the Chronicles made by the Magdeburgenſes, the Proteſtants owne Doctors, who confeſſe in their Centuries, that the Fathers held this and that, which they denie.

The Anſwer.

1 That our Church came vp *of late*, the Ieſuite ſaith, but *ſheweth* not: as the Iewes [a] ſaid to Chriſt, *Thou art not yet fiftie yeares old, and haſt thou ſeene Abraham?* And [b] the Gentiles to the Chriſtians, that *Now after I know not how many thouſand yeares, their religion was ſprong vp.* But againſt his ſpeech I reply two things. Firſt, that our faith is in all points the ſame that is contained in the Scripture, and ſo conſequently of the ſame antiquitie; and therfore all they that ſay, it came vp but of late, ſhould firſt proue it contrary to the word of God, or elſe hold their peace. Secõdly, as it agreeth with the Scriptures, ſo hathit had in all ages thoſe which haue profeſſed it, as I haue ſhewed [c] already, and more diſtinctly will ſhew in the fiftieth ſection. In the meane time let it ſufficefor this place which our aduerſaries themſelues vnawares haue written. The firſt is Briſto, who [d] ſaith, *The truth is, that ſome there haue bene in many ages, in ſome points, of the Proteſtants opinion: in ſo much that ſcarce any peece, or article, there is of our whole faith, but by one or other, firſt or laſt, it hath bene called in queſtion: and that with ſuch liking for the time, that they haue all in a manner, drawne after them great heards of followers.* I know Briſto meaneth they were hereticks that in all ages did this, but that can he neuer proue: yet in the meane time belike he ſaw ſome that were of the Proteſtants faith before of late. The ſecond is Reynerius that liued three hundred yeares ago, who diſcourſing of the Waldenſes, a people for ſubſtance, of the Proteſtants religion, [e] ſaith, *They are in all the cities of Lombardy and Prouince, and other countries and kingdomes. They haue many followers, and diſpute publickely; we haue numbred fortie Churches of theirs, and ten ſchooles in Pariſh.*

a Ioh 8.57.

b Nunc dogma nobis Chriſtianum naſcitur, poſt euolutos mille demum conſules. Prud. Periſtep. hym. 10.

c Sect. 17. digr. 17.

d Mor. pref. & mor. 45.

e Refert Illyric. catal. tom. 2. p. 543.

No

No ſect hath continued ſo long: ſome ſay it hath bene ſince the time of Sylueſter, ſome ſince the Apoſtles; and there is almoſt no country wherein it ſpreadeth not. They haue great ſhew of pietie, liuing vprightly before men, and beleeuing all things aright concerning God, and all the articles in the Creed: onely they hate and blaſpheme the Church of Rome. &c. In this teſtimonie of Reynerius, you may ſee our Church was Catholicke both in place, and perſons, and time, and doctrine: and that the Church of Rome was reſiſted, and the religion thereof refuſed afore Luther. The true cauſe why it was not ſo frequent and publicke as now it is, either in place or perſons, was the perſecution of the Pope, and the generall corruption of the Papacie, which as a leproſie infected, and as a mift obſcured welnigh all places and perſons, that ſometimes not the true beleeuers themſelues (ſuch I meane as are come to our knowledge) were void of error in euery point, though they firmly held the foundatiō, as theſe Waldenſes did. And if it pleaſed God in proceſſe of time to giue more libertie to the perſons, and more puritie to the doctrine, what iuſt occaſion is this to ſay, we are not all one Church, when the true faith of Chriſt is not alwayes alike viſibly and purely profeſſed? Minutius Felix [f] ſaith, *Why are we vnthankfull? and why enuie we if the truth of God hath grown ripe in our age? let vs enioy our good, and let ſuperſtition be bridled, and wickednes expiated, and true religion maintained.* [f] Octau. pa. 403

2 The next point, that our Church is but in few places of Chriſtendome, is both falſe and impertinent. Firſt impertinent: for if it were ſo, yet were it no hindrance to the note of vniuerſalitie. For Gods Church vnder the law, was ſhut vp within the narrow bounds of Iudæa, and [g] the Papiſts ſay, theirs (in the dayes of their ſuppoſed Antichriſt) ſhall be *openly ſeene but in few places*, and [h] confeſſe, *it is not required to the vniuerſalitie of the Church, that of neceſſitie there be at all times in euery countrey ſome beleeuers: it ſufficeth if there be ſucceſſiuely. Whence it followeth, that if only one prouince did retaine the true faith, yet ſhould it truly and properly be called the Catholicke Church, as long as it might be ſhewed that it were the ſame which it was at other times in other places of the world:* the which we can ſhew of our [g] Digr. 17. nu. 3. [h] Dried. dogm. eccl. l. 4. c. 2 pan. 2. Bellar. noe. eccl. c. 7.

Church, how ſmall ſoeuer the compaſſe thereof may fall out to be at ſometime. Next it is falſe: for there is no place in Chriſtendome, but there are ſome of our religion therein, as not onely experience, but our aduerſaries owne reports beare witneſſe, wherein they [i] complaine how our hereſie (ſo heretickes ſtyle it) poſſeſſeth many and large prouinces, England, Scotland, Denmark, Norwey, Sweden, Germanie, Pole, Boheme, Hungary, Pruſſia, Lituania, Liuonia; whereto they may adde France and the Low countries, yea Italy and Spaine it ſelfe, where the barbarous Inquiſition dayly findeth the profeſſion of our religion euen at their doores.

i Boz. ſign. eccl. l. 19. c. 1. Bell. de Rom. Pont. præfat. & li. 3. c. 21. item de verb. Dei præfat. habit. in Gymn. Rom.

3 The third point, that our Church is not Catholick in doctrine neither, is as ill proued as the former. For negatiue doctrine, ſo farre as it is euil, ſtandeth not in denying ſome points which the fathers held, but in *denying* that which they held according to the Scriptures, and which they taught and maintained to be certain and neceſſary matter of faith deliuered in the Scriptures: wherein neither we nor the Centuries euer refuſed them. Neither haue we denied any one point which they held in all ages for the truth, as our aduerſaries haue. For though the Centuries reiect this and that, which the Fathers held, yet they deny neither this nor that, which was holden for the truth in *all ages*, as appeareth by their hiſtorie, wherein they ſhew the ſucceſſion of our faith in all ages, and note how it was many times corrupted and miſtaken, euen by ſome of the ancient Fathers; which is all for ſubſtance, that the Magdeburgenſes can be charged with: wherein they haue neither denied the doctrine of the Catholicke Church, nor offered the Fathers any wrong, to ſay, they had ſome errors, as all men haue, and themſelues confeſſe, which gaue occaſion to others to erre likewiſe: which errors the Centuries ſometimes more then was cauſe noting, they did not thereby notwithſtanding accuſe the whole Church of error, becauſe euery thing was not the Churches doctrine that ſome particular men therein held: and what they noted of ſome particular Fathers, muſt not be ſtretched to be meant againſt them all; as their cenſuring ſomtimes ouermuch of many together, for ſome things written againſt

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the truth, must not be expounded to be the deniall of all they held beside: for if it be, and the Centuries be thus censured, let this Iesuite say directly without shrinking, why doth [k] the Church of Rome hold the virgin Marie was conceiued without sinne, [l] which all the Fathers with one consent deny? Let them looke my demaund in the face, that thinke it heresie to deny the Fathers, yea all the fathers consenting in one.

k Cathar. tract. de concep. virg. Suar. to. 2. disp. 3 sect. 6.
l Capreol. 3. d. 3. Ban. par. 1. p. 75. Paul. Cortes. in sent.

Digression. 47. *Of the authoritie of the ancient Fathers in matters of our faith and religion. Wherein it is shewed what we ascribe to them, and how farre forth we depend vpon them. And the practise of our aduersaries in contemning, eluding and refusing both them and their owne writers, is plainly discouered.*

4 But this is a point that must be further looked into, and not suffered to passe away thus. Our aduersaries neuer make an end of boasting of the Fathers, and by that their impudencie more then by any other deuice, they haue seduced the world. [m] One of them saith, *The Protestants in the questions of faith, should enquire on what side the Fathers stand, that it being knowne, immediatly without any other examination, they might embrace that doctrine which the Fathers of old iudged to be true.* Let vs therefore see who they be that most sticke to the Fathers.

m Greg. à Val. to. 3. pag. 391. d.

5 But first it is to be noted, that of all hands it is agreed, the Fathers were not of infallible iudgement, but had their errors: so they say themselues. Austin [n] saith, *I cannot deny but there are many things in my workes, as there are in the writings of my ancestors, which iustly and with good discretion may be blamed.* And thus they all confesse: yea Anselme [o] writeth, that *in their bookes which the Church readeth, many times are found things corrupt and hereticall: yet neither the bookes nor the authors are condemned for this. Let the wise Reader peruse their bookes, and he shall find this true that I say.* Thus [p] Hilary denied that Christ in his sufferings had any sorrow. [q] Clemens Alexandrinus saith, that Christ did not eate and drinke of any necessitie, but onely to shew he had a true body: and that he and his Apostles after

n D. 9. Negare.
o Comment. in 2. Cor.
p Refert Bellar. de Chr. l. 4 c. 8.
q Strom. l. 6. & l. 3.

their death, preached to the damned in hell, and conuerted
r Epiph. de Not. many. [r] Origen taught many things against the faith, and wrong
s Ep. ad Iubaiã. expounded the most things in Scripture. [s] Cyprian held rebap-
t Aduers. Prax. tization, and [t] Tertullian Montanisme. [u] Athenagoras condem-
u Legat. neth second mariage. And none is free.

6 Yea many Fathers haue erred together with one consent:
x Turrecr. sum. as appeareth in general Councels, [x] which haue erred and may
l.3.c.58.concl.2. Panor. de elect. erre, by our aduersaries owne confession. [y] With Cyprian in
& elect. pot. Signif. his error of rebaptization took part *many great Councels.* [z] Iu-
y Euseb. l.7.c.5. stine, Irenæus, Papias, Tertullian, Victorinus, Lactantius, Seue-
z Refert Bellar. rus, Apollinaris, Nepos, and many more held the error of the
a Bann. part. 1. Millenarians. And [a] our aduersaries grant, that *the more part of*
pag. 75. *Doctors, if some few be against them, make no infallible argument in matters of faith, but in things not concerning faith, the consent of all together maketh but probabilitie, and no certaintie.* Which assumeth it for true, that many fathers may erre together with one consent. Hence it followeth euidently, that euery thing is not vndoubtedly true, which a father or many fathers haue written, but may with good discretion be examined by the Scripture, and if it agree not therewith, it may be reiected. Yea this ought to be so without any preiudice to their faith that do
b Eph. 4. 11. it. For though [b] God *send them for the teaching of his Church*, yet that sending was no otherwise, nor with any greater authoritie then he sendeth the present Pastors now liuing, who haue the same authoritie to teach, and freedom from error that they had, and differ nothing from them but in antiquity, which time may bring to them as well as it did to the fathers: and yet who doubteth but they may erre in their teaching, and without iniurie to the faith, be examined in that they say?

7 Vpon this ground it is, that the Protestants think, they are not absolutly tied to euery thing that the fathers haue written. They reuerence the fathers, and studie their writings, and thereby attaine to great knowledge in things concerning our faith, and account their books as most excellent monuments of antiquitie; but they allow the Scripture onely to be iudge, whereby they trie both the fathers and themselues. And they thinke it most absurd which the Papists, to gul the world with,

haue

haue written, that [c] *the writings of the fathers must be obserued at a nailes bredth. The writings of Austine and of the other Doctors, must be holden to the vttermost tittle.* [d] *It is rash and foolish, and terrible rashnesse to go against a sence giuen by the Fathers for the vnderstanding of the Scriptures:* I say, we thinke such speeches as these grosse and absurd, and we contemne them. For [e] when one told Agesilaus he would bring him where hee should heare a man whistle for all the world like the singing of a Nightingale, he answered, It should not need, for he had heard the Nightingale her selfe. So we haue heard the Scripture it selfe, more liuely, and lesse subiect to error then the purest writings of the Doctors. Wherein we are content our aduersaries themselues be iudges. For Andradius [f] saith, *there can nothing be deuised more superstitious, then to count those things for diuine oracles, which the Fathers deliuered onely as probable.* And he addeth, that *God hath reuealed many things to vs, that they neuer saw, &c.* And whereas it is sometime busily obiected against vs, that the Doctors liuing so neare the Apostles times, were likely to see more then we that liue so farre off: Dominicus Bannes a Doctor of their owne, denieth this, *It is not* (saith he) *necessary, that by how much the more the Church is remote from the Apostles times, by so much there should be the lesse perfect knowledge of the mysteries of faith therin: because after the Apostles time there were not the most learned men in the Church which had dexteritie in vnderstanding and expounding the matters of faith. We are not therefore inuolued in the more darknesse, by how much the more, in respect of the time, we are distant from Christ, but rather the Doctors of these later times being godly, and insisting in the steps of the ancient Fathers, haue attained more expresse vnderstanding in some things then they had. For they are like children standing on the shoulders of giants, who being lifted vp by the talnesse of the giants, no maruell if they see further then they themselues.* Thus you see that our aduersaries, notwithstanding their cauilling at vs, yet take the same libertie in reading the Fathers that we do, and thinke it reason sometimes to preferre their owne iudgement afore theirs.

c Noli meis.d. glos. §. In istis.

d Omph. prim. Pap. part. 1. c. 6.

e Plut. in Agesil

f Def. Trid. l. 2.

g 22. pag. 58. & 59.

8 Neither were it so hainous a matter for vs to deny things writ-

written by the fathers, if preiudice and malice, one at another, were set aside. For [h] the fathers themselues denied what some had holden before them; and I know few Papists of any wit but allow it, because the fathers haue their errors, and take it for granted, that they held many things against the Scriptures. Marsilius [i] saith, he *will receiue whatsoeuer they bring consonant to the Scripture: but what they bring dissonant from it, he wil reiect with reuerence, vpon the authoritie of the Scripture, whereto he wil leane.* Turrecremata saith, [k] *The writings of the Doctors are to be receiued with reuerence, yet they bind vs not to beleeue them in all their opinions, but we may lawfully contradict them, where by good reason it appeareth they speake against the Scripture or the truth.* [l] *And euen at this day there may some things be found in the Doctors worthy of reproofe, and deseruing no credit, &c.* And [m] Canus, *Euery one of the Saints, except the writers of the Scripture, spake with a humane spirit, and erred sometime in things which afterward haue appeared to appertaine to the faith.* And [n] Posseuine, *Some things in the Fathers, wherein vnwittingly they dissented from the Church, are iudged and reiected.* Where by we see, not onely that the fathers haue their errors, but also that we by the Scripture may be able to discerne and iudge of them, and many times though vnwittingly they dissented from the doctrine of the Church; that it is no such perillous matter if the Centuries denied sometime what they held. The fathers themselues allowed vs this libertie. Dionysius Alexandrinus [o] saith, *Let it be commended, and without enuie assented to, which is rightly spoken; but if any thing be vnsoundly written, let that be looked into and corrected.* And [p] Chrysostom, *I pray & beseech you all, that leaning this and that mans opinio, you wil search all these things out of the Scripture.* And Saint Austine, [q] *I will not haue you follow my authoritie, to thinke it necessary you beleeue any thing therfore, because I say it.* And put the state of this question as the Iesuits themselues do, and this will answer it. Gregory of Valenza [r] saith, *The question is, whether at this day in the controuersies of faith, the Christian people should assent to Saint Cyprian for example, or to Saint Austine, iudging their opinion to be agreeable with the Scripture; or to Luther and Calvin, and the sectaries, thinking the same of their opinion?*

h Aug. contra Cresc. l. 2. c. 32. & contra Maximian. l. 3. c. 14.

i Defens. p. 413.

k In c. Sancta Romana d. 15 n. 12.

l D. 9. Nolimetis, nu 4.

m Loc. l. 7. c. 3.

n Biblior. select. l. 12. c. 23.

o Apud Euseb. hist. l. 7. c. 24.

p Hom. 13. 2. Cor.

q Ep. 112.

r Tom. 3. p. 291.

opinion? notwithſtanding that as well Luther and Caluin, as Cyprian and Auſtine, might erre, and ſometime in other things did erre? In this caſe we pronounce that we muſt rather aſſent to Cyprian and Auſtine. Wherein he ſpeaketh abſurdly, and againſt that which not onely Auſtine and Cyprian, but his owne Doctors alſo permit. For you ſee it is agreed, firſt that the fathers may erre, then that many of them may erre together, thirdly that the learned of this preſent time in many things haue more vnderſtanding then they had; and laſtly that therefore with reuerence they may in ſome things be refuſed. Which ſheweth manifeſtly that we hold the truth, and the ſame which the Papiſts themſelues practiſe, when we ſay, Luther, or Caluine, or the Centuries are ſometime to be beleeued rather then Cyprian and Auſtine. The reaſon is, becauſe ſometime they haue better meanes to ſee the truth then they had: the which if it be denied, then all libertie and poſſibilitie of diſcerning humane iudgements by the Scripture, is taken away, euen from our aduerſaries and all. For if the Papiſts in expounding the text or determining a queſtion, require ſometime to be beleeued before a father, yea many fathers, yea all the fathers (which they very ordinarily do, as I will plainly demonſtrate by and by) why may not we take the ſame libertie?

9 This being our iudgement touching the fathers, now let vs proceed to ſee what our aduerſaries aſcribe vnto them: and indeed it cannot be denied, but they profeſſe much ſubiection to them. [f] They crie, *What they beleeued, I beleeue; what they held, I hold; what they taught, I teach; what they preached, I preach.* But let vs enquire how they performe this. Wherein the firſt point you haue to obſerue is, who they meane by the fathers? And [t] the Ieſuites anſwer, *not onely the ancient Doctors that liued in the Primitiue Church, but ſuch alſo as euery age hath yeelded for the time preſent,* who are preſumed neuer to haue ſwarued from the common conſent of the auncient fathers. And thus *the Schoole-men* are alſo to be put in the number. And ſo to begin with, you haue *the Friers and Schoole-men*, Thomas, Scot, Biel, Durand, and ſuch like, that liued but yeſterday, and were parties which our aduerſaries, canonized for Saints,

[f] Brift. mot. 14.

[t] Greg. à Val. tom. 3. pag. 293

and made them of the ſame companie with the auncient fathers; that following their late conceits, they ſhall yet be ſayd to follow the fathers. And indeede [u] they ſay, Thomas of Aquine is *the firſt Doctor of the Latine Church*, and *the light of all the world*, who yet liued not foure hundred yeares ſince: and ſhame not to ſay, [x] *the Schoole Doctors are the maſters of the Church in things of faith*: and *it is error, in matter concerning faith or manners, to contradict their ſayings*: yea *the matters wherein all of them agree, may be defined as points of faith.* This is more then ridiculous, firſt to talke ſo grauely of the auncient fathers, and then to clap ſuch Nouices into the definition.

[u] Henriq. ſum. mor. proœm.

[x] Ban. part. 1. pag. 79.

10 Next you ſhall obſerue what they meane when they ſay, *All* the Doctors or the fathers *conſenting in one*. For [y] the meaning is not that they know the iudgement at any time, vnleſſe it be very rare, of all: but this is it, *They are to be counted All the Doctors, whoſe authoritie is ſuch, that the circumſtances of their learning, pietie, and multitude conſidered, they alone may iuſtly be regarded, and the reſt neglected as no body, if they be compared with theſe. And thus one or more Doctors erring, may be preſſed with the authoritie of the reſt.* Thus you ſee another deuice, that although they brag of *all* the fathers, and ſay they will refuſe nothing wherein they *all conſent*, yet when it cometh to ſcanning, they haue no hope ſo much as to finde this *conſent of all*, but referre it to their owne diſcretion, wiſely to iudge by circumſtances who are *all*, and what the *conſent* is: that ſo when the ſtreame of Doctors runneth againſt them, they may turne it aſide by this deuice.

[y] Greg. à Val. vbi ſupra p. 293

11 Thirdly, you ſhall obſerue, that hauing defined their Doctors who they be, then in the next place they giue ſoueraigne authoritie to the Pope ouer them, to explane their meaning, to allow them, diſſallow them, purge them, and fit them to their purpoſe; and by his good permiſſion, euery Catholicke man may frame a fit expoſition to that they ſay. [z] One ſaith, *We are to ſtand to the Popes iudgement alone, rather then to the iudgement of all the world beſides.* [a] Another, that *when the queſtion cannot be fitly decided by the opinion of the Doctors, then it is*

[z] Alua. Pelag. planct. l. 1. art 6.

[a] Greg. à Val. to. 3. pag. 293.

free

free for the Pope to interpose his authoritie. Another, that *the Pope is aboue all Councels, and the vniuersall Church, and acknowledgeth no iudge vpon earth ouer him.* [c] Another, that *he hath a heauenly iudgement, and maketh that to be the meaning that is not.* [d] Another, that *the authoritie of the vniuersall Church, and of a Councell, and of the Pope, is reputed to be all one.* Whereby you may see, that whatsoeuer the fathers say, or howsoeuer they consent, yet it is in the Popes power to assigne the meaning. And as if all this were too little, [e] they openly professe, that *in the ancient Catholicke writers they tollerate many errors, they extenuate and excuse them, and oftentimes deny them, by deuising a shift, and faining some handsome sense to giue them, when in disputations they are opposed against them, and in conflicts with their aduersaries.* What needed all this, if they followed the fathers as they pretend? and why vse they this excusing, shifting, denying, eluding them? and why are they faine to call in the Pope to charm them, if they think they haue their vniuersall consent, as they pretēd? Nay let them say *bona fide*, why haue they purged, and razed, and changed the writings of their owne Schoolemen, and later Diuines, and in later impressions changed them in infinite places from that which the authors writ; but that their conscience telleth them, they are shrunk from that which the Church of Rome held euen in their daies.

b Turrecrem. Sum. l 3. c 44. Bell. de conc. l. 2. c. 17.

c Quanto de translat. Episc. in Gloss.

d Caiet. 22. q. 1. art. 9.

e Index expurgat. Belg. p. 12.

12 But all this will not serue their turne neither, though men not acquainted with the practise of hereticks, would haue little looked for it at their hands that so insolently bragge of the fathers. You shall now see, in that which followeth, that they openly reiect them also, and deny their doctrine as ordinarily as euer any did. And iudge thereby, if it were possible the Centuries should be more negatiue then themselues. In the question touching the cause of Predestination, [f] one of them hauing reckoned vp eleuen fathers, chargeth them that they held the prescience of merits: *The which opinion*, saith he, *was condemned in Palagius.* [g] Another saith, that Hierome, Austin, Ambrose, Sedulius, Primasius, Chrysostome, Theodoret, Oecumenius, & Theophylact, which are the chiefest of the fathers, in the question concerning the difference betweene a Priest and

f Sixt. Sen. bib. l. 6. annot. 251.

g Mich. Medin. Orig. sacr. hom. l. 1. c. 5.

and a Bishop, held *the same opinion that Aërius, the Waldenses, and Wickliffe did*, whom he counteth for heretickes, and chargeth those fathers with the same heresie. In the matter touching the baptisme of Constantine the great, [h] they reiect Eusebius, Ambrose, Hierom, Theodoret, Socrates, Sozomen, and the whole Councell of Ariminum, and say, *They deserue no credit*, because they haue written the truth, that he was baptized by Eusebius the Bishop of Nicomedia. In the question about the conception of the virgin Mary, [i] they hold she had no originall sinne, and that it is *a point of our faith* so to beleeue, and that it is *impietie to think otherwise*: and yet [k] they acknowledg, all the fathers with one consent held the contrary. [l] Baronius censureth all the Historiographers of the fourth age, both humane & diuine. He saith, *Though there were abundance of them, yet some were too obscure, some too short, some wanted order, some diligence, some pietie and truth, and some for priuate affection writ lies*. Thus they encounter whole troopes of fathers together.

h Baron an. 324 n. 43. & 50. & inde.

i Almain. poteſt Eccl. c. 16. Clictou. ſuper Damaſcen. l. 3. c. 2. Fra. Titl. Ioh. 2.

k Bann. part. 1. pag. 75.

l An. 395. n. 42.

/13 Now you shall see how they entertaine them at single hand, one by one, or a few together, as they meet them. [m] *Austin went beyond all good measure in this dispute, with the Pelagians*: [n] *he attributeth sometime too little to mans will*. [o] *I will beleeue Anacletus* (a notable counterfet) *better then either Ierome or Austin. No maruell if Ierome were deceiued, when good Homer sometime is taken napping*. [p] *Though Chrysostome, and Austin, and some other fathers say*, Iudas receiued the sacrament, *yet the constitution of Clement* ([q] another egregious counterfet) *is rather to be beleeued*. [r] *Certaine moderne Diuines haue forsaken Saint Austin and Thomas in a matter of great weight, and haue followed their owne false imaginations*. [s] *I do not in this point allow the doctrine of Austin, Ambrose, Chrysostome, Theodoret, and Photius*. [t] *Let the reader beware, that when he readeth Chrysostome vpon this place, he fall not into Pelagianisme*. [u] *An euill spirit so caried Tertullian, that of euill being made worse, and most filthy, he spued out most horrible blasphemies*. [x] *Little credit is to be giuen Tertullian in this matter, for he was a Montanist*. And yet [y] *I would not deny Saint Ieromes authoritie, but that Tertullian saith otherwise*. [z] *Cyprian and Ierome writ erronious and hereticall opinions, which*

m Stapl. iuſtif. lib. 2. c. vlt.

n Sixt. Sen. bibl. lib. 5. præf.

o Alphonſ. aduhær. verb. Epiſcopus.

p Turrian. ſcol. Græc. in conſt. p. 172.

q Balſam. reſp. apud ius Græcorum. tom. 1. p. 363.

r Ban. 22. p. 630

s Tolet. Rom. 9 p. 421.

t Maldonat. Ioh. 6.

u Baro. an. 216. n. 16.

x Bellar. Rom. Pont. l. 4. c. 8.

y Baron. ann. 201. n. 7.

z Errores articulat. à Patrhiſienſ. p 139.

we

we do not reade they euer retracted. [a] *It is plaine that Ieromes doctrine was erronious in some part, and that in things pertaining to the faith, and teaching of the Apostles.* [b] *Pope Gregory, and Bede, the one in his dialogues, the other in his English history, misse it now and then.* [c] *They are deceiued which thinke Cassian was, in euerie part, a Catholicke.* And *Gennadius was a Pelagian* as well as he. [d] *Origen was seene in hell, burning with Arrius and Nestorius.* [e] *I wonder certaine new writers dare still put forth apologies for him.* [f] *Eusebius was an Arriā in al his works, & a man of a double mind.* [g] *He lied in many things, he was full of Arianisme.* [h] *No remedy but we must needes say, Eusebius lied falsely.* [i] *Ruffin runneth ouer all things idly, and in many things he saith not truly. He putteth on the guise of heretiks, he persisteth ioyning sottishnes with his fury, which is peculiar to all heretickes.* [k] *Socrates, to omit the rest, in the 21. chapter of his 5. booke, maketh three notable lies. Both he and Sozomen were hereticks.* [l] *Sozomens story is full of lies, therefore S. Gregory reiecteth it.* [m] *There is as much credit to be giuen Socrates, reporting the fact of Nectarius putting downe penaunce, as all other heretickes deserue when they handle their owne opinions. And because it is certaine that Sozomen also maintained the same matter, with the Nouatians, it is easie to shew how manifestly both of them doted.* [n] *Nicephorus heapeth greater lies then these together.* • *Sigebert is to be called to account as touching a point of great weight: and, reader, when thou heerest it, it will constraine thee tragically to cry out, ô villany, ô fraud, ô conseuage: he lieth too shamefully. The things he writeth are forgeries, deseruing to be blowen away and execrated with their author.* [p] *We contemne Fasciculus temporum, and the Passionall* (two of their owne stories) *specially seeing Fasciculus followeth Mariaus, who manifestly contradicteth both himselfe and the truth.* [q] *Auentine, a beast infected with the scab of heresie, whom Onuphrius a Catholicke, most vnworthily clawesh with an ioory combe, when he calleth him an eloquent man.* [r] *Let this commendation of Auentine* (Iohn Auentine a man famous in the knowledge of things, and a diligent writer, &c.) *be wiped out of Cuspinian.* [s] *Photius, and Balsamon, and the imperiall Constitutions must be read warily.* [t] *Turpin is a shop of fables.* [u] *Benno the Cardinals booke is full of most impudent lies,*

a Ibid.
b Can. loc. l. 11. c. 6.
c Baron. ann. 433. n. 30.
d Bellar. purg. l. 2. c. 8.
e Baron. ann. 256. n. 40.
f Possevin. bibl. sel. l. 1. c. 25.
g Baron annal. tom. 1. præfat.
h Baron. ann. 324. n. 48.
i Baron. ann. 395. n. 41. & an. 400. n. 42.
k Bell. cleric. c. 20
l Bell. lib. & de pœnit. l. 3. c. 14.
m Baron. an. 56 n. 16.
n Baron. ann. 325. n. 6.
o Baron. ann. 774. n. 10. 12. 13
p Bell. de Pont. Rom. l. 2. c. 5.
q Baron. ann. 996. nu. 54.
r Index expurgator. Tolet. an. pag. 121.
s Possevin. bibl. l. 12. c. 16.
t Baro. an. 853. n. 61.
u Bellar. Pont. Rom. l. 4. c. 7.

x Baron.ann. 1048.n.1. *lies, there is no credit to be giuẽ to him.*[x] *His lies are more then his words. He is not a Historiographer but a Satyrist, weauing falsehoods, and patching fables together. He taketh libertie to himselfe*

y Baron.ann. 774.n.13. *to lie, carpe, detract, and faine monstrous things of godly men.*[y] *Gratian, by his leaue, was too credulous, and improuidently writ out in so many words, Sigeberts impoſture; and as if it had bene some firme decree or canon, writ it into his booke of Decrees, when it deserued*

z Erro. artic. Parrhis.p.142. *rather with the author haue to bene execrated.*[z] *Gratians worke in some part therof is erronious, and so is the Master of the Sentences, and Anſelme, and Hugo.*

a Aquipontan. de antich.p.72. [a] *Would ye well knew, we make no more account of the Gloſſe vpon the canon Law, then the Caluinists of Heidelberg do of Brentius Catechiſme.*

b Victo.relect. 4.p.138. [b] *Gerſon was an enemy to the Popes authoritie, and infected many with his poiſon. His opinio differeth but litle frõ ſchiſme.* I will easily grant, that somtime these authors, whõ you see they cast off so cõtumeliously, giue cause indeed to be refused; but why do not our aduersaries deal plainly then, and beare with vs if we do the like? and why do

c Camp.rat.5. & 7. [c] they muster vp the catologues of al the authors they can find, and yet when they haue done, fall out with them about some thing or other that they haue written, and giue them this entertainment? For they should boast of no more then they haue to stand vpon, neither should they vse that as an argument against vs, that they are guiltie of themselues.

14 And as they vse the fathers, and the ancient histories, and their owne elder authors, so you shal see they vse one another to this day. I said before, how greatly, in words, they magnifie their Thomas; and Posseuine the Iesuit

d Biblio.select. l.1.c.10. [d] saith, *His doctrine is embraced in all their vniuersities*: yet when he fitteth not their

e Erro.articul. vbi prius.c.3. turne, they cast him off as lightly as any other.[e] The vniuersitie of Paris saith, *It cannot be proued that Thomas his doctrine is allowed in all things: the Church hath not allowed it so that we are bound to beleeue there is no erronious or heretical matter in it. For there is some doctrine more approued then his, which yet is erronious and heretical in points of faith. It must not be thought strange, or any rashnesse if yonger doctors reprehend him, when they shew he erreth in matter of faith. Peter Lombard, Gratian, Anſelm, Hugo, and others are more authentical then he. And therefore* (thus the

Doctors

Doctors of Paris conclude) *it is presumption to extoll his doctrine so as if we might not auerre, that he erred in faith as well as others did. And his canonization, which some pretend for a great colour, hindereth not this, &c.* Haue ye seene a Saint of their own making thus entertained? but it is ordinary with all the learned men they haue. Turrecremata [d] saith, that *almost all the Schoolmen hold, the virgin Mary had originall sinne*, yea that it is *the common opinion among the famousest of them, and he hath collected a 100. of that minde*, and yet now the Iesuites hold the contrary: who censure all that liued before them, and [*] are daily censured themselues by others. *Scot. Durand, and Gabriel,* [e] saith Bellarmine, three of the chiefest Schoolemen, *dispute more freely for mant will then were fit; and Ariminensis, Capreolus and Marsilius, three more, ascribe too little to it.* [f] the *Diuines of the inquisition commanded some things to be wiped out of Andreas Masius his commentaries vpon Iosua, that sauored of heresie.* [g] *Some things in Iansenius vpon the Gospels, are not approued of by learned men.* [h] *It is to be noted that Carranza erred.* [i] *Valla was but a Grãmarian altogether vnskilful in matters of the Church; a dead flie that must be blowne away.* Thus contemptibly they speake one of another, to quit that which they obiect against vs, touching the dissention betweene the Lutherans and Caluinists, and some hasty words that haue passed betweene them. *Alas* [k] saith Victoria, *the Glosers of the Canon Law flattered the Pope, because they were poore, both in learning and substance.* And the haire of our head is scarse growne since Baronius and Bellarmine themselues were confuted by [l] the Diuines of Venice in the maine point of the Popes supremacy; and [m] one of the confuters telleth Bellarmine, that he *bringeth against him no other doctrine, but the same which the Apostles and holy Doctors taught in all ages successiuely.* Which if it be true, then the doctrine of the Cardinals was false and erronious.

d De consecrat. d.4. Firmissime nu. 11. p. 101.

* Confutatur opinio Bellar. Saith Carer.

e Pet. Pon. l. 2. c. 5

f Possein. bibl. l. 2. c. 8.

g Posse. ib. c. 18.

h Bell. de imag. l. 2. c. 8.

i Baron. ann. 432. n. 36.

k Relect. 1. p. 39

l Defens. Ioan. Marsil. Respon. docto. theolo. Apolo. P. Pauli.

m Apol. P. Pauli. p. 479.

15 But if you would see them in their kind, yet a litle better, looke into the story of Honorius, concerning his falling into the heresie of the Monothelites, and you shall see thẽ without all shame & respect, cast off most violently whatsoeuer is brought to proue it, onely because they will not be said to haue yeelded.

yeelded, Councels, fathers, histories, their owne writers are no body with them, but like a hunted Bore they breake through with one answer, *they are all forged or deceived.* First, we obiect the sixt generall Councell. Turrecremata[n] answereth, *They condemned him through false information that deceived thē.* But[o] others say, that *part of the Councell, which containeth his condemnation, is forged by the Greekes.* Then we obiect the second Councell of Nice. And[p] they answer as before, either that the Councell is *forged*, or that it *condemned him erroniously.* Thirdly we alledge the eight generall Councell. But they reply, that it was *deceived* by the false copies of the sixt Synode. Fourthly, we alledge two epistles of Honorius, which containe the heresie wherewith he is charged. Bellarmine saith, *Possible those epistles were deuised by heretickes against him.* Fiftly, we alledge an epistle of Leo, wherein he writeth to the Emperour Constantinus Pogonatus, the same that we say, and[q] they answer, that epistle is *forged.* Sixtly, we alledge diuers authenticke stories that say it. [r] To all which they answer in a word by denying their authority, and saying that *Honorius name was so foysted in* among others whom the stories had registred. Lastly, we alledge some of their owne writers that acknowledge it, as Canus for example; but Baronius reiecteth him, and[*] descanting vpon his name, wisheth he had had *more wit, then to be so headlong in giuing his verdit vpon so great a matter.* By this one example, if there were no more, you may see what reckoning they make of antiquitie, if it runne against them neuer so little. And that notwithstanding their bigge pretences of the ancient fathers, they are faine to reiect them at euery turne, and fall into the same inconuenience wherwith the Iesuit chargeth the Centuries. And therefore sometime they sticke not plainly to giue it out, that the controuersies are to be determined by the present Church at Rome. Allen[s] saith, the *Apostolicke sea, with the Rulers and Councels of our time, must be reputed for our iudges, to whose power and iurisdiction all Christian people this day are subiect.* Which sheweth that the fathers are not the maine thing whereupon they relie, but the Popes will, whereby they can qualifie the fathers when they will: the which

n Sum. de eccl. l. 2. c. 93. §. Tertia via.

o Pigh. diatrib. de act. 6. Synod. Bell. Pon. Rom. l. 4. c. 11. Baron. an. 681. nu. 13.

p Pigh. & Bell. vbi supra.

q Baron. ann. 683. n. 5. Bell. vbi supra.

r Bell. ib.

* Quem voluissem sensibus potius canum quàm nomine: an. 581. nu. 31.

s Apol. pro Iesuit. p. 99. & Bell. de effect. Sacr. c. 25. Testimonium Cōcilij Trid. etiāsi nullum haberemus aliud, deberet sufficere. Nam si tollamus authoritatem præsentis Ecclesiæ, & præsentis Concilij, in dubium reuocari poterunt omnium aliorum Conciliorum decreta & tota fides Christiana.

which libertie, so to do, being allowed them, they may boldly crie out, [t] *The Catholickes, in the questions this day controuerted, haue on their side the iudgment of the fathers, yea the cõmon iudgement of all the fathers consenting in one.* I say they may be the more confident in bragging thus, if the liberty, thus to correct and vsher them, be allowed them, as in euery question they are driuen to vse it.

[t] Greg. à Valent. tom. 3 p. 290.

§. 45. And all the learned of them will confesse, that they cannot assigne a visible companie of men, professing the same faith that they do, euer since Christs time without interruption till now: and consequently, will they, nill they, they must confesse that theirs is not vniuersall, and therfore not the Catholicke Church. For the true Catholicke Church of Christ must, as I haue proued before out of Scripture, be continually from Christs time, all the dayes, vntill the end of the world; and being, must needs alwayes visibly professe that faith which it doth hold. Now theirs not being thus vniuersally and visibly in all times, it cannot be that Church which Christ our Sauior in Scripture described and assigned for his. The Protestants Church therefore is not Catholicke.

The Answer.

1 In the affirmatiue, that is, in matters of faith and godly life, necessary to saluation, we hold the very same that alway was held: but in the negatiue, which denieth many points as false & superstitious, or not certaine of diuine faith, & necessary to saluation, we confesse we cannot shew a perpetuall continuance. And the reason is, because the things that we deny came in by degrees in later times one after another; and were not held anciently as matters of faith needfull to saluation, but were either wholy vnknowne, or at the most, the fathers deliuered them onely as probable opinions and humane coniectures. The which distinction being laid, my mind is, that it be vnderstood in all my answers to this obiection throughout this booke. And thus the learned among vs confesse and proue against all that contradict it, that euer since Christs time without

out interruption, there haue bin a company of men, visibly professing the same faith that we do; though the Church of Rome, degenerating into the seat of Antichrist, persecuted them, and so, many times, draue them out of the sight of the world, that to it they were not visible, but onely as the persecutors of euery age light vpon them, and suppressed them; by reason whereof, when they were seene, the world, which cannot discerne the children of light, knew them not to be the Church of God. And this we proue by the consent of our doctrine in euery point with the Scriptures (for such doctrine must needes be granted to haue alwaies bene without interruption) and in euery substantiall point with the doctrine of some that are knowne to haue liued in euery age. Other visibilitie then this the Church is not alwaies bound vnto, as I haue shewed [a] in place, where all that the Iesuite here saith is answered.

a Sect. 17. & inde.

Digression. 48. *containing a briefe and direct answer to our aduersaryes, when they say, we cannot assigne a visible company, professing the same faith, in euery poynt, that we do; euer since Christ, till now, without interruption.*

2 Gregory of Valenza, teaching that it is one property of the Church, to be alway visible, [b] saith, *this troubleth vs exceedingly*; in as much as *we are not able to shew any company of people, which in times past was known in the world to hold that form of doctrine and religion, that now we haue brought in.* And I haue obserued in all my acquaintance with persons affected to Popery, in this country where I dwell, that they obiect nothing against vs more willingly then this. And therefore I will answer it fully and directly. And touching the time immediatly after Christ, and so forward til 800. yeares were ended; I name the Primitiue Church and the other Churches throughout the world professing the faith of Christ; and affirme that they were of our religiō, though some corruptions, especially laterward, came in withall. And if our aduersaries deny this, we offer to make the triall by the new Testament, and writings of all the

b Tom. 3. pag. 142.

said

ſaid ages ſucceſſiuely; out of which we will ſhew, that our faith is the ſame which the Apoſtles preached, and the fathers, for al that time, beleeued: & whatſoeuer came in beſide, was reſiſted and diſallowed; all the difficultie is touching the ages following til Luthers time. And we ſay, that all that time alſo, in euery age ſucceſſiuely, there was a Church of our religion. Our aduerſaries bid vs ſhew it, and name the place and perſons; whereto I anſwer two things: That touching the place, the Church of Rome it ſelfe was it. For in euery part thereof, there were ſome that held our faith, and that which was called the Church of Rome, was but a contagion outwardly cleauing to it, and by reaſon of the multitude preuailing againſt it, in a ſort, and obſcuring it. Concerning the perſons and particular companies, we lay downe two things: firſt, it muſt needs be granted, that ſuch there were, becauſe the names of ſome are extant; as for example, the Waldenſes, Wickliffe, and the Bohemians, which agreed with vs in the ſubſtance of our religion. Next, we are not bound to ſhew an exact catalogue from time to time preciſely, of euery ſuch perſon and companie, ſo that vnleſſe we do it, we loſe our cauſe: for firſt, it was the time of Antichriſt, wherein the Church muſt be perſecuted, and by that perſecution be diminiſhed and obſcured; which is the cauſe why the profeſſors could not ordinarily poſſeſſe whole cities, and countries wherein they might profeſſe their faith openly, but in all places they liued oppreſſed with the tyrannie, and obſcured with the greatneſſe of Rome, that their names and places, with other circūſtances, whereby their memory ſhould haue bene preſerued, could not ſo eaſily come vnto vs. Next it is certaine that the Church may be in places where none can ſee it, as [c] in Elias his time there were ſeuen thouſand in Iſrael, and yet he ſaw neuer a one of them. Whence it followeth that they argue but weakly againſt vs, that ſay, our religion was not, becauſe we can ſhew no profeſſors; for Elias could ſhew none, and yet there were ſeuen thouſand. Thirdly, the want of hiſtories is a hinderance. For things paſt can be ſhewed by no other meanes; and the moſt of thoſe times were exceeding barren of good writers. Baronius [d] noteth ſuch want of writers

[c] 3. Reg. 19. 18.

[d] An. 900. n. 1.

in the nine hundredth yeare, that therfore it is called *the obſcure age*. So that many things might appeare at thoſe preſent times, which for want of ſtories could neuer come to our knowledge. And the conſideration of this one point may iuſtly ſtay the diſcreete from being too confident againſt vs, when they ſhall ſee many things to be done that are not written to the poſteritie, but lie forgotten. And more then this we aſſure our ſelues, that the Church of Rome would in all thoſe ages do her beſt to deface the memorie of any thing that might witneſſe for vs; whereby it came to paſſe that ſo little was written of the men of our religion. For what they writ themſelues, it was eaſie for their enemies to ſuppreſſe; and what their enemies wrote of them, is of as much credite as that which the Ieſuites write this day of vs. This that I ſay is more then probable. For if at this day our aduerſaries [e] wipe our very names out of bookes, and commaund that no man ſhall *name vs but in contempt*, and charge vs with horrible opinions that we hold not, as that we make *God the author of ſinne*, denie *faſting*, *praying* and *good workes*, *&c.* we may with good diſcretion aſſure our ſelues, their anceſtors haue done the like in former ages to the men of our religion. Hence it cometh to paſſe, that their memorie is very ſcant in Popiſh ſtories, as the matters of the Iewes are rarely mentioned in the writings of the Gentiles, though they were famous: and where they are remembred, it is with contempt and ſlander; and hence it is that Wickliffe and the Waldenſes are charged with ſuch vile opinions. For if the Ieſuites thus charge and belie vs at this day, why might not their forefathers belie them in like manner, and deface their memorie? The man that readeth but Wickliffes owne bookes, and compareth them with that which Frier Walden moſt impudently chargeth him with, ſhall finde this to be true that I ſay. And euery bodie knoweth what monſters are written touching Ieroin of Prage by his aduerſaries: and yet Poggius, the Popes owne Secretarie, that was an eye-witneſſe of his death and triall at the Councell of Conſtance, ſaith, [f] *he was a man worthy eternall memorie, there was no iuſt cauſe of death in him, he ſpake nothing in all his triall vnworthy a good man*: and he maketh queſtion

e Azor. inſtit. tom. 1. l. 9. c. 16. Poſſeu. biblioth ſelect. pa. 1 30. 2.

f Epiſt. ad Leonard. Aretin. inter epiſt. Pij 3 cp. 425.

stion, whether the things obiected against him *were true or no.* So then the practise of the Papists this day with vs, defacing our names, belying our opinions, burying our memorie, corrupting our bookes, suppressing the truth of things, purging and razing all manner of euidence, maketh vs assure our selues, that in the same manner our ancestors were vsed, and that it is a principall reason why we yeeld not so perfect a catalogue, as else we might do.

3 That which is more to be said touching this point, shall be handled below, sect. 50.

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§. 46. But the Romane Church is: for it hath bene continually without interruptiō since Christ and his Apostles time; still visible, professing the same faith without change, which now it hath: and therefore is Catholicke or vniuersall in Time. It hath had, and hath at this day, at least some of euery countrey where there are anie Christians, which is almost, if not absolutely, euery where, that communicateth and agreeth in profession of faith with it; therefore it is Catholicke and vniuersall in Place. It teacheth a most ample and vniuersall doctrine of God, of Angels, of all other creatures, & specially of man: of his first framing, of his finall end, and of all things pertaining to his nature; of his fall by sinne, of his reparation by grace; of lawes prescribed vnto him, of vertues which he ought to imbrace, of vices which he ought to eschue, of Christ our redeemer, his incarnation, life and passion, and his coming to iudgement, of the Sacraments; and all other points that anie way pertaine to Christian religion.

The Answer.

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1 That the Iesuites Romane Church hath continually held the present faith it now professeth, is false, and confuted [a] already. And I wonder he might for shame say it. For is any so mad as to beleeue his Popes supremacie, his Latine seruice, his reall presence, hath alway bene visible from the beginning, when there is not so much as any mention of them in antiquitie? All that religion therfore which the Romane Church maintaineth against vs, came in by peece-meale, through the faction & conueyance of certaine persons which in all ages corrupted the truth, and increased the corruptions by degrees, till at length

[a] Sect. 35. Digr. 22. & 23.

they obtained the name of the Romane faith.

2 Next, whereas he ſaith, it is proued Catholicke *in place* by this, that it hath, and alway had, ſome in euery coaſt that communicate in profeſſion with it: we muſt diſtinguiſh the times. For in the Primitiue Church, and long after, the Chriſtian world indeed communicated with the faith profeſſed in the Romane Church, but then it was not the ſame it is now, and ſo the preſent Church of Rome is not iuſtified by this communion, but condemned rather. Afterward the nations of the world ioyned in profeſſion with it likewiſe, as it degenerated and grew vp in corruption: but marke how. One part being the ſmaller and obſcurer, liued in the middeſt thereof, and communicated with no more then was the truth, excepting ſome ſmall errors, like [b] *hay or ſtubble builded on the foundation*: and this is not properly any communion with the Papacie, but with the true Church, whereto the Papacie in the Church of Rome grew as a ſcab or as a diſeaſe. Another part communicated with it in the errors alſo as they grew, and embraced the Papacie; [c] but this was the ſeduced world, which the whore of Babylon made *drunke with the wine of her fornication, and deceiued with ſtrong deluſions*. And yet this communion was not ſo great, but that many famous Churches in the world refuſed it, and departed from it as ſoone as the alteration into the faith it now holdeth, began viſibly to appeare; as the Churches of Greece and Armenia for example, which to this day would neuer communicate with it. Maginus [d] ſaith, *The Greekes long ſince departed from the Church of Rome, and appointed themſelues Patriarkes, whom they acknowledge to be their heads: and not onely the Greekes obey them, but all the Prouinces alſo that follow the Greekes religion, Circaſſia, Walachia, Bulgaria, Moſcouia, Ruſſia, the more part of Pole, Mingrelia, Broſina, Albania, Illyricum, part of Tartarie, Seruia, Croatia, and all the Prouinces lying vpon the Euxin ſea.* Whereby it is plaine, that many famous countries, and infinite people neuer allowed of the Romane faith, but haue kept poſſeſſion againſt it to this day: though many reiued it, as in times paſt, many communicated with Arius and Mahomet, and yet they are not proued Catholicke

b 1 Cor. 3. 12.

c Apo. 17. 2. 4. 15 & 13. 14. & 18. 9. 2. Theſſ. 2. 11.

d Geogr. deſcr. pag. 166.

licke thereby.

3 To the laſt point, concerning the vniuerſall *doctrine* taught in the Romane Church, I anſwer, that it is not the holding of certaine heads and articles of religion which maketh a Church Catholicke, but the holding them truly according to the Scripture. Which truth being remoued, the more is holden, the worſe and leſſe Catholick is the Church that holdeth them. For as much therefore as the Romane Church, by adding and detracting, hath corrupted the vniuerſall doctrine of Chriſtian religion, and eſpecially the points mentioned by the Ieſuite, and patched thereunto innumerable abuſes, errors and ſuperſtitions, to the certaine damnation of all that beleeue them; it is not proued Catholicke by teaching all the doctrine of religion, but manifeſtly Antichriſtian, becauſe it teacheth euery point vntruly.

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§. 47. Neither doth it at this day denie any one point of doctrine which in former times was vniuerſally receiued for verity or the Catholicke Church. The which if anie will take vpon him to denie, let him ſhew and proue firſt what point of doctrine the Catholicke Romane Church doth deny or hold contrarie to that which by the Church hath bene vniuerſally held, as we can ſhew the Proteſtants do.

The Anſwer.

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1 The Ieſuit needed not to haue bidden vs ſhew the points holden in his Church againſt that which the Church of Chriſt vniuerſally held in former ages: for we name and ſhew euery point of his faith, wherein he diſſenteth from vs, and proue that it came in contrary to the doctrine of the Church, through the conueyance of ſome therein, being neuer vniuerſally receiued of all, but maintained and aduanced by the power and contention of ſome againſt the reſt, which either reſiſted it, or receiued it doubtfully. And I VNDERTAKE TO SHEW THIS IN ANIE QVESTION OF HIS RELIGION THAT HE WILL NAME VNTO ME, BY PROVING THE SAME TO BE AGAINST THE SCRIPTVRE FIRST, AND THEN

CONTRARIE TO THE PRIMITIVE CHVRCH, AND FINALLY TAVGHT BY THE SHOOL-MEN AND OTHERS IN THE ROMANE CHVRCH IT SELFE, OTHERWISE THEN NOW THE IESVITES AND TRENT COVNCELL DELIVER IT. This is enough to answer the present chalenge, and I haue performed it in euery question handled in this booke, and namely Digress. 32. to 42.

Digression. 49. *Obiecting eight points for example, wherein the Church of Rome holdeth contrary to that which formerly was holden: The conception of the virgin Marie, Latine seruice, Reading the Scriptures, Priests mariage, Images, Supremacie, Communion in one kind, Transubstantiation.*

1 First, touching the *conception of the virgin Marie*: which all the ancient fathers beleeued to be in original sin, and the elder Schoolmen vniuersally, as I shewed vpon another occasion out of Dominicus [a] Bannes, and [b] Turrecremata: contrarie to [c] the present beliefe of the Church of Rome.

2 Next, touching *Latin seruice*, which is vsed in the Church of Rome against all antiquitie, and the iudgement of many. [d] The Apostle saith, *If an instrument of musicke make no distinction in the sound, how shall it be knowne what is piped? So likewise you, except by the language you vtter words that haue signification, how shall it be vnderstood what is spoken? For you shall speake in the ayre. I will pray and sing with the spirit, and I will pray and sing with the vnderstanding also.* And Origen [e] saith, *Let euery man make his prayer to God in his natiue mother tongue.* And many learned Papists confesse, [f] that *in the Primitiue Church, and long after, the prayers and seruice were done in the mother tongue:* and that it were *better for the churches edification to haue it so still.* Cassander a great Papist, [g] sheweth this at large, and addeth, that *diuers nations to this day retaine the auncient custome still*, and neuer vsed any strange language in their prayers. See Iustinian Nouel. 123.

3 Thirdly, touching the forbidding of lay people to reade the

a Part. 1. in Tho. q. 1. art. 8. dub. 5.
b De consecr. d. 4 Firmissime. nu. 11.
c Sixt. 4. c. Cum præexcelsa. & Graue nimis. in Extrau. commun. Concil. Trid. sess. 5. § Declarat tamẽ hæc. Galatin. Arcan. l. 3 pag. 490.
d 1. Cor. 14.
e Cont. Cels. l. 8
f Lyra. & Tho. & Caiet. vpon 1. Cor. 14. Eras. declar. ad Cens. pag. 153.
g Liturgic. c. 28. & penult.

the Scriptures, and to haue them in their mother tongue. For [h] Christ bad the people *search the Scriptures*, and [i] the Christians of Thessalonica *searched them dayly*, and [k] Moses commanded all housholders to *rehearse them continually* to their family, and [l] Timothie of *a child* was trained vp in them. And [m] the Councel of Nice decreed, that *no Christian should be without a Bible*. And Chrysostome [n] biddeth the lay people *take the Bible into their hand and reade it*: and [o] saith, *the reading thereof is more needfull to them then to the Monkes*. And Ierome [p] commendeth it in women of his time, that *it was not lawfull for them to be ignorant in the Psalmes, or to passe ouer any day without learning something out of the holy Scriptures*. The which things the Church of Rome at this day will not follow.

h Ioh. 5. 39.
i Act. 17. 11.
k Deut. 6. 7.
l 2. Tim. 3. 15.
m Corn. Agrip. vanit. c. 100.
n Homil. 3. in Laz.
o Homil. 2. in Mar.
p Epitaph. Paul.

4 Fourthly, touching the mariage of Ministers. For in [q] the old law, Priests and Prophets had wiues, and [r] the doctrine of Saint Paule is, that mariage is honorable *among all men*; [s] who also giueth order concerning the *wiues* and *children* of Bishops, which were needlesse if they might haue none. And that they were ordinarily maried in the Primitiue Church, appeareth by many examples. Mantuan [u] saith, Hilarie a French Bishop was maried, and that in his time it was lawfull. Nazianzene [x] reporteth of Basils father, who was a Bishop, that *in the state of mariage he held the life and order of a Bishop*. And Synesius the Bishop of Ptolemais [y] writeth thus of himselfe: *The sacred hand of Theophylus hath giuen me a wife, and hereupon I testifie to al men that I will neither forsake her, nor yet primily as an adulterer keepe her companie, but I will pray God to send me by her many and good children.* Athanasius [z] reporteth that Bishops and Monkes liued maried, and had children. And the Ecclesiasticall histories [a] say expressly, that in the Easterne Churches it was counted *a yoke too heauie to be layed on the Church-men, to binde them from mariage*: and therefore *they might, if it pleased themselues, auoide the companie of their wiues, but no law constrained them. And therefore many executing the place of Bishops, euen in the houses where Bishops vsed to dwell, begat many children of the wiues which before time they had lawfully married: and at this present day no Bishop sleeping with his wife, is counted vnchast*. Finally, our aduer-

q Leuit. 21. 7. 2. Reg. 4. 1. Ezek. 24. 18. Luc. 1. 13
r Heb. 13. 4.
s Paphnut. apud Sozom. li. c. 22. Theophyl. in Heb. 13. 4. t 1. Tim. 3. 2. Tit. 1. 6. Chrys. hom. 1. in Tit.
u Fast. l. 1.
x Monod.
y Epist. ad Eu-opt. & Niceph. l. 14. c. 55.
z Epist. ad Dra-cont.
a Euseb. l. 4. c. 23 Socrat. l. 5. c. 22. Niceph. l. 12. c. 34.

saries themselues confesse, that [b] *in the most auncient times of the Church, and after the Apostles death, they had their wiues:* [c] that they are forbidden mariage by *no diuine law, but onely by a humane constitution:* [d] that this constitution may be *dispensed with, by releasing the vow.* [e] That *excluding the Church lawes* (made by the Pope) *and standing only to that which we haue from Christ and his Apostles, it cannot be proued by any reason or authoritie, that speaking absolutely, a Priest sinneth in marying; but reason rather leadeth to the contrarie, in that holy orders, neither as they are orders, nor as they are holy, can hinder mariage.* [f] That it is *better for a Priest to marrie then to burne, though he haue vowed not to marry.* [g] That there be *many reasons to forbid Priests mariage, but more to allow it.*

b Scot.4.d.37. Polyd.innent. l.5.c.4. Antidid. Colon.pag.128. Coster. Enchir. pag.517. Greg. a Valen.tom 4. disp.9.q.5.punct. 5.§ 1.
c 26.q.2.Sors.
d Ouan.4.d 25. pro 9 Bellar. cleric.c.18.
e Caiet.quodlib.1.q.12. pag. 236.in fine c ment.in 3. part. Thom.
f Pius 2.epist. 321.
g Pius 2.apud Platin.in eius vita. Brasm.declarat. ad Censur.Paris.pag. 200.

5 Fiftly, touching Images. For the Church of Rome [h] not onely *worshippeth* them, but commaundeth also to do it [i] with *diuine honour*, the verie same that is due to God himselfe: contrarie to the commaundement which saith, [k] *Thou shalt make to thy selfe no image, nor the likenesse of any thing; thou shalt not bow downe to it, nor worship it.* And Saint Paul [l] reprooueth such as *changed the glorie of God into the similitude of men, and beasts, and fowles.* And [m] the Apostle was rebuked for offering to haue *worshipped the Angell.* The Councell of Eliberis [n] decreed, that *no picture should be made in the Church, lest that were adored which is painted on walles.* [o] And Epiphanius, finding an Image painted on a cloth, hanging in a Church, rent it down, and said, *it was against the authoritie of the Scripture that any image should be in the Church.* And Origen [p] saith of his time, *We worship no Images:* [q] and the auncient Christians of the Primitiue Church had none. Yea eight hundred yeares after Christ, when [r] the second Nicene Councell had set vp Images, [s] a generall Councell holden at Frankford, [t] where the Popes Legates also were, abrogated the decree thereof, and by [u] a booke purposely written, confuted it. In that booke it is said, [*] *the Catholicke Church professeth, that mortall men are to worship God, not by images and Angels, but by Christ the Lord.* Epiphanius [x] saith, *the virgin Mary*

h Conc.Nicen. 2.act.7. Concil. Trid.sess. 25.
i Conc.Trid.ib. Suar.to.1.d.54. s.4.Tho 3.q.25. art.3.& 4.
k Exod.20.4.
l Rom.1.23.
m Apoc.19.10. & 22.8.
n Can.38.
o Ep.ad Ioan. Contra Cels. l.7.
p Clem.Alexand. hort.ad Gent pag.14. grac. Minut. Felix octou. Athenag. Legat.
q Zon. Cedren. & alij.
r Ouand. 4.d.2. pro.8. Baron. ann.794.n.1.
s Abb.Vrsperg. ann.793. Rhegin. ann.794. aduersus hæret.
t
u Opus illust. Caroli Mag. contra Synod.
* pag.486.lib.4.cap.2.
x L.3.

was

was a virgin and honorable, but not giuen for vs to worship, but her selfe worshipped him that tooke flesh of her. Finally, many learned Papists are of our side in this point. For [y] some condemne all diuine adoration giuen vnto them. [z] Some condemne all worship whatsoeuer, euen the bowing before them. [a] Some acknowledge that all the ancient fathers condēned thē. [b] Some thinke their vse to be dangerous. And they which haue gone furthest in defending them, yet confesse, [d] that *they which teach they may be worshipped with diuine honour, are constrained to vse such nice distinctions, as neither themselues nor the people vnderstand, and if they conceiue them, yet they cannot but erre in doing it.*

y Peref. de trad. part. 3.
z Gerf. compend. Theol. præcep. 2. Holk. in Sap. lect. 157. b.
a Polyd. inuent. l. 6. c. 13.
b Duran. ration l. 1. c. 3. n. 4. Cathar. tract. de cult. imag. Polyd. ibid.
c Peref. vbi supra. Bell. de imag. c. 22.

6 Sixtly, touching the supremacy. For [d] the Councell of Nice appointed bounds and limits, as well for the Popes iurisdiction, as for other Bishops, and the Councels [e] of Chalcedon and [f] Constantinople make the B. of Constantinople *equall in all things, that concerne authoritie and iurisdiction*, with the Bishop of Rome. And [g] some Papists do not deny, but the Popes Primacy is much larger then it was in the Primitiue Church; wherein they say the truth. For the Councels of [h] Chalcedon, [i] Affricke, [k] Mileui, and [l] Constantinople, forbid all *appeales* to him from forren places: yea that of Affricke reiected his claime, and writ vnto him, that he should forbeare the taking vpon him any such preheminence, *Lest*, say they, *the smokie pompe of the world be brought into Christs Church*: and Gregory, who himselfe was Pope of Rome, [m] writeth, that he *dares confidently say, he is the forerunner of Antichrist, in his pride, whosoeuer he be that calleth himselfe the vniuersall Bishop, or desireth so to be called; because he putteth himself before others.* For at that time [n] the name of vniuersall was forbidden all the Patriarkes, as it signified the chiefe aboue the rest. And 1000. yeares after Christ, it was thought, [o] that *although the Bishop of the Romane Church, for the dignitie of the Apostolicke sea, were more renerenced then the rest, yet it was not lawfull for him in any thing to go beyond the tenour of the Canons. For as euery Bishop in his owne sea vniformly beareth the image of our Sauiour: so generally it befitteth none busily to do any thing in anothers diocesse.* And when the Pope, but

d Can. 6. Nilus primat.
e Act. 16.
f Sext. Synod. in Trull. can. 36.
g Cusan. concor. l. 2. c. 12. Marsil. defen. pac. part. 2. c. 18. Duaren. de benefic. l. 3. c. 2.
h Cap. 9.
i Cap. 105.
k Can. 22
l Synod. 8. can. 26.
m Regist. l. 6. ep. 194.
n Harmenop. epit. sacr. cano. tit. 7. de Synod.
o Glab. Rodolf. quem refert, & taxat Bar. 996. n. 2.

500.

500. yeares ſince practiſed againſt the Emperour, as now he doth againſt kings, [p] the ſtories noted it as *nouelty and hereſie*, that Prieſts ſhould teach the people to yeeld no ſubiection to euill Princes; and ſhould abſolue them from ſinne and periury that practiſed againſt them: whereas now [q] the authoritie to depoſe and moleſt Princes, and abſolue ſubiects from their obedience, is made one of the principall parts of the ſupremacy. And touching his temporalties which he now poſſeſſeth, the ſtories haue obſerued, how by fraud and treaſon he couſened ſecular Princes of them, from time to time, as occaſion ſerued. And ſo his whole Primacy gat in by ſteps into the Church, and yet [r] they would make vs beleeue the deniall thereof were hereſie.

p Sigeb. chron. pag. 129. ann. 1088.

q Decretal. Greg. 9. de Maior. & obed. c. Solitæ. Extrauag. Commun. c. Vnam ſanctã de maior. & obed.

r Turrecrem. tract. 73. qu. è Tho. q. 5.

7 In the ſeuenth place I name *the communion in one kind*. For the Church of Rome vſeth and defendeth it, contrary to [ſ] all antiquitie, and the very forme of their owne Lyturgies. For the moſt ancient Liturgies that they haue, ſhew how the people receiued the wine as well as bread. And Caietan [t] faith, *This cuſtome indured long in the Church*, and that they had *miniſtring cups for the nonce to ſerue the people with wine*. And I thinke no Papiſt will deny this. And ſome [u] ſay, *It were better if this cuſtome were renewed againe*.

ſ Cyrill. catech. myſtag. 5. Liturg. Marc pag. 62. Conſtitut. Clement. pag. 145. græc. ordo Rom. pag. 33.

t 3. part. Thom. qu 80. art. 12. q. 3.

u Guand 4. p. 221.

8 Laſtly, I name tranſubſtantiation. For [x] our aduerſaries ſay, *The true Church hath alway taught, that as ſoone as the Prieſt hath pronounced the words of conſecration, the former ſubſtance of bread & wine is changed into the body & blood of Chriſt. ſo that no other ſubſtance remaines but only Chriſts body and blood, the accidents, by a ſupernaturall power, abiding without a ſubiect.* The which how falſe it is, appeareth by the word of God, [y] calling it *bread*, & the *fruit of the vine*, after the bleſſing; and [z] ſaying of the *cup*, in the ſame forme of words that is vſed of the bread, *This cup is the new Teſtament* in my blood: and teaching that without *bread* there can be no ſacrament: and that Chriſt had a body of the ſame nature that ours is, which cannot be without his dimenſions, in many places at once. And it is plaine that herein they haue altered the faith of the ancient fathers. For [a] Saint Auſtin ſaith, *Theſe words, vnleſſe ye eate the fleſh of the ſon*

x Cenſur. Colo. pag. 267.

y Luc. 22. 18. 1. Cor. 10. 16. & 11. 26.

z Luc. 22. 20.

a De Doctr. Chriſt. l. 3. c. 16.

of

of man, and drinke his blood: are a figure, cõmanding vs to partake the paſſion of Chriſt, and profitably to remember that his fleſh was crucified for vs. Chryſoſtom[b] ſaith, *The bread, before it be ſanctified, we call bread; but when the diuine grace ſanctifieth it, it is deliuered from the name of bread, and is thought worthy the name of the Lords body, though the nature of bread remaine ſtill,* Gelaſius a Biſhop of Rome[c] ſaith, *The bread and wine paſſe into the ſubſtance of the body and blood of Chriſt, yet ſo as the nature of bread & wine ceaſſeth not, & they are turned into the diuine ſubſtance, yet the bread & wine remain ſtill in the property of their nature.* Theodoret ſaith,[d] *Our Sauior, in deliuering the ſacrament, called his body bread, and that which is in the cup, he called his blood. He changed the names, & gaue his body that name which beloged to the ſign, and to the ſigne, that name which belonged to his body. The reaſon why he thus changed the names, was, becauſe he would haue ſuch as partake the diuine ſacraments, not to heed the nature of thoſe things which are ſeene, but, for the change ſake of the names, to beleeue the change that is made by grace. For he called it wheat and bread, which by nature is his body, and againe on the other ſide he called himſelfe a vine: thus honoring the Symbols and ſignes which are ſeene, with the name of his body and blood; not by changing their nature, but by adding grace to nature.* [e] *For the myſticall ſignes, after conſecration, do not depart from their nature, but they abide ſtill in their former ſubſtance, and figure, and forme, and may be ſeene and touched as before.* Theſe teſtimonies are ſo plaine that they cannot be ſhifted. For they containe the very ſpeeches vſed by the Proteſtants; he changed but the *name*, he honoured the *ſignes* with the *name* of his body, *not changing their nature*: they *depart not from their nature*, but abide ſtill in their former *ſubſtance*, their former *kinde*, their former *forme*: the *ſubſtance* or *nature* of bread and wine ceaſſeth not. They are a *figure*, &c. And the fathers hereby confuted Eutyches the hereticke holding that Chriſt had but one nature, and that by reaſon of the vnion, the humanity was turned into the deitie: againſt which error they oppoſed the doctrine of the Euchariſt, ſhewing that as therein bread and wine after conſecration were honoured with the name of his body and blood, and receiued

b Ad Cæſar. Monach.

c De duabus nat. Chriſti.

d Dial. immuta.

e Dial. inconfuſus.

ceiued grace vnto their nature, to be a holy sacrament: though still they remained in their former substance and property: so the humanitie of Christ receiued grace by the hypostaticall vniting it to the Godhead, and yet still retained the former property, to be humane flesh. And had they beleeued as our aduersaries do touching the sacrament, they not onely could not thereby haue thus confuted Eutyches, but Eutyches might by that very doctrine most probably haue confuted them. For thus he might haue reasoned: You Theodoret, and Gelasius and the rest of your Church, thinke the sacrament is a resemblance of the incarnation of Christ, and the vnion of his two natures. But in the sacrament the bread and wine after cõsecration remaine no more, but are turned into the flesh and blood of Christ, and so there is but one substance. Therefore likewise in the incarnation, after the vnion, the humanitie remaineth no more, but is turned into the diuinitie, and the nature is but one: as I say. What could they haue answered to this reason, if they had held transubstantiation? Yea Eutyches made this argument, in part, against them. For from the sacramental change of the signes, whereby, of common bread and wine, they were changed to be holy signes and instruments of Gods grace vnto vs, (which change is it that the fathers mention, and no other) he could proue a change in Christs humane nature: but Theodoret answereth him thus; *Now are you catcht in your owne net: for the mysticall signes depart not from their nature, but abide still in their former substance, &c.* Which sheweth apparently that he beleeued not the transubstantiation

9 Neither had it bene possible the elder sort of Papists should haue spoken so waueringly and vncertainly touching the point, if it had bene alway so vniuersally receiued in the church. Concerning things alway beleeued indeed, they speak resolutely, they are certain, and sticke not: as when they speake of the Trinitie, of the mysteries of the incarnation: but when they come to intreat of this transubstantiation, it is strange to see how they interfere in their words, that they are able to make the resoluteſt Papist aliue doubt, whether euer they beleeued it in good earneſt or no. I will set downe the words of some

some of them, because they deserue noting, and I had their bookes ready at my hand to alledge them First there is no certaintie among them, whether the bread remaine or no. For Petrus de Alliaco, the Cardinall, [f] saith, *That manner, which supposeth the substance of bread to remain stil, is possible. Neither is it cõtrary to reason, or to the authoritie of the Scripture: nay it is easier to conceiue, and more reasonable then that which saith, the substance doth leaue the accidents. And of this opinion no inconuenience doth seeme to ensue, if it could be accorded with the Churches determinatiõ.* And he addeh, that *the opinion, which holdeth the substance of bread not to remaine, doth not euidently follow of the Scripture, nor, in his seeming, of the Churches determination.* And [g] it appeareth euidently that it was a common opiniõ in the Church of Rome, euen of late, that the bread in the sacrament remaineth still, and that transubstantiation is no article of faith. Next, among such as held the reall presence there was no certaintie. For [h] Suarez relateth the opinion of some which held the change in the sacrament to consist in this, that *the bread and wine were assumed and vnited to the person of Christ.* And [i] diuers of the chiefest Schoolemen hold the bread is not conuerted, substance into substance, but *annihilated*, by ceassing to be. And this matter was so vncertaine in Peter Lombards time, that it seemeth he knew not what to hold: *If,* [k] saith he, *it be demanded what manner of conuersion it is, whether formall, or substantiall, or of another kind, I am not able to define.* Which is a signe that transubstantiation was not vniuersally beleeued in his daies. And generally it is confessed, that before the Councell of Lateran, not yet foure hundred yeares since, no man was bound to beleeue it. Tonstal [l] saith, *It was free for all men, till that time, to follow their owne coniecture as concerning the maner of the presence.* They were not therfore bound to beleeue transubstãtiation. And Scotus and Biel are reported by [m] the later Schoolemen, to haue bene of minde, that the opinion is *very new, and lately brought into the Church, and beleeued onely vpon the authoritie of the Lateran Councell*: and indeed their words sound no lesse. *From the beginning,* [n] saith Scotus, *since the matter of this sacrament was beleeued, it hath euer bene beleeued, that Christs body*

f 4.q.6.art.2.f.

g Occh.centil. q.39 c. Cum Marthæ. de celeb miss gl. §. Sanguinis. Panor. ibid.

h Tom.3.d.47. sect.3. &.d.49. sect.2.

i Occh.4.q.6.k. Gabr.4.d.11 q.1 Sum. Angel. verbo Eucharistia 2.n.31.

k L.4.d.11.2.

l De verit. corp & sang.p.46.

m Soto.4.d.9. q.2.art.2. & 4. Suar.tom.3.d.5. s.1.

n Script. Oxon. 4.d.10.q.1. §. Quantum ergo ad istum.

body is not moued out of his place into heauen, that it might be here in the ſacrament: & yet it was not in the beginning ſo manifeſtly beleeued as concerning this conuerſion. [o] *But principally this ſeemeth to moue vs to hold tranſubſtantiation, becauſe concerning the ſacramẽts we are to hold as the Church of Rome doth:* where in the margin it is noted, that *our faith as concerning this ſacrament, is onely by reaſon of the Churches determination.* And he [p] addeth, *We muſt ſay the Church, in the Creed of the Lateran Councell, vnder Innocent the third, which beginneth with theſe words,* FIRMITER CREDIMVS, *declared this ſence concerning tranſubſtantiation, to belong to the veritie of our faith. And if you demand, why would the Church make choiſe of ſo difficult a ſence of this article, whẽ the words of the Scripture, This is my body, might be vpholden after an eaſie ſence, and in appearance more true? I ſay, the Scriptures were expounded by the ſame ſpirit that made them: and ſo it is to be ſuppoſed that the Catholicke Church expounded them by the ſame ſpirit whereby the faith was deliuered vs, namely being taught by the ſpirit of truth, and therefore it choſe this ſence becauſe it was true.* [q] Biels words are to the ſame effect. Which ſheweth the point was neither holden, nor knowne vniuerſally in the Church before the Lateran Councell, and that then it began to be receiued as a matter of our faith. And yet ſince that time, theſe men enquiring ſo boldly into the congruẽcie of the opinion, and caſting ſo many dangers about it, they ſhew plainly that they miſtruſt the proceeding of the Councell, though they may not diſclaime it. Durand[r] ſaith, *It is great raſhneſſe to thinke the body of Chriſt, by his diuine power, cannot be in the ſacrament, vnleſſe the bread be conuerted into it. But if this way which ſuppoſeth the bread to remaine ſtill, were true de facto, many doubts which meet vs about the ſacrament, holding that the ſubſtance of bread remaineth not, were diſſolued. But forſomuch as this way muſt not, de facto, be holden, ſince the Church hath determined the contrary, which is preſumed not to erre in ſuch matters, therefore I anſwer the arguments made to the contrary, holding the other part which ſaith the bread is changed.* Would our aduerſaries thus backwardly come into the opinion, if they had ſeene it to haue bene holden *in all ages* before in the Church?

[o] D. 11. q. 3. §. Quantum ergo ad iſtum.

[p] §. Ad argumenta pro prima &c.

[q] Canon. 1. & 41.

[r] 4. d. 11. q. 1.

Or

or is it not rather an infallible ſigne, that it was brought into the Church by the ſtrength of ſome mens conceits, without all warrant either of Scripture or fathers? the want whereof ſo dazled thoſe that imbraced it, that they could ſee no reaſon for it, but are all glad to lay it vpon the necke of a ſilly Pope in his Lateran Coūcell. Beſides, [f] they confeſſe, *There is no Scripture to inforce it, vnleſſe ye bring the Church of Romes expoſition.* that is to ſay, the Popes authoritie, *in whom,* [t] they thinke, *the power of the vniuerſall Church, in determining matters of faith: principally reſides,* if not alone. [u] Caietan laieth downe diuers opinions holden among the Schoolemen touching the conuerſion, neuer a one whereof reacheth the tranſubſtantiation: and diſallowing ſuch as expounded Chriſts words, *This is my body,* metaphorically, he ſaith, *his reaſon is, becauſe the Church hath vnderſtood them properly: I ſay the Church,* ſaith he, *becauſe in the Goſpell there is nothing that compelleth vs to vnderſtand them properly:* & he addeth, *that the conuerſion of the bread into Chriſts body, we haue receiued of the Church.* Now put all this together, that we beleeue tranſubſtantiation vpon the authoritie of the Church, and this Church was Pope Innocent in the Councell of Lateran, before which time there was no certaintie, nor neceſſitie of beleeuing it, and the Councell might haue choſen another ſence of Chriſts words more eaſie and in all appearance more true; for there is no Scripture ſufficient to conuince it; and the contrary were liable to fewer difficulties: let this, I ſay, be put together, and it will plainly ſhew, that this point came in contrary to that which was *vniuerſally holden* in the ancient Church: becauſe things vniuerſally holden, were certainly knowne and expreſly beleeued without all this ado.

[f] Scot. 4. d 11. q. 3. Bell Euchar. l. 3. c. 23.
[t] Turrecr. tract. 73. queſt 9. 49.
[u] 3. part. q. 75. art. 1. p. 153.

§. 48. Let him ſhew alſo what countrey there is, or hath bene, where Chriſtian faith either was firſt planted or continued, where ſome at leaſt haue not holden the Romane faith, as we can ſhew them diuerſe places, eſpecially in the Indies, Iaponia, and China, countreys where theirs is ſcarce heard of.

The Anſwer.

1 This is anſwered before, ſect. 46. nu. 2. where I ſhewed that when countries were firſt conuerted frō Paganiſm, which was for the moſt part in the Primitiue Church, the preſent Romane faith was not knowne: but the Church of Rome in thoſe daies profeſſed the ſame that we do, and conſequently the nations conuerted by it, and profeſſing the faith thereof, were conuerted to our religion, and profeſſed it. For the Ieſuite deceiueth himſelfe with the name of Romane faith, wherewith in the beginning all nations indeed vnder heauen communicated, but then it was not the ſame that now it is: as I haue plainly demonſtrated in the former ſect. digreſſ. 49. And although ſince the change many nations haue ſtill retained the ſame faith with it, yet that iuſtifieth not the faith, becauſe the ſaid faith growing on by ſteps and peecemeale, was a generall apoſtaſie, and the myſterie of iniquitie working throughout the whole Church, ſo that of neceſſitie there muſt be ſome in all places to follow it. As when a generall rebellion groweth throughout a kingdome, the rebels haue partakers in euerie towne, and yet the poſſeſſion is not proued theirs by that; but onely the greatneſſe and ſtrength of the rebelling faction is ſhewed. The Papacy, that is to ſay, the Roman faith, in as much as it differeth from vs, is not imagined by vs to be in another Church, diſtinct in place and countries from the true Church of Chriſt; but we affirme it to be a contagion raigning in the middeſt of the Church of Chriſt it ſelf, and ſpreading throughout the parts therof whereſoeuer, and annoying the whole body like a leproſie; in which diſeaſe though all the parts be affected, yet the inward and vitall parts retaine their operation, and ſtill worke to expell the leproſie, which at the length they do. In this caſe the man is poſſeſſed indeed with a vile contagion, but yet the man remaineth there ſtill, though the contagion be not the man. And the contagion poſſeſſeth euery part of him, ſome more, ſome leſſe; being vniuerſally ſpread ouer the body: and yet hereby it is not proued to be the true nature and

and ſound conſtitution of the bodie, but a preuailing humor: and when the bodie after a long time hath ſhaken it off, and looked through it, by reaſon the vitall parts kept out the poiſon; we do not call it a new bodie; for that were abſurd, as our aduerſaries call the Proteſtants a new Church, but a bodie recouered and deliuered from a leproſie. In the ſame manner we compare the Church and the Papacie.

2 To the ſecond part, wherein the Ieſuite ſaith, he can ſhew *diuers places where our religion is ſcarce heard of: ſpecially the Indies, Iaponia and China*: I anſwer, he doth wiſely to carrie his Reader into his new world, becauſe he knew the old world hath Proteſtants in euery part of it, as I haue ſaid: and [a] the Spaniſh Inquiſition hath found ſome there too, and may daily find more for any thing they know yet; the time being vnder 120. yeares ſince their firſt diſcouerie. And if the Ieſuite were well put to it, it would be exceeding hard for him to ſhew ſo many of his Romane faith in thoſe countries as is pretended. The Spaniards I grant, that dwell and traffick there, profeſſe it, but the queſtiõ is of the inhabitãts. For I hold him a weak man and eaſie of beliefe, that giueth any credit to the Ieſuits reports and their Indian newes concerning this matter: the which I ſay vpon euident grounds. For Franciſcus Victoria in his publicke lectures at Salmantica, [b] affirmed, that *the Barbarians by warre could not be moued to beleeue, but to faine they beleeued and receiued the faith, which is horrible and ſacrilegious*: [c] and he addeth, that *the Chriſtian religion was neuer yet ſufficiently offered them*. And Bartolomæus Caſas that was a Biſhop in the Indies, and ſaw all that was done, [d] informed the king of Spaine, that the crueltie of the Spaniards toward the people, and the leudneſſe of the Prieſts was ſuch, that *the Indians beleeued nothing, but mocked at al that was ſhewed them of God, being rooted in this conceit, that our God is the worſt, and the moſt wicked and vniuſt of all gods, becauſe he hath ſuch ſeruants*. But I will handle this point at large in the 50. Digreſſion, where I doubt not but to giue the Ieſuite enough of his Indies conuerſion.

[a] Engl. voyages

[b] Rele&. 3. pag. 201.

[c] Pag. 208.

[d] Span. Colony.

3 And whereas the Ieſuite ſaith, our faith was *ſcarce euer heard of* among the Indians, this is raſhly ſpoken, and more

then he knoweth. For Biſhop Iewel hath [e] ſhewed out of Veſputius, that in the Eaſt Indies there were many godly Biſhops, and ſundrie whole countries conuerted and baptized before the Portugals came there, or the Popes name was heard of. And if it be true that [f] the Ieſuites owne hiſtories report, that *the Apoſtle Thomas lieth buried in a citie there, and that he conuerted them to the faith of Chriſt, and that the people of the countrey by his doctrine haue Biſhops and Patriarkes to this day, and maried Prieſts, and the Scriptures, and the Euchariſt in both kinds:* then belike there were at leaſt ſome ſteps of the Proteſtants religiõ there, afore the Popes authoritie was heard of. And vnleſſe he can proue out of the ſcriptures that Saint Thomas was a Papiſt (which is hard to do) he muſt graunt alſo that their firſt conuerſion was to our faith; for Saint Thomas conuerted them, and we beleeue the ſame that he preached.

e Def. Apolog. pag. 37.

f Oſor. geſt. Eman. l. 3. pag. 83. & 107. Fred. Lumnius de extrem. Indic. l. 2. c. 8. Sur. cõmen. an. 1565. Baron an. 57. n 113.

§. 49. Nay euen our owne Chronicles can beare witneſſe, that our deare countrey England was conuerted by Auſtin a Monke, ſent from S. Gregory, the Pope: and continued in that faith, without any knowledge of the Proteſtants religion, which then was vnhatched, for diuerſe hundred yeares. The like record in other countreys conuerted by meanes of thoſe onely, who did communicate and were members of the Romane Church, we may finde in other hiſtories. See Socrat. l. 1. c. 29. & cap. 28. & 30. Sozom. l. 2 c. 23. Niceph. l. 14. c. 40. Platina in vitis Pontificum Steph. 7. Adrian. 4. Æneas Syluius de origine Bohemorum, cap. 16. Baronius his Annales, the Indian and Iaponian hiſtories & letters, & other particular hiſtories of peculiar Chriſtian countries.

The Anſwer.

1 Touching the conuerſion of England by Auſtin the Monk (wherewith our aduerſaries make ſo much ado) I anſwer two things. Firſt, that ſuppoſing he did conuert it, yet was it not to the preſent Romane faith, but to that which was the faith at that time. For neither was Gregorie that ſent him, ſuch a Pope as now the Pope is, inueſted with his ſupremacie, nor his doctrine, in the chiefe things, ſutable to that which is now holden, as may be ſhewed by that which he hath left written againſt

gainst [a] Images, [b] the supremacie, [c] the merit of workes, and diuers other points: though I will not denie but the contagion of some errors were got in in his time; and Austine arriuing in England, might do his best to scatter them. Which being granted, our aduersaries are neuer the nearer that they shoote at, because we can shew the said things so brought in, to be errors, and different from that which the Church beleeued long before Austins coming. And for triall hereof, let any man set downe what Austine taught in this his imaginated conuersion of the countrey, and contrarie to our faith, and I will demonstrate it to haue bene against the teaching of the Primitiue Church before him.

a L.4.ep.76.80. 83. & l.6.ep.88 194.
b L.7.ep.109.
c Super 7 psal. pœnitent.

2 Secondly, I say he conuerted not our countrey at all, excepting the planting of some trifling ceremonies. For Gildas [d] who liued afore Austins coming, writeth, that *the Brittans receiued the Christian faith from the first beginning*. And this appeareth to be true, in that the Apostles themselues, or some of that time, preached in the countrey. Baronius [e] thinketh, Saint Peter was here. Theodoret [f] saith, Saint Paule. Nicephorus [g] saith, Simon Zelotes. [h] Some, Ioseph of Arimathea: but whosoeuer they were, certaine it is, that very timely in the Primitiue Church the Gospell was planted: for so [i] the auncient writers agree; whereby it appeareth, that Austine is not the Apostle of our land, as [k] some vainly giue it out. It is [l] obiected, that the faith thus planted at the first, was extinguished againe by heresie and paganisme, in that part of the land which was inhabited by the English Saxons, whom Austine conuerted. Whereto I answer three things: first, that if religion were among the Brittans, and extinguished no where but in Kent, where Austine arriued, then he conuerted not the land, but one poore countrey in it; and must be called no longer the Apostle of England, but the Apostle of Kent, which compasse I thinke our ambitious aduersaries wil not be content with, because it is too narrow for their turnes. Next [m] the busiest aduersaries that we haue in this matter, say, all the land was conuerted about that time. For Austine conuerted the kingdomes of Kent & the East Saxons, and all the rest were conuerted within

d An.580.Polyd præfat.ad Tonstal. præfixa Gildæ. Austin came an.597.
e Baro an.597. n.20.
f De Curand. Græc.affect.l.9.
g L.2.c.40.
h Baron.an.35. n.5.
i Tertul.aduers. Iudæ. Origen. hom.4.in Ezek. Theod.hist.l.4. c.3.
k Three conuers.par.1.c.8.
l Alan.Cope.l. 5.c.18.& 19.
m Three conuers.part.1.c.11 n.4.

lesse then threescore yeares after, being seuen States in all. The which narration ascribeth the same want of the true faith to all the land, that in the obiection is layd to Kent alone. Whence it followeth, that the faith was not extinct in Kent, because it was remaining still in the other six kingdoms. The which to be
n L.1.c.8.17.21. true, appeareth by Bede, who[n] writeth, that afore Austins coming, the Brittans were troubled with Arrianisme and Pelagianisme, but Germanus, Lupus and Seuerus, three French Bishops deliuered them. Whereby it is plainly proued, that the whole land was not conuerted by Austine, but had the faith long before he came. Thirdly, touching Kent it selfe, where Austine arriued, ouer and besides that it cannot be proued to haue wanted the faith any more then the rest of the land did:
o L.1.c.25.26. Bede[o] saith, that the Queene thereof was a French woman, called Bertha, a good Christian, and had a Christian Bishop,
p L.2.c.2. euen at that time when Austine came. [p] And he addeth further, that when he arriued, he found diuers Brittan Bishops, and learned men, with a Monasterie at Bangor, all which were Christians, and refused Austine for his pride, which they found in him contrarie to Christs humilitie. And touching the Brit-
q Three conuers. par.1.c.9. n.1. tans, our aduersaries [q] write, that *from king Lucius time vntil the comming of Austine, which was foure hundred yeares and more, they did not alter their faith, but it remained among them when he*
r Lib.1.c.17. *entred:* for [r] Bede saith, that when a certaine Bishops sonne broached the heresie of Pelagius in the land, yet the people would not receiue it. Which constraineth vs to thinke that Austine brought not the faith into the land with him, but found it there whē he came. His errand (as it may probably be thought) was about the planting of certaine ceremonies, and the dealing with our countreymen about the obseruation of Easter: and
s Cassand.ordo Rom.præfat. [s] Gregory that sent him, about that time was busie in changing the Liturgies vsed in these Westerne parts, and did change them, and thrust his new ones vpon all the places he could. It may be this was a part of the Monkes businesse into Kent.

3 And as the Iesuite vntruly ascribeth the conuersion of England to the Monke, so hath he as absurdly written, that the Protestants religion was *vnhatched* for I know not how many hundred

hundred yeares after. Which he would not haue ſaid, but that Papiſts are famous for their aduentures. For before the conqueſt, [t] Ælfricus an Archbiſhop of Canterburie cauſed the people of the land to be taught the ſame doctrine, touching the ſacrament, that we hold; and [u] the Prieſts were maried, as now they be, and [x] the Scriptures were vſed in the mother tongue. And after the conqueſt liued Iohn Wickliffe, and the Lollards, who held the ſame faith that we do, and ſuffered perſecution for it.

t Homil. Saxonic. Ælfrici.

u H. Huntingd. l. 7. Fab. chron.

x Bed. l. 1. c. 1.

4 That which he ſaith of other countries conuerted by meanes of ſuch as were *members of the Romane Church*, proueth not Papiſtrie to be either auncient or vniuerſall. For the three firſt authors, in the places alledged, ſpeake of the time within the firſt fiue hundred yeares, when the Church of Rome was of our religion: and that which they report is not of any whom the Biſhop of Rome ſent or procured to conuert the countries, but this, [y] that Frumentius being ſent by Athanaſius the Biſhop of Alexandria, conuerted the Indians, [z] and a captiue woman conuerted the Iberians, and a ſort of Iewes in Creet were conuerted by the inhabitants, and the Burgundians inſtructed by a French Biſhop. In all which there is neither mention of the Church of Rome, nor of the preſent faith now profeſſed therein: but our aduerſaries thinke, that whatſoeuer is found in antiquitie concerning the auncient Church of Rome, ſhould belong to them; wherein they finde themſelues deceiued as often as the matter is put to triall, and this one example may ſhew it; for allowing all theſe countries to haue bin conuerted by ſuch as were members of the Church of Rome, yet this was a thouſand yeares ago, when that Church was the ſame that ours is, and ſo the conuerſions were wrought by perſons adhering to the Proteſtants faith. The three laſt authors, Platina, Eneas, and Baronius, are Papiſts, liuing, one of them, at this day, the other within the memory of our fathers; and therefore I regard not what they writ touching this queſtion, becauſe we haue more auncient records againſt them. And yet whatſoeuer they haue written, the preſent Romane faith is not iuſtified thereby. For hereticks may conuert nations

y Soor. l. 1. c. 19. 20. Soz. l. 2. c. 24.

z Nicephor. l. 1. c. 40.

to hereſie, as [a] the Arrians and [b] Mahomet haue done. Therefore it is neceſſary that firſt they proue their faith to be agreeable with the word of God, by comparing them together, afore they boaſt of their conuerſions.

a Oroſ.hiſt.l.7. c.19.
b Cedren.compend.pag.347.

Digreſſion. 50. *Of the conuerſion of the Indies to the Romane faith by the Ieſuites.*

5 But that which he vrgeth concerning the Indies, muſt be a little further looked into. For [c] our aduerſaries make much ado, and tell wonders of their miracles and conuerſions there. But marke the words of Franciſcus Victoria their owne writer: *It doth not* ([d] ſaith he) *ſufficiently appeare to me, that the Chriſtian faith hath hitherto bene ſo offered and preached to the Indies, that they ſhould vnder the pain of ſinne be bound to beleeue it. This I ſay, becauſe they are not bound to beleeue, vnleſſe the faith be propounded to them with probable perſwaſion. But miracles or ſignes I heare of none, nor examples of life ſo religious; nay the contrary, I heare of many ſcandals and villanies, and many impieties. Whence it appeareth, that the Chriſtian religion hath not bene preached to them conueniently nor godlily.* The which how true it is, you may perceiue by that which followeth concerning the prodigious crueltie of the Spaniards, and impious behauiour of the Prieſts in thoſe countries, euer ſince their firſt diſcouery. And although the Ieſuites ſend packets of newes abroad touching the miracles and huge conuerſions daily wrought by their Prieſts, and touching their holineſſe, and the multitudes which they baptize, and the planting of their faith; yet that is but a fetch of their wit, to make fooles enamoured of them, and to increaſe their reputation. For ſuch as haue liued there, and ſeene all that hath bene done, haue written the contrary, and to this day report things farre otherwiſe: that any man may ſee the Papiſts inuaded thoſe countries, & took all that pains to poſſeſſe them, onely to ſatisfie their couetouſneſſe, and exerciſe their crueltie and luſt vpon them, and made religion and the conuerting of them the pretence to couer it. Let any man iudge if I ſay vntruly

c Epiſt.Indic. Bellar.nor.eccl. c.12.Hard.confut.apol.p.18.
d Relect.5.pag. 208.

truly by this that their owne writers report, concerning the incredible hauocke which they haue made of the inhabitants, ſuch as was neuer heard of ſince the world was created. Metellus Sequanus [e] writeth, that of *two thouſand thouſand perſons inhabiting one countrey, Hiſpaniola, in the yeare 1580. there were not left at the moſt aboue fiue hundred, or an hundred and fiftie,* but the Spaniſh crueltie had deſtroyed them all. And [f] he addeth, that *in one particular countrey, the inhabitants whereof receiued the Spaniards as men fallen from heauen, with great worſhip and rich rewards; they maſſacred them vp ſo, that you might go ſeuen hundred miles, and find almoſt no liuing wight, who before the Spaniards arriuall, were very populous:* and [g] ſaith he, *the Spaniſh ſouldiers made a prey of the people as if they had come but to hunt or hawke.*

e Præfat. ad Anton. Auguſt. præfixa ante Oſor. de geſt. Eman. pag. 15.
f Pag. 17.
g Pag. 16.

6 And indeed the report is, that the Spaniard at his firſt comming, found ſo many people inhabiting as is incredible. Bartolomæus Caſas, a Biſhop that liued in the countrey, [h] ſaith it *ſwarmed with multitudes as an Emmet hill doth with Emmets,* [i] *and was more repleniſhed with people then Ciuil, or Toledo, or Valladolyd, in Spaine.* And he ſaith, [k] that *during all the time they were murdered and made away ſo cruelly, they neuer committed any one offence againſt the Spaniards, that deſerued puniſhment by the law of man:* yet did I neuer reade of ſuch crueltie as they vſed toward them; in relating whereof, I will ſay no more then the ſaid Caſas hath written verbatim, in deteſtation thereof, to the king of Spaine. He [l] ſaith, *the Spaniards as ſoone as the nation was diſcouered, like wolues, and lions, and tygers long famiſhed, entred, and did nothing but teare them in peeces, and murder, and torment them by crueltie neuer read or heard of before.* [m] *They whipped them, and ſtrooke them with fiſts and baſtinadoes, curſing and tormenting them, that it would affright any man to heare it.* [n] *The acts which they committed* (he ſaith) *are the deeds neither of Chriſtians, nor of men, but of diuels.* [o] *And it had bene better the Indies had bene giuen to the diuels of hell, then to the Spaniards.* [p] And he proteſteth *there is no tongue, skill, knowledge, or induſtrie of man able to recount the dreadfull doings of theſe enemies of mankind, in Hiſpaniola alone.* [q] *The miſerable people dying vpon the high wayes*

h Span. Colo. pag. 4.
i Pag. 27.
k Pag. 12.
l Pag. 2.
m Pag. 13.
n Pag. 55.
o Pag. 92.
p Pag. 17.
q Pag. 56.

for feeblenesse as they caried the Spaniards stuffe, like horse, when they were layed on with staues, and had their teeth broken with the pomels of their swords, to make them rise from the ground where they lay for faintnesse, would say, I can do no more, kill me here outright, I desire to die. And he telleth admirable things of particular cruelties vsed: [r] *They spared neither children nor old folk nor women with child, nor such as lay in childbed, but would rip vp their bellies, and chop them in peeces, as if they had bene butchering lambes. They would lay wagers who should most readily and nimbly thus butcher men. They would plucke infants sucking from their mothers paps, and taking them by the heeles, dash out their braines against the rockes, or hurle them into the riuers.* [f] *They trained vp mastiue dogs of purpose to rend in peeces and deuoure the people, and for that purpose fed them with mans flesh, hauing a great number of Indians fettered in chaines, whom they murdered like swine, as their dogs needed, to feede them.* [t] And he telleth of *one that wanting dogs meate, tooke a child from the mother, and chopping the same in peeces fed his dogs therewith.* [u] And of *a woman who being sicke, to escape from the dogs, hanged her selfe, hauing tied her child, about a yeare old, at her foote, which the dogs dispatched.* And one peculiar punishment they vsed, [x] *to set vp low gibbets, and* (as they vsed to speake it) *in the honor of Christ and his twelue Apostles, to hang thirteene persons vpon euery gibbet, and so burne them with fire.* [y] They vsed to *buy and sell the people, as they did all other merchandize, giuing yong men and damsels for wine, or cheese, or such like; and sometime an hundred persons for a horse.* [z] They haue *throwne downe from the top of a steepe mountaine seuen hundred men together, who as a cloud haue fallen to the ground and bene battered in peeces.* [a] *In three moneths they famished seuen thousand children.* [b] *They rauished and murdered great Queenes. And* [c] *at one time they massacred two thousand gentlemen that were Lords sonnes, and the flower of all the nobilitie in that countrey.*

r Pag. 6.
f Pag. 92. & 47.
t Pag. 48.
u Pag. 47.
x Pag. 6.
y Pag. 46.
z Pag. 89.
a Pag. 115.
b Pag. 8. 83.
c Pag. 31.

7 This crueltie wrought lamentable effects. For *when the miserable people saw there was no hope it would end,* [d] *they would hang themselues, husbands with their wiues and children, onely to be rid of their miserie.* [e] *A certaine woman hauing her husband taken from*

d Pag. 16.
e Pag. 99.

from her, in griefe and deſpaire daſht out her owne childs braines againſt the ſtones. And it was ordinary, that [f] *women would murther their owne children, and deſtroy their conception, onely to rid them from the bondage of the Spaniards.* Thus the goodlieſt nation of the world was depopulated vnderpretence of religion. [g] *More then ten realmes greater then all Spaine, with Aragon, and Portugall, and containing twiſe as much ground as lieth betweene Siuill and Ieruſalem, are turned into a wilderneſſe.* [h] *Twenty ſeuen millions of ſoules periſhed within the ſpace of one forty yeares.* [i] *In Hiſpaniola three millions. In fine other ſmall Iſles neare vnto it, fiue hundred thouſand.* [k] *In another countrey fiue millions in fifteene yeares.* [l] *In another, fiue millions, where they laid waſt aboue foure hundred leagues of fertill ſoile.* [m] *In Peru aboue foure millions.* And this proportion belike holdeth throughout all the Weſt Indies. For they ſeeke not to win the people to God, as our fooliſh Prieſts giue it out, but to get gold, and roote out the naturall inhabitants, whom moſt vnmercifully they weare out in the mines. Sequanus [n] telleth their manner: that *when the Indies, which haue bene labouring al day in the gold mines, come home in the euening, inſtead of their ſupper, they are ſtripped naked and bound hand and foote to a forme, and whipped with whipcord or a Buls pizle. The ſcalding pitch or oile is powred vpon them, and laſtly, their body thus rent with ſtripes, and ſcalded, is waſhed all ouer with ſalt water, and ſo they lie: ſaue that ſometime to heale them againe, as their maiſters in deriſion will tell them, they are put into the ground in a hole vp to the necke, and ſo ſtand all night.* This is the manner of the conuerſion of the Weſt Indies, by the Papiſts owne report that ſaw it, and deteſted it. In the relating whereof I want words of mine owne to lament it; I will vſe the words of [o] a good Hiſtoriographer: *O heauens, open your doores, and ſend thunder that may worthily ſound out this horrible calamitie: aſtoniſh the nature of things awhile, that the nature of things ſenſeleſſe may feele, and all Gods creatures may helpe this vnhappy nation to bewaile their miſery.* For no mortal tongue is ſufficient, and the Ieſuites increaſe it, by giuing it out, that all this while they are in conuerting, and the Prieſts are baptizing them into the *Romane faith*, when the Spaniards are butchering them,

f Pag. 115.
g Pag. 3.
h Pag. 4.
i Pag. 3.
k Pag. 40.
l Pag. 68.
m Pag. 83.
n Præfat. ib. pag. 16.
o Niceph. Greg pag. 254.

p Paul. Pag. annot. in Chald. paraph. Leuit. 18.21.

as P the Prieſts of Moloch, *when they burned mens children to the Idoll, danced and plaide vpon drums to make a noyſe, that no body ſhould heare the pitifull crie of the child frying in the fire.*

8 And the Prieſts themſelues that are ſent ouer to conuert them, are worſt of all. For Acoſta the Ieſuite q ſaith, *They teach the Indies to no purpoſe, but twiſe or thriſe a weeke repeate vnto them the Creed and a few praiers, in the Spaniſh tongue, whereof they vnderſtand not a ſyllable. And this,* he ſaith, *is the exquiſiteſt manner that is vſed, to teach them a forme of Catechiſme in the Indian tongue, without either explaning it, or examining the partie what he learns. Their teaching is but a ieſt and a ſhadow, like as whē one ſingeth a ſong to get money, and careth not greatly what he ſingeth, nor how ſoone he getteth it done, ſo he may haue his mony: So the Prieſts greatly care not whether the Indian hearken his catechizing or no, whē he hath gotten his mony.* And he ſaith further of them, that they *follow couetouſneſſe, dicing, hunting, whordom, concubinage, and ſuch like, whereby baptiſme is made a ſcorne among the Indians, inſomuch that many times they are faine to be baptized againſt their wils.* Hereupon it was, r ſaith Sequanus, that *the king of Spaine was counſelled, that he ſhould ſuffer no more Prieſts to go into America, becauſe of their vnbridled and diſſolute life*: whereof the Biſhop, whom I mentioned before, writeth more at large. r He ſaith, *they which take vpon them the cure of ſoules, are commonly all idiots, and vtterly ignorant, and barbarous, and extremely couetous and vicious.* t And he telleth of one whom himſelfe examined, *ſo fantaſticall and ignorant, that he could not tell how to bleſſe himſelfe, and being demanded how he taught the Indians committed to his charge, he ſaid, he gaue them to the diuell, and that it was enough for him to ſay, Per ſignum ſancti crucis: and yet this man had a towne in commendam to ouerſee their ſoules.* He telleth u that *millions of the people die without faith or ſacraments*; and x *that from the beginning they haue had no more care to procure the people to be taught in the faith of Chriſt, then if they had bene dogges, but haue forbidden it rather: ſo that there is no more knowledge of God throughout the Indies, except it be in Hiſpaniola, then there was an 100. yeares ſince.* Yea y he ſaith, *the Spaniards haue purpoſely and effectually hindered the*

q De Ind. ſalut. procur. l. 4. c. 3.

r Pag. 11.

s Pag. 12.

t Pag. 107.

u Pag. 4.

x Pag. 93.

y Pag. 111.

teaching of religion, and driuen away ſuch as ſhould haue done it:
[z] and he ſheweth how they taught it; for *when they went a forra-* z Pag. 19.
ging to rob and ſpoile the countrey people, when they came neare
any towne, they vſed to make proclamation, O yes, you Indians, be it
knowne vnto you, that there is one God, one Pope, one king of Ca-
ſtile who is Lord of all theſe lands, come in and do your homage, &c.
The which being done, they would runne vpon the towne, and moſt
cruelly burne it and all therein, men, women, and children, before
euer they knew of their approach. This is it that made Victoria in
his publicke readings in Spaine, to ſay, *the faith was neuer as*
yet ſufficiently offered the Indians to conuert them.

9 And that we might yet more certainly know what kind
of perſons they be who are boaſted to haue conuerted the new
world, *where the Proteſtants religion is ſcarce heard of*, he ſaith,
they are ſuch gluttons, [a] *that one vſeth to eate and ſpoile in a day as* a Pag. 5.
much as would ſuffice 3. houſholds a month, accounting ten perſons to a
houſhold: and [b] writeth, that *armies of Spaniards did liue ſometime* b Pag. 40.
like Cannibals, eating nothing but the fleſh of the Indians, for the
prouiſion whereof an ordinary ſhambles was kept in the campe, of
the fleſh of men and yong children which they roaſted and fed vpon,
and many times men muſt be cruelly butchered, onely to haue their
hands and feet which the Spaniards counted a daintie diſh. And
touching their fleſhlineſſe [c] he ſaith, any *Captaine durſt ad-* c Pag. 5.
uenture to raniſh the greateſt Queene or Lady in the country: [d] & d Pag. 48.
ſome among them made a practiſe to get as many of the countrey
women with child as they could, to the end that being with child,
they might ſell them the dearer for bondſlaues: yea [e] *ſome had 14.* e Pag. 108.
wiues apeece, or more. And ſo greedy were they of gold, [f] *that he* f Pag. 78.
thinketh, if the diuell had any for them, they would ſet vpon him to
rob him: [g] *for the obtaining whereof an infinit ſort haue turned Pa-* g Pag. 51.
gan, & renounced Ieſus Chriſt. By which execrable behauior, ſaith
the Biſhop, [h] *in ſtead of religion, they taught the people many odi-* h Pag. 111.
ous vices, which before they knew not, blaſphemy, vſury, lying: ſo
that the cõmitting them to the Spaniards, is the giuing them ouer to
ſuch as deſtroy both their bodies and their ſoules. And briefly, [i] ſaith i Pag. 108.
he, *they beleeue nothing, but mocke at all that is ſhewed them of*
God, being rooted in this opinion touching our God, that he is the
worſt

worst, and most vniust, and wicked of all gods, because he hath such
k Pag. 15. seruants. And [k] he telleth of a Prince in the Isle of Cuba, who calling his people together, shewed them a casket full of gold and iewels, and told them, it was the Spaniards god; and after they had danced a while about it, he threw it into a riuer, because, saith he, if they once get him from vs, they will kill vs: this man was afterward taken by them, and burned quicke: who being fastened to the stake, a Frier cometh to him, and telleth him of God, and the matters of our faith; the which if he would beleeeue, he might go to heauen; if not, he must go to hell, there to be tormented for euer. The Prince after a little pause, asked the Frier, if the Spaniards went to heauen, who answering, yea they did: the Prince answered again, without any further deliberation, that then he would not go to heauen, but to hell where he might once be free from that cruell nation.

10 All this, and much more writeth Bartolomæus Casas, protesting oftentimes ouer, that he setteth not downe *the thousandth part of* the cruelties vsed: and we are enforced to beleeue it, because we reade the like in diuers others that haue written of the discouery and conquest of those nations; and the best friends the Pope hath had, haue complained of it. Victoria reading in the schooles [l] said, *We heare of many harmelesse people murthered and spoiled, & many Lords thrust out of their possessions, and depriued of their territories:* the like is noted by others: and the Priests and Friers are charged to be both accessary and principall in it: and the matters contained in the Priests Indian letters, touching their miracles and holinesse, are but fictions spread abroade to ward off this infamy: the which if it be vniustly laid vpon them, let them not blame me, but their owne writers who protest they saw it, and whose narrations I haue onely related: being ready to shew ten times as much out of other authors likewise, as occasion shall serue. In the meane time I make this vse of it, that when I reade our aduersaries importunate bragges of their [m] *catechizing* the Indies, and *baptizing* them, such as this is, [n] *Many of the Isles, and countries of the Indies, greedily imbrace the faith, and oftentimes whole cities are baptized; 15000. conuerted to Christ in one weeke:* to thinke they haue learned the lesson which Thales Milesius taught an adul-

l Relect. 5.

m Possevin. bibl. select. l. 9. c. 9.

n Sur. commen. ann. 1565.

terer,

terer, to *forsweare the adulterie when he had committed it:* o *for,* saith he, *the periury is no worse then the adulterie.* So thinke our aduersaries, that they may boldly forsweare their cruelties and bloodshed committed among the Indies, because the periury and forgery whereby they deny it, is no worse then the murther. But this is a desperate shift.

o Diog. Laert. lib. 1. in Thales. ὁ γὰρ ἐπίορκος τοῖς χείροσι μοιχᾶται συμφοραῖς.

§. 50. Lastly, let them shew some space of time in which the Romane Church was not since Christ and his Apostles: or in which is was not visible and knowne, as we can shew them many hundred yeares in which theirs was not, or else at least, by their owne confession, was not visible; as I proued Christs true Church must alway be. Let them shew when the profession of the ancient faith, in anie substantiall point, did faile in the Romane Church, and when, and by whom, the profession of a new faith began in it, as we can shew when and by whom this new faith of others began. Certaine it is, that once the Romane Church had the true faith, and was the true Church, to wit, when S. Paul said to them, *Vestra fides annuntiatur in vniuerso orbe. Rom. 1. Your faith is renowmed in the whole world:* But when (as the learned and glorious martyr Campian in Rationibus redditis academicis ratione septima, vrgeth) when, I say, did Rome change the beliefe and profession of faith, so renowmed, which once it had? *Quo tempore, quo Pontifice, qua via, qua vi, quibus incrementis vrbem & orbem religio peruasit aliena? quas voces, quas turbas, quæ lamenta progenuit? Omnes orbe reliquo sopiti sunt dum Roma, Roma inquam, noua sacramenta, nouum sacrificium, nouum religionis dogma procuderet? Nullus extitit historicus neque Latinus, neque Græcus, neque remotus, neque citimus, qui rem tantam vel obscurè iaceret in commentarios? At what time? vnder what Pope? what way? with what force? with what augmentation or increase did a strange religion ouerflow the Citie and the whole world? What speeches? what rumours? what tumults? what troubles? what lamentations, at least, did it breed? Was all the world asleepe when Rome, Rome I say, the imperiall and mother Citie, did coyne new sacraments, a new sacrifice, a new doctrin of faith and religion? Was there no historiographer, neither Latine nor Greeke, neither farre off nor neare, who would at least obscurely cast into his commentaries such a matter as this is?* Certainly it is not possible that if such a thing had happened, but it should haue bene resisted, or at the least recorded by some. For suppose it were true which the Protestants imagine, that some points of that religion which Rome holdeth at this day were as contrary to that which was in it when S. Paule commended the Romane faith, as white is to blacke, light to darkenesse; or so absurd as were now adayes Iudaisme or paganisme, or as Holinshead saith, it were the bringing them out of Gods blessing into the warme Suone: Holinsh. descript. Britan. fol. 11. then I demaund if it were now possible that any Prince, in any Christian Citie, much more the Pope in Rome,

Rome, the mother Citie, could at this day, bring in any notable absurd rite, or forme, of Iewish or paganish religion; for example, to offer vp an Oxe in sacrifice, or to worship a Cow as God; and not to practise it priuately in his owne chappel, but to get it publikely preached and practised in all Churches; not onely of Rome but of the rest of the Christian world, and that none should, in **Christian zeale**, oppose themselues, no Bishop preach, no Doctor write against this horrible innouation of faith, nor the author thereof? That none should haue that Christian constancie, which hath bene alway seene when any persecution was, to suffer martyrdome, in defence of their ancient faith? That there should be neuer a true heartie Christian that would lament it? None that would speake of it? No historiographer that would at least make some obscure mention of it? Could all be so asleepe that they could not note it? or so cold and negligent of their soules good, as generally, without any care, to yeeld to it? No certainly, though there were no promise to the Church of Christs continuall presence, nō assurance of his holy Spirits infallible assistance, yet it is not possible that such a grosse heresie could arise and ouerwhelme the whole world without some resistance. The Bishops and Pastors could not be so simple or so vnmindfull of their dutie, but they would first note such an euident contrarietie to the ancient and vniuersally receiued faith; and noting it would, with common consent, resist, contradict, and finally according to S. Paules **rule**, Gal. 1. accurse it. If therefore this could not happen, nor neuer did, at anie time in like case, that any such grosse error, or heresie, did or could arise without noting and resisting: what reason can anie **one haue** to say, that this hath happened at Rome? and yet can bring no writer that did note the thing, the time, and person, and what opposition was **made** against it, as in all heresies that haue truly sprong vp of new, we can do. If there could not a little ceremonie be added to the Masse, but that it was set downe in historie when, and by whom; how could the whole substance of the Masse, which consisteth in consecration, oblation, consumption of the sacred hoast be newly inuented, and no mention made when, where, or by whom; or that there was such an inuention at all? If also historiographers were not afraid to note personall and priuate vices of Popes, which they might well thinke those Popes would not willingly haue had published, why should they haue feared to haue recorded anie alteration in religion? which (if it had bin) had bene a thing done by themselues publikely in the view of the whole world. So that we may well conclude, that if Christian religion had, since the Apostles time, altered in Rome, it would haue bene recorded in histories, as other such alterations are, and, if they should now happen, would be. But no mention being made in anie storie that such an alteration was, it is sure no such was at all; no such change of religion being at all, it is euident that the same faith and religion which was in S. Pauls time, hath alway continued and is there; now that which was there then was the true faith, as appeareth by that high commendation which S. Paul hath left written of it: therefore that which is there now must needs be the true Catholicke faith, and that company which professeth it, must needs be the true Catholicke Church.

The

The Answer.

1 It must be remembred, that the point which the Iesuit, in this place, driueth at, is to proue his Romish Church *Catholicke*, that is, *denying no point of doctrine which in former times was vniuersally receiued of the Catholike Church*, but holding the very same without any change. To proue this, he hath here furnished a popular speech, well conceited, it seemeth, by himself, and much reported, I perceiue, by the vulgar of his side: and because it fully expresseth the conceit of our countrie Papists, touching the antiquitie of their religion, and containeth many speeches vsed by them in maintenance of their heresie; and omitteth nothing of that which can be said against vs in this point: therefore I will answer it from point to point, plainly and directly: desiring the reader to marke me diligently, and intreating my aduersary, whosoeuer he be in the cause, not to shut his eyes against reason, when it is ready to conuince him, nor to mistake any thing that I shall say, but to apply it and compare it to that which is obiected, as all Christian and moderate minded men, in pursuite of the truth and peace ought to do.

2 The whole is thus contracted:

There neuer was in times past, nor neuer shall be in times present or to come, any alteration from the true faith to grosse heresie, such as the Roman religion is supposed to be, but foure things fall out withall. 1. Some space of time may be shewed in which the said heresie was not visibly known. 2. The time may be assigned when it began to rise, and the truth to faile. 3. The persons are recorded that brought it in. 4. The Bishops and people are knowne that vote it, resist, lament, and curse it.

But there is no record extant that any of these things happened to the faith of the present Church of Rome.

Ergo, *It is the ancient Catholicke faith without any change.*

I answer, that both the Propositions are false. The first, because many times the truth hath bene changed into error, where the circumstances mentioned cannot be giuen. The second, because

cauſe in many things holden by the Church of Rome at this day, we can, out of good records, aſſigne the time of the alteration, with the circumſtances. This my anſwer I will apply particularly to all that the Ieſuite ſaith, as it lieth in order, and ſo confirme it, reducing euery thing to one of the Propoſitions, whereto it belongeth.

3 Firſt, he requireth vs to *ſhew ſome ſpace of time wherein the Romane Church was not viſibly knowne, euer ſince Chriſt, as he can ſhew many hundred yeares wherein our Church was not.* This demand is ſatisfied already in the 47. ſect. and ſhall be further anſwered in that which followeth, where that which he ſaith to proue it, is diſproued. And though the Proteſtants confeſſe their Church to haue bene inuiſible (as I haue expounded Digreſſion 17.) yet that will do the Ieſuite no good; becauſe we obiect more againſt his Church then ſo: which obiection he may eaſily aſſaile with bragges and confidence, but can neuer anſwer with truth and good diuinitie, as ſhall appeare.

4 Next, he biddeth vs *ſhew when the Romane Church failed in the profeſſion of the ancient faith which once it had, Rom. 1. 8. and who began the new:* wherto I anſwer, that theſe two circumſtances, when, and by whom, may be ſhewed in diuers points; which is ſufficient to diſproue all the reſt. See below, nu. 8. *& inde*, where I name both the time and perſons that changed ſome points: which being ſo, there is no reaſon why the remainder of that religion, the authors whereof are vnknowne, ſhould be iuſtified vnder pretence that we ſhew not the preciſe circumſtances of the alteration: for we giue ſound and ſufficient reaſon why we need not do it: and to prepare the Ieſuite and his partakers to the hearing thereof, I propound [a] that famous probleme which in times paſt the Greekes debated ſo curiouſly. The ſhip Argos, wherein Iaſon ſailed for the golden fleece, at his returne, the voiage being ended, was laid vp in the road for a monument: where decaying by little and little, they alwaies peeced it anew where it wore away; till in the end the whole ſubſtance of the old veſſell was gone, and nothing remained thereof, but onely the reparations ſucceſſiuely made

[a] Plutarch.

in

in the roome of the old. Now the queſtion was this, whether this ſhip (ſay it were Saint Peters, to gratifie the Ieſuite) were the ſame that he ſailed in, when he liued, or another new one, diuers from it? And whether my wiſe Athenian could preciſely tell, when and by what workman euery peece was ſupplied, til the old was wholy gone? for if that could not be ſhewed, then by the Ieſuites reaſon, it muſt be reputed for the very Argoſme wherein Iaſon made his voyage, without any alteration.

5 But he ſaith, *it is not poſſible that ſo groſſe hereſie*, as we account Papiſtrie to be, *could ariſe and ouerwhelme the world, without ſome reſiſtance: the Biſhops and Paſtors of the Church could not be ſo careleſſe*, but they would note and reſiſt it, as the bringing in of any heathen or Iewiſh rite this day into the Church, would be. Whereto I anſwer, that the Ieſuite miſtaketh himſelfe groſly, if he thinke his faith came in without reſiſtance, or imagine that we grant ſo much. For it was gainſaid in the riſing, with Campians owne circumſtances; the Paſtors of Gods Church oppoſed themſelues, the people lamented, the writers mentioned it, as I plainly ſhew in that which followeth. And although the particular circumſtances of Time, Place and Perſons appertaining to this reſiſtance, do not ſo euidently appeare to vs that now liue ſo far off from the change, yet that is by reaſon the ſaid change was not made in an inſtant, all at once, but came ſlily and ſlowly in: and we that now liue, haue not records of all that fell out ſo long ago. We haue ſufficient records of many things, but not of all particulars; the want whereof, ariſing either from the fcarſitie of writers in ſome ages, or the changers tyrannie ſuppreſſing all that was written, is the cauſe why the Ieſuite may the boldlier inſult: Was there no hiſtoriographer that would mention ſuch a matter? It is one thing therefore to thinke there was no reſiſtance at all, and another to ſay, the particular circumſtances of the reſiſtances made againſt euery ſeueral point are not now extant. The former we vtterly denie, the latter may be granted; and of neceſſity muſt for theſe conſiderations, namely that a change may haue bene in many points of the Romiſh faith, though we be not able to yeeld the hiſtorie or record of euery particular

circumstance that accompanied it; for first we haue no meanes to know what hath bene done formerly but by histories and writings, which we want, or haue in that scarsitie, that we may safely resolue our selues, many things are wanting that were done. Secondly, we haue pregnant testimonie of the change of some things, and as sufficient as we desire; which is an vndoubted reason that all the rest was changed also, forasmuch as it standeth all vpon one ground, and one part thereof draweth another with it by necessarie consequence. Thirdly it is agreed, that all error whatsoeuer consisteth in changing frō the truth, yet some there be, the particular circumstances whereof are vnknowne. As for example, The Scribes and Pharises taught many things against the law, and Christ reproued them; yet the time when those corruptions first came in, and the persons that deuised them, are vnknowne to vs. [b] In the Primitiue Church there were a kind of hereticks called Acephali, because no man was found to be their head and maister. Our aduersaries suppose the reiecting of Images to be a great heresie: yet can they not tell when it began, nor who first brought it in. [c] Some thinke Felix Orgelitanus, about the yeare 794. [d] Some say, the Marcionites and Manichees long before. [e] Some, Xenaias a Persian. [f] Some thinke the Iewes in their Talmud were the first. And our aduersaries cannot deny but themselues practise some things in their Church which were not vsed in ancient times, and yet they cannot tell when they began, nor who brought them in. Touching pardons, the case is cleare. For Caietan [g] saith, *There is no certaintie when they began*. And concerning the vse of Organs in Churches, [h] it is vnknowne when and by whom it came in; saue that [i] the most iudicious Papists thinke that in the dayes of Thomas Aquinas, which was 1300. yeares after Christ, the Church had them not. The which instances make plaine demonstration of that which I haue answered, that there maybe a change when the circumstances of time, place and persons are vnknowne to vs that liue after.

b Alphons. hær. l. 4. verb. Christ. hæres. 4.

c Alphons. hær. l. 8. verb. imag.
d Sand. de imag. l. 1. c. vlt. Vazq. adorat. 1. 2. disp. 2. c. 1.
e Niceph. l. 16. c. 27.
f Bell. de Imag. c. 6.

g Tract. de Indulg. c. 1.
h Baron. an. 60. nu. 37. Bella de Missa, l. 2. c. 15.
i Caiet. 22. q. 91. Greg. Val. to. 3. pa. 1427. Nauar. de horis canon. c. 16.

6 The reason of this is yet further to be expounded. For the Romish faith came into the Church as sickenesse doth into the body, and ruine to a house; which appeareth not by and by,

at

at the firſt, but then when it is ripened: for the children of God abiding ſtill in the communion of the Romane Church (which they did, not by allowing the materiall corruptions in faith whereinto ſhe fell, but by embracing that truth and good which ſhe yet retained, and wanting meanes to reforme what was amiſſe) the chāges which ſucceſſiuely ſhe made in the faith, were not ſo eaſily diſcouered, by reaſon there was yet no notable ſeparation, which is the onely and moſt viſible reſiſtance that can be made. I ſay, Gods children in all ages preſerued themſelues from conſenting to the changes that fell out in the ſubſtance of faith, but they did not alwayes abandon the communion of the Romane Church, which made the change: firſt, becauſe ſhe changed not in an inſtant, but by degrees; and ſo conſequently ſtill held many good things wherewith they communicated. Next, becauſe the tyranny of Rome ſuppreſſed them, ſo that they could not manifeſt abroade to the world their miſlike, whereby it might come to vs; but by force and violence were conſtrained to deuoure their owne ſorow in the ſociety of their aduerſaries. The want of which departure from the Church of Rome, giueth great colour to her innouations. When Arius and Neſtorius, and ſuch like hereticks aroſe, they violently and ſuddenly brake out of the Church, and forſooke all communion: and when Mahomet came from without, he viſibly aſſaulted the whole Church: this their ſudden violence and ſeparation, made them eaſily knowne to all the world: but the Papacie breeding as a gangrene in the Church within, and corrupting the pure doctrine but by little and little, was not ſo eaſily marked and diſcerned, that it could ſo ſolemnly be reſiſted and regiſtred, till it were ripened, and Gods true Church mingled therewith, had meanes to diſcouer it. So we reade in [k] the parable of our Sauiour, how *the tares were ſowne among the wheate:* but *who* the man was that ſew them, and *when*, did not appeare. The partie, whoſoeuer he were, did it when the labourers were aſleepe, and ſo went his way: the tares he left behind him, but himſelf was not ſeene: and when the husbandman was told of it, he ſtood not diſputing the matter as the Ieſuite doth here, with *quo tempore? quo Pontifice? qua via? qua vi? quibus*

k Mat. 13. 25.

quibus incrementis? Were the workmen all aſleepe? were they all ſo cold and negligent? For by this argument the tares might haue bin proued to be good corne: but it was ſufficient for him to eſpie them when he came into the field, and to diſcerne them from the wheate, and to giue charge to his ſeruants, that they ſhould not bind them vp therwith. And thus came the change of religion into the church of Rome as theſe tares were ſowne in the husbandmans field.

7 Thus I haue ſufficiently ſhewed, that forſomuch as we finde the Romiſh faith to be againſt the Scriptures, we haue iuſtly condemned it as hereſie againſt the Catholicke faith; though we were not able to note any time when it began, or perſon that firſt deliuered it, or people that reſiſted it. But we haue another iſſue with our aduerſaries about the ſecond propoſition: wherein the Ieſuite, you ſee, with much confidence aſſumeth it, that there can be no proofe made of any *time* or *perſons* wherein his Church altered the ancient faith. He biddeth vs ſhew *who* brought in the profeſſion of a new faith, and *when* the old failed? He asketh, at *what time? vnder what Pope? what rumors, what lamentations did it breed? what reſiſtance was made againſt it? what hiſtoriographer writ it? did none oppoſe themſelues?* and ſo concludeth, that *no mention being made in any ſtorie, that ſuch an alteration was, it is ſure there was no ſuch at all.* In which words, containing the ſumme of all that remaineth in this ſection, he requireth vs to ſhew two points: firſt, when the Church of Rome changed her religion, and who they were therein that brought in a new faith. Next, what reſiſtance was made againſt her when ſhe did ſo. Wherein I am reſolued the Ieſuite ſpeaketh againſt his owne knowledge, onely to ſet a good face on the matter. For is it poſſible he ſhould be ſo ignorant as to imagine theſe demaunds cannot be ſatisfied? Such as he is may ſpeake boldly and peremptorily, but they that truſt them wil be deceiued; as I wil plainly ſhew in the two next digreſſions, wherein I will out of ſufficient records make direct proofe; firſt, that the beginning of many principall points of the Romiſh faith may be ſhewed, both concerning the time and the perſons that began them. Secondly, that in all ages the corrup-

corruptions of that Church haue beene reſiſted as they came in. The ſhewing of which two points will fully anſwer all that is contained in this ſection.

Digreſſion. 51. *Naming ſeuen points of the Popiſh religion, with the time when, and maner how they gate into the Church: thereby to ſhew, that there is ſufficient record to detect the noueltie of the preſent Romane faith.*

8 This point in the matter of PARDONS is ſo cleare, that it cannot be denied: for the moſt learned Papiſts that are, acknowledge the vſe of them to be come very lately into the Church. Which being ſo, it muſt neceſſarily be granted, there is ſome thing altered and begun among them ſince the Apoſtles time. Durand[l] ſaith, *There are few things to be affirmed for certaintie concerning Pardons: becauſe the Scripture ſpeaketh not expreſly of them, and the Saints, Ambroſe, Hilary, Auſtin, Ierome, ſpeake not of them at all.* Caietan[m] ſaith, there can *no certaintie be found touching the beginning of Pardons: there is no authoritie of the Scripture, or ancient fathers, Greek or Latin, that bringeth it to our knowledge.* Alphonſus[n] ſaith, *Their vſe ſeemeth to haue come but lately into the Church.* And Henriquez the Ieſuite[o] ſaith, *There be certaine late Diuines which affirme, it is no raſhneſſe if a man ſay, the vſe and practiſe of Indulgences is not from the Apoſtles times.* If there be no mention of them in the Scriptures, nor Fathers, nor in the ancient Church, how can it be ſhifted off, but they had a late beginning, and ſo are not Catholicke?

l 4. d. 20. q. 3.

m Tract. de Indulg. c. 1.

n Hæret. verbo Indulgen.

o Sum. moral. l. 7. c. 3. Scol.

9 The beginning of THE POPES SVPREMACIE vſurped ouer other Biſhops, was in Boniface the third. For Fr. Duarenus a Papiſt[p] writeth, that *with great ado he obtained of Phocas that he might be made the vniuerſall and œcumenical Biſhop: which authoritie* (ſaith he) *his ſucceſſors haue wonderfully enlarged:* whereas in the beginning, as[q] Balſamon a Greeke writer witneſſeth, *the fiue Patriarks were of equall honor, and ſtood all in ſteed of one head ouer the whole bodie of the vniuerſall Church.* The beginning of his ſupremacie ouer Councels, was of late, ſince

p De ſacris eccl. benefic. l. 1. c. 10.

q Reſponſ. de priuileg. patriarcharum in iure Græcoroman. tom. 1.

the Councels of [r] Conſtance and [f] Baſil; decreed within theſe hundred yeares, in the Councell of [t] Lateran by a few Italian Biſhops: whereas in the ancient Church it was otherwiſe. For Cedrenus a Greeke hiſtoriographer [u] writeth, that *the œcumenicall or generall Councels were ſo called, for that by the commaund of the Emperour, the chiefe Biſhops throughout the Romane Empire were aſſembled.* And [x] Cuſanus a late Cardinall of the Church of Rome, ſaith, how all the eight generall Councels were gathered by the Emperour. The beginning of his ſupremacie claimed ouer Princes, was but of late. For Sigebert mentioning the Popes proceeding againſt Henry the Emperour, about 300. yeares ſince, [y] ſaith, *Be it ſpoken with the leaue of all good men, this noueltie, that I ſay not hereſie, had not as yet ſprung vp in the world, that Gods Prieſts ſhould teach the people, that they owe no ſubiection to euil Princes: and though they haue ſworne alleageance to him, yet they owe him no fidelitie, neither ſhall be counted periured which thinke againſt the King: yea he that obeyeth him ſhall be counted for excommunicate, and he that doth againſt the King, ſhall be abſolued from the guilt of iniuſtice and periury.* In which words we ſee how a Frier of their owne, 300. yeares ſince, calleth that *noueltie* and *hereſie* that now is cherished among our aduerſaries, and maintained for a peece of the Catholick faith; and the Ieſuite poſſible calleth Campian *a glorious Martyr*, becauſe he was tied vp for the practiſe thereof. For it is well enough knowne, that neither he nor any other Prieſt were euer executed in the Queenes time, but onely for publiſhing and practiſing that which here you ſee Sigebert calleth Noueltie. Beſides, the Popes clawbacks (is it becauſe they are *beggerly both in wealth and learning?* as Fr. Victoria [z] noteth of them) now adayes publiſh in print, [a] that *the power Imperiall dependeth vpon the Popes authoritie, and is ſubordinate to it: and that the Pope hath power to remoue, reuoke, correct, and puniſh Kings: whoſe ſecular gouernment is not meerly neceſſary or expedient, but when the Church cannot: and this* (they ſay) *is to be holden with the right faith, as the naturall, morall and diuine law of God.* This is a peece of the preſent faith of the Church of Rome, the execution and practiſe whereof affoordeth her ſuch ſtore of *Mar-*

r Seſſ. 4. & 5.
f Seſſ. 2 & 18.
t Seſſ. 11.
u Annal. p. 361. ἐκ καθόλου βασιλικῶν.
x Concord. l. 2. c. 25.
y Chron. ann. 1088. pag. 129. Idem Auentin. annal. Boio. l. 5. pag. 470.
z Relect. 1. de poteſt. eccleſ. pag. 39.
a Carer. poteſt. Rom. Pont. l. 2. c. 9. pag. 131.

tyrs

tyrs in euery kingdome. But that you may see how vainly they brag of their vncontrolled antiquitie, marke what Waldensis hath left written, almost three hundred yeares ago: he [b] saith, *The regall power of Princes, is not by our mother the Church, vsed to be set behind the priestly power, as if it were nothing of it selfe, but sprang from it, and were the second after it. They erre* (he saith) *that affirme, the roote of earthly power hangeth so much on the Pope, that by his commission the execution of the same is derived to the Prince.* Thus he writeth in that booke which he calleth the DOCTRINE OF THE ANCIENT FAITH, that we might see the Church of Rome holdeth some things, which in the records of her owne Court are noted for Nouelties, and late incrochments against the ancient faith.

[b] Tom.1.p.196. lib.2.art.3.c.78.

10 The first restraint that euer was made of Priests mariage, was by Siritius the Bishop of Rome, 380. yeares after Christ. For before that time it was beleeued and practised, that Priests might haue wiues as all other men, and Siritius was the first that euer forbad it. The first part of this which I say, that before his time maried men exercised the ministerie, is proued before Digress. 49. num. 4. and is further proued by the confession of our aduersaries themselues. For Alphonsus [c] writeth, that *in the Primitiue Church it was obserued, that he which was maried might be promoted to priesthood, though it were not required of him that he should first be maried.* And he addeth, that *this custome preuailed till the times of the Nicene Councell.* The second part, that Siritius was the first that forbad maried Priests, appeareth, first by the decree it selfe, extant in [d] the Canon law, next by the confession of our aduersaries. For [e] Polydore affirmeth it, and the Glosse vpon the [f] Canon law saith, *Siritius brought in the continencie of Priests and Deacons, yea some affirme, that of old, before the time of Siritius, Priests might contract mariage.* [g] This Glosse, Pius Quintus, the late Pope, hath commanded to be wiped out, because it is cleare against the Papacie: but Nauclerus [h] saith in effect as much, that *Siritius commanded Deacons to be continent.* And Clictoueus [i] writeth, that it is a commaundement of the Church, first brought in by Siritius, that maried men should not be ordained Priests,

[c] Aduersus hæres. verb. Sacerdot. hæres. 4.

[d] D. 82. plurim.

[e] Inuen. l. 5. c. 4.

[f] D. 84. Cum in præterito. Glos. §. Qui sacramẽ.

[g] Index Expur. pag. 308. nu. 26.

[h] Tom. 2. gener. rat. 13. pag. 537.

[i] De continen. sacerdot. c. 4. Quem refert Bellar. & Greg. Valent.

vnleſſe from that time forward they would containe. Here he confeſſeth, that Siritius brought in that [k] which the Ieſuites thinke to be the chiefeſt thing, whereunto the law of ſingle life bindeth. Thus Siritius began the matter, *but yet* ([l] ſaith Polydore) *it could neuer be effected, that their mariage ſhould be taken away till Gregorie the ſeuenth came to be Pope, in the yeare* 1074. The which thing when he attempted in Germanie, as [m] the ſtories with one conſent record, he was reſiſted, as one that brought in *a new cuſtome, neuer receiued before.* Auentine writeth, [n] that *in thoſe dayes Prieſts had wiues openly as other men had, and begat children, their wiues being called by a ſeemly name, Preſbyteriſſæ.* [o] And when the Pope forbad them mariage, *this, to many Biſhops and other learned and good men, ſeemed a new doctrine and a peſtilent hereſie as euer troubled any Chriſtian kingdome.* And he ſaith, the Biſhops of Italy, Germany and France *met together, and for this cauſe decreed, that he had done againſt Chriſtian pietie, and depoſed him. for that, among diuers other things, he diuorced men and their wiues, denying ſuch as had their lawfull wiues, to be Prieſts, when yet in the meane time he admitted to the altars whoremongers, adulterers, and inceſtuous perſons.* Let any man iudge if it had bene poſſible the Biſhops and Cleargie of Italy, France and Germanie ſhould thus bitterly haue cenſured and withſtood this doctrine of Hildebrand, if the Church had receiued it alwayes before?

k Greg. Valent. to. 4. d. 9. q. 5. p. 5. § 1. p. 1571. a.
l Inuen. l. 5. c. 4.
m Sigeb. anno 1074. Lambert pag. 201 & 207. Auentin. annal. l. 5 Naucler. vol. 2. generat. 36. Baron. an. 1074. n. 37. Sigon. reg Ital. l. 9. anno 1074.
n Pag. 448.
o Pag. 460.

11 The Images of the Trinitie, [p] which the Church of Rome now vſeth and adoreth, came not in of ſeuen hundred yeares after Chriſt. For [q] the ſixt generall Councell, holden anno 687. forbiddeth the making of the holy Ghoſt in the likeneſſe of a Doue: and [r] Gregorie the ſecond, liuing anno 726. in an Epiſtle to Leo Iſauricus, writeth, that in his time *they vſed not to paint or repreſent God the Father.* Vpon which words Baronius hath noted in the margent, that AFTERWARDS *the cuſtome grew to paint God the Father, and the holy Ghoſt, in the Church.* If it grew *afterwards*, then it was not vſed at the firſt.

p Poſſenin. bibliotheca. l. 8. c. 16. Vaſq. adorat. l. 2 diſp. 3. c. 3. Bellar. c. 8.
q Can. 82. Carranz ibi.
r Apud Baron. an. 726. pag. 87.

12 So likewiſe the beginning of all image worſhip was in the ſecond Nicen Councell: for [s] that decreed it. Whereas but

s Act. 7. Zonar. tom. 3. pag. 95. Geo. Cedren. Compen. p. 387

a

a little before, when Serenus a Biſhop in France, in deteſtation thereof, had caſt out of a Church, and broken certaine images, Gregory the Biſhop of Rome[t] wrote vnto him: *The zeale which you had that nothing made with hands ſhould be worſhipped, we commend, but we are of mind that you ſhould not haue broken thoſe images: for painting is therefore vſed in Churches, that they which are vnlearned might by ſight reade vpon the wals that which in bookes they cannot. Your brotherhood ſhould therefore haue ſpared the breaking of them, and yet withall haue kept the people from worſhipping them; that ſuch as are ſimple might haue had meanes whereby to come to the knowledge of the ſtory, and yet the people not ſinne in worſhipping the picture.* Which words ſhew, that howſoeuer he fauoured the hiſtoricall vſe of images (which we deny not to haue bene brought into the Church before his time) yet he condemned all worſhip of them, as ſinne; which he could not haue done, if the Church had beleeued the contrary. And the proceeding of the Councell of Frankford againſt the Nicen, immediatly after it was done, with the miſlike that moſt men, then liuing, had thereof, and the generall grudge of all the Chriſtian world againſt it, ſheweth this to be true that I ſay.[u] The booke of Charles the great,[x] *containing the acts of the Councell of Frankford*, and confuting that of Nice, is extant. And as ſoone as the decree of the Nicen Councell came abroade and was knowne, the faithfull refuſed it, and ſpake againſt it, as againſt a new conceit neuer heard of before:[y] a good Hiſtoriographer writeth, that *Charles the king of France ſent ouer into England a booke, containing the acts of a Synode* (he meaneth the ſecond Nicen Councell) *directed to him from Conſtantinople; wherein, out alas for griefe, many things are found inconuenient, and contrary to the true faith. Specially becauſe, by the vniforme conſent almoſt of all the Eaſterne Biſhops, no leſſe then three hundred, or more, it is confirmed, that images ſhould be adored. Which thing Gods Church altogether deteſteth. Againſt which booke Albinus wrote an Epiſtle, marueilouſly confirmed by the authority of the Scriptures; and, together with the booke offered it to the king of France, in the name of our Biſhops and Nobles.* The Biſhop of Rhemes liuing at the ſame time,[z] writeth thus: *In the time*

t Lib 7. Ep. 109

u Opus illuſtriſſ. Caroli magni, &c. An. 1549.

x Bell. de imag. c. 14. Baron. an. 794. nu. 31.

y Houeden. cõtinuat. Bedæ ann. 792.

z Refert Alan. Cope. dial. 4. c. 18. p. 564.

time of the Emperour Charles, by the commandement of the Apoſtolicke ſea, there was a generall Councell celebrated, the ſaid Emperour calling it, wherein, according to the path way of the Scriptures and tradition of our anceſtors, that falſe Synode of the Greeks was deſtroid and wholly abrogated. And the Biſhop of Orleance, at the ſame time likewiſe, [a] writeth, that *the images of Saints, and ſtories of diuine things may be painted in the Church, not to be worſhipped, but to be an ornament, and to bring into the minds of ſimple people, things done and paſt. But,* ſaith he, *to adore the creature, or to giue it any portion of diuine honour, we count a vile wickedneſſe, and deteſt the doer of ſuch a wickedneſſe, and with open mouth we proclaime him worthy to be accurſed.* Would ſo great Peers of the Church, and that ſo vniuerſally, haue thus bitterly taxed the Nicen Councell, if it had not brought in and begunne a new doctrine? Did the Chriſtian world thus exclaime when nothing was altered? Wey their words well, and you will not thinke it.

a Ionas de cult imag. lib. 1.

13 The doctrine touching the *merit of workes*, was begun lately by the Schoolemen, for Waldenſis [b] ſaith, it is *Pelagianiſme*, and chargeth them to haue *inuented the termes of condignitie, and congruitie, thereby to vtter it.* And it may eaſily be knowne to be ſo by this, that the ſaid Schoolemen agree no better in it. For it were not poſſible they ſhould be ſo contrary one to anothes therein, if it had bene a Catholicke truth receiued from the beginning without alteration.

b Sacramental. tit. 1. cap. 7. p. 30

14 The Maſſe began not all at once, but by degrees. For the Latin language came not in where the people vnderſtood it not, till the time of Gregory, ſix hundred yeares after Chriſt, as [c] Eraſmus affirmeth: the Church, in former times, vſing the Seruice in the vulgar tong. The tranſubſtantiation, now beleeued to be therin, is acknowledged by Scotus and Biel, to be no elder then the Councell of Lateran. For ſo [d] Suarez the Ieſuite reporteth of thē: which report our aduerſaries are boūd to credit, coming from the mouth of ſo great a man of their own ſide. The ſacrifice conceited to be made therin, in the iudgement of diuers learned Papiſts, was not done by Chriſt. For [e] Azorius the Ieſuite writeth, that *ſome Catholickes deny that Chriſt offered vp him-*

c Declarat. ad cenſur. theol. Pariſ. p. 153.

d Tom. 3. d 50 ſect. 1. p. 628. c.

e Inſtit. moral. l. 10. c. 8.

himselfe vnder the forme of bread and wine, in his last Supper. The which is true indeed, and thence it followeth that the opinion of such a sacrifice is not founded on Christs deed, but vpon some later inuention since him. And it is very plaine, that Thomas of Aquin three hundred yeares since knew it not. For[f] disputing how Christ is sacrificed in the Eucharist, he answereth, that he is said so to be in two respects. *First, because the ministration of the sacrament is an image representing the passion of Christ, which is his true immolation: and images vse to be called by the names of those things whereof they are images. Secõdly, in respect of the effect of his passion, because by the sacrament we are made partakers of the fruit of his passion: and,* saith he, *as concerning this secõd maner, it is proper to this sacramẽt, that Christ is immolated, or sacrificed therein.* These reasons of his, shew that he knew no such kind of sacrifice as the Church of Rome now defendeth, because the celebration of the Eucharist being, in his opinion, but an *image* of the true sacrifice of Christ, he could think it to be no true sacrifice vniuocally so called, but onely by externall relatiõ. And saying again, that Christ is sacrificed therin, by *reason we are made partakers of the fruit of his passion*, he sheweth clearly he knew no reall sacrifice, because we are made partakers of that euen in Baptisme also, where no mã imagins Christ to be sacrificed. They that are acquainted with Thomas maner of writing, wil soon perceiue, that had he know nor beleeued such a sacrifice in the Masse as is now conceited, he would haue vttered it in other more effectuall termes, and expressed it as fully as the Iesuites haue done since him. And touching the outward forme of the Masse, I need say no more then Cusanus the Cardinall hath confessed. [g] He saith, *The Apostles made the sacrament of the Eucharist by saying the Pater noster, as Saint Gregory affirmeth: and that diuers formes were vsed before one Scolasticus came, who composed that which at this day our Church vseth. The which also is diuers according to the diuersitie of places. But we which liue vnder the Church of Rome haue receiued the order of the Masse from the Bishops of Rome themselues, who successiuely haue added thereunto, one after another, and so it commeth to be a perfect Sermon or liturgie.* This confession is enough

[f] Qu. 83. art. 1.

[g] Ep 7. p. 857.

to

to shew when many substantiall points were brought, against former antiquitie, into the Masse. For at this day the Liturgie and rites thereof containe many substantiall errors, inuocation of the dead, commemoration, and intercession for soules in Purgatorie, adoration, crossing, &c. all which by this confession must necessarily be granted, to haue bene added successiuely since the Apostles time.

15 I am weary of collecting these particulars, albeit the like may be done in many more. And therefore I will shew one way whereby any point of Papistry whatsoeuer may be manifestly shewed to be an alteration from that which was first holden by the true Church, though the particular circumstances of the change cannot be named: and that is the vncertainty and contradictions among our aduersaries touching the same, and the holding of it at one time in a farre other manner then they do at another: the which is a strong euidence to shew that it is but the inuention of mans wit; for were it the old *Catholicke* truth *without alteration*, they could neither remoue, nor contradict it among themselues no more then they do the doctrine of the Trinitie, or incarnation. Hereof I will set downe onely two examples, that our aduersaries may see their turpitude, and yong students in the controuersies may be admonished what to obserue in reading the bookes of Papists, both old and new.

16 Touching the worship of images, the Church of Rome at this day, vseth it, teaching that all images must be adored; but the images of God and of Christ, in a speciall maner, with the same worship wherewith we honour God himselfe, which is diuine honour. And this, [h] the Iesuites say, is *the constant opinion of all their Diuines*: yea [i] *the Councell of Trent* hath so decreed it. But marke how long it was before this opinion was ripe, and what vncertaintie there is among themselues touching it. For first, there was a time when the Church had no images at all, as I haue shewed, Digress. 49. nu. 5. then, in processe of time, through the faction of priuate men, they gat in, against the minds and good liking of the godly, as appeareth manifestly by the 36. Canon of the Elibertin Councell, and the

h Azo. instit. l. 9. c. 6.
i Sess. 25. Azo. vbi supra. Suar. tom. 1. disp. 54. sect. 4.

the fact of Epiphanius. And when they began thus to be let in, yet was it onely for an hiſtorical vſe, and to adorne their Churches, no worſhip at all being at the firſt allowed them, more then we allow the pictures that are in the glaſſe windowes of our Churches this day in England. This is proued by the records of thoſe times conuincing our very aduerſaries. For Caſſander, perſwaded by a diſcourſe of Saint Auſtins,[k] concludeth thereupon, that there were *no images in all the Churches of his diocceſſe.* And Polydore[l] writeth, that *by the teſtimony of Hierome it appeareth how in a manner all the ancient holy fathers condemned the worſhip of images, for feare of idolatry.*[m] The which words the Papiſts, in the later editions of his booke, haue blotted out. And Eraſmus[n] ſaith, that *by the teſtimony of ſound and approued ſtories, it is cleare, that till Hieromes time, ſuch as were of ſound religion would endure no image, either painted, or grauen, to be ſet vp in Churches, no not the Image of Chriſt himſelfe.* And to put this that I ſay out of controuerſie, our aduerſaries are not able to bring one teſtimony out of all antiquitie, whereby it may be conuinced that the images of God, or Chriſt, or any Saint, were carued in ſtatues, and ſet vp in the Churches to be adored and offered vnto, as now they are. They may ſhew certaine pictures and paintings in wals and windowes for other purpoſes; and they may muſter vp the fables of Chriſts and his mothers picture made by Saint Luke, the image that Chriſt ſent to Abgarus, the image erected by the woman of Syrophœniſſa, the image made by Nicodemus, and ſuch like which are either vntrue or impertinent: but one ſolid authoritie cannot be giuen againſt that which I haue ſaid: our aduerſaries haue long ſearched to finde it, and haue wearied themſelues with contending about it, but whatſoeuer they bring proueth nothing when it cometh to the ſcanning. Afterward, in the ſecond Nicen Councell, by a faction of vnlearned and ſimple perſons conſpiring together, at the ſuggeſtion of a graceleſſe Empreſſe, and vpon ſilly grounds, a decree paſſed to worſhip them: the which notwithſtanding was refuſed as impious, by the Biſhops of England, France, and Germany, in the Councell of Frankford, which was a generall and full Councell, [o] *conſiſting of many*

k Conſilt.

l Inuent. l. 6. c. 13.

m Index expur. Belg. in Polyd. Vergil.

n Catechef.

o Abb. Vſperg. an. 793. p. 197.

p Rhegnio.an. 794 p.30.

ny Biſhops out of all the Prouinces of the Empire, p and the *Popes* owne *Legates*, if any would deny it to be a lawfull generall Councel. Yea this worſhip thus decreed was not allowed long after, nor is not to this day, by many great and skilfull Papiſts, for among the Schoolemen and later diuines of the Church of Rome, there be q diuers that ſay, *No worſhip at all is due to an image, neither is it lawfull to worſhip it. But for ſo much as by the Image of Chriſt we are ſtirred vp to adore Chriſt, and before it make our adoration to him, therefore we are ſaid to adore the image.* And yet r the worſhip, allowed by that Councell, was far ſhort of that which the Church of Rome now giueth. For it was not that which is called *Latria*, diuine honor, but the leſſer worſhip conſiſting in the externall reuerence, and being inferior to that which is giuen to the ſamplar. And s many of the Schoolemen and others goe no further. Till at the laſt, in the daies of Thomas Aquinas t the conceit waxed bigger, and grew to that which it now is, that *the crucifix, and image of Chriſt, muſt be adored with the ſame honour that himſelfe is*, yea *that honour ſtaieth in the very image.* And by this one example the reader may perceiue how the ſeuerall articles of Papiſtrie haue increaſed by degrees, and how they haue bene held at one time otherwiſe then at another, the learned of that Church alway remouing them, that it is vnpoſſible they ſhould be certaine what to hold.

q Holk ſect. 157.b.in Sap. Dura.3.d.9.q.2. Alex.3.q.30. art.3.Mirand. apoloog qu. 3. Alphonſ. Hæreſ. verb. Adoratio.haer. 2.Concil. Mogunt.an. 1549. ſub Sebaſt.c.41 & 42.

r Ad.4.& 7.

s Gabr.3.d.9 q. vnica-concl.7. & lect.in Can. 49.R.Aquil.3.d 9.Pereſ.tract. de imag.p.228. Catharin. opuſc. de cult. imag.de Conſecr.d.3.Venerabiles.gl. §. Cultu.Sand. imag.c.17.

t Tho part.3.q. 25.art.3.& ibi Caiet.Suar. Grego.valent.

17 Another example ſhall be touching originall ſin. For our firſt parents Adã & Eue, hauing ſinned againſt God, left the effect of that their ſinne in all mankinde, their poſteritie; wherby they are born the childrẽ of wrath, as the Apoſtle teſtifieth, Eph.2.3. This effect we call originall ſinne, and our aduerſaries, at this day, define it to be no more but u the want of originall iuſtice, and a certaine crookedneſſe of the will wherein he is borne, which maketh him odious to God by nature: exempting the concupiſcence and corruption of nature that remaineth in the regenerate, and all that are baptized, as if it were no part of this, or any ſin. Which is but a late deuice ſet abroach to maintaine the perfection and merit of our workes. For the Maiſter of Sentences, in his time, x held it to be *our*

u Bell.de amiſſ. grat.l.5.c.17. Andrad.Ortho. expl.l.3.p.217.

x L.2.d.30.§. Nunc ſupereſt. & inde.

na-

naturall concupiſcence; expounding this concupiſcence to be *a qualitie in the ſoule, ariſing from our fleſh, propagated to vs from our parents, and ſtirring vs vp to ſinne.* Thus according to the truth (wherein the Ieſuits now refuſe him) teaching originall ſinne to be a habit diſtinguiſhed from the naturall faculties of the ſoule, and coming into them through the fall of Adam, and there dwelling poſitiuely as a corrupt quality. This opinion had [y] diuers partakers: and Ariminenſis, that himſelfe held it, ſaith, *many both of his time and of old, fauoured it.* Whereby it appeareth that the moderne opinion of our aduerſaries was not the Catholicke receiued doctrine of that time. And becauſe then they were not ſo confident in their opinions as now they are, there were otherſome that held originall ſinne to be *nothing elſe but the ſinne of Adam derined to vs by the effects, whereby we are made culpable, by bearing the imputation of that which he did.* The which opinion is defectiue onely in this, that it reſtraineth the ſinne to that which is but one part thereof. For it conſiſteth in this and more. Yet it was holden in Lombards time, as himſelfe reporteth, and ſince, by [z] no ſmall men in the Church of Rome: and Occham ſo liked it, that he [a] profeſſeth *he would hold it, but for the reuerence of ſome holy men, which ſeeme to ſay, that originall ſinne is the want of that iuſtice which ſhould be in vs.* And Catharinus ſaith, that *hauing conferred it with many men exactly learned, and good Catholickes, they liked it exceedingly.* Whereby we may ſee the preſent opinion, offered vs at this day by the Ieſuites, is not ſo vniuerſall as they ſay it is, when the former ages ſo litle fauoured it; and if Catharinus ſay true, the very age now running may alſo be iealous of it for any thing we know, and remoue it againe, when the maiſters of their Schooles pleaſe, as they formerly haue done.

y Altiſiod. l. 2. tract. 27. c. 2. Greg. Arim. 2. q. 30 art. 2. Hen. Gandau. quodl. 2. q. 12.

z Pigh contr. 1. p. 32. Catharin. de caſu hom. & peccat. orig. p. 182

a 2. qu. vlt. v.

Digreſſion. 52. *Shewing that the preſent religion of the Romane Church was obſerued and reſiſted in all ages, as it came in and increaſed: naming withall, the Perſons that made the reſiſtance; and the Points wherein, and the Time when; from fiftie yeares to fiftie, throughout all ages ſince Chriſt: compendiouſly obſerued out of hiſtory, for the ſatisfying of their error that ſo much*

much conceit the antiquitie of Papiſtry, and think it was neuer controlled till Luthers time.

18 Againe the Ieſuite, with much rhetoricke and confidence, asketh, *What voices, what ſtirres, what lamentations were heard when Rome brought in a new faith? Were all aſleep? did none reſiſt? no Biſhop preach? no Doctor write againſt the alteration? none to ſuffer martyrdome? neuer a true hearted Chriſtian to lament it? no Hiſtoriographer, neither Greeke nor Latin, farre nor neare, to make at leaſt ſome obſcure mention of ſuch a matter in his commentaries?* You ſee what a face he ſetteth on the matter, and yet all Hiſtories confute him; for I neuer ſaw ancient hiſtory Greeke or Latin (and yet I haue ſeene and read thoſe b which our aduerſaries reckon vp for the beſt & moſt ancient) but it containeth ſome notable memory of alterations made in the Romane Church, obſerued and lamented by ſome or other then liuing. For which cauſe our aduerſaries, at this day haue taken exception againſt euery one of them, and charged each particular author either with falſifying the truth themſelues, or with being falſified by others; which needed not if they contained nothing in diſproofe of that which here the Ieſuit hath boaſted. Yea the Ieſuite himſelfe would lay this very imputation vpon them, if he ſhould be driuen to anſwer that which is produced out of them. And then the caſe would be altered, for he might ſay no more, *was there no Hiſtoriographer Greek or Latin?* but you ſhould ſee he would anſwer in another tune, *There are Hiſtoriographers, Greeke and Latin, farre and neare,* that haue mentioned ſuch a matter, but they are all liers. For Euſebius, Socrates, and Sozomen were all 3. of thē heretickes and liers. Nicephorus a lier. Benno full of impudent lies. Auentine a beaſtly lier. Marianus Scotus a manifeſt lier. Sigebert a lier for the whetſtone. O the fraud, impoſture, villany of that he hath written! And thus they will intertaine whatſoeuer is produced againſt them, as I haue noted Digreſſion 47. nu. 12. and for the further manifeſtation of that I ſay, there is not one of ſeuenteene hiſtories, reckoned vp by Poſſeuin for the chiefe, but Cæſar Baronius, in his late Annals, hath attainted him.

b Camp. rat. 7. Poſſen. biblior. ſelect. l. 7. c. 13.

19 Againe,

19 Againe, what need they make the matter so faire, and so insolently call vpon vs to shew who resisted them, when themselues haue destroied & corrupted many authors whereby it should be shewne? Auentine [b] writeth of Pope Hildebrand, that *for the cloaking of his ambition, he deuised fables, corrupted chronicles, razed out the things that were done, and adulterated the sacred oracles.* Thus they make away the euidence, and then bid vs shew who resisted them. Let them restore vs the writings of Wickliffe, Dantes, Ockam, Marsilius and others, out of their ashes, and Italian libraries, where they lie buried, and we will answer them. For in the *Popes owne Library are bookes both Latin and Greeke, written against his primatie*, as is testified by [c] Alan Cope; which is signe sufficient that the Papacie was resisted before Luther was borne: yea Bristo in the preface of his Motiues, writeth, that *scarce any peece or article of the Romish faith, but by one or other first or last, as hath bene called in question.*

[b] Annal. Boiu. l. 6. p. 435.

[c] Dial. 4. c. 19.

20 This I will shew particularly in euery age, so far as the title of this Digression bindeth me, and the Iesuites demand requireth: WAS THERE NONE THAT WOVLD SPEAKE AGAINST IT? NONE THAT NOTED IT? For in the first 600 yeares there was no substantiall or fundamentall innouation receiued into the Church; the present Romane faith, touching such points, being yet either vnhatched, or receiued by knowne heretickes: onely the *mysterie of iniquitie*, [d] that began to worke in the Apostles time, increased by the heresie and ignorance, and superstition of some that dayly corrupted [e] the truth. For the stories remember vs of a saying of Hegesippus, that *the Church continued a virgin vndefiled, as long as the Apostles liued: but when that generation was passed, the conspiracie of wicked heresie, through the seductement of those which taught other doctrine, tooke beginning.* But hereof [f] the Apostles gaue warning, euen with teares, and [g] the ancient Fathers complained, that we may see the Papacie to haue bene resisted when it was yet in the Cockatrice egge.

[d] 2. Thess. 2. 7.

[e] Euseb. hist. l. 3. c. 32. & l. 4. c. 22. Niceph. l. 4. c. 7.

[f] Act. 20. 28. Phil. 3. 18.

[g] Τὸ τῆς ἀσεβείας μυστήριον ἤδη ἐνεργεῖται. Basil. ep. 70.

21 After 600. yeares were expired, that the seuerall points of the true faith began, one after another, to be more grossly corrupted and changed by the Church of Rome; in the first fif-

600.

tie, I name[h] Serenus the bishop of Marsils in France, who brake the Images that began to be set vp in his Dioceſſe. And Gregory the Bishop of Rome,[i] resisting the supremacie: and[k] the whole Greeke Church complaining when Phocas had first conferred it on Boniface.

h Alphonſ. v. imago.

i L. 4. ep. 32. 34. 38. 39.

k Plat. Bonif. 3.

650. 22 After 650. to 700, I name the sixt generall Councell,[l] decreeing the mariage of Priests, against the Church of Rome labouring to restraine it,[m] and forbidding to make the holy Ghost in the likenesse of a Doue.[n] The Councell holden in Portugall, where the cup is appointed to be ministred to the people in the Sacrament, against the practise of some that vsed to dip the bread, and so giue it; which was one beginning of the halfe Communion.

l Sext. Syn. Can. 13.

m Carranz. in Can. 82.

n Concil. Bracar. 3. c. 1.

700. 23 After 700. to 750, I name[o] the generall Councell of Constantinople, vnder Leo Isaurus, against Images:[p] and Clemens, Scotus, and Adelbartus, who preached against the supremacie, traditions, images, &c. in the defence of Priests mariage, also against Purgatory and Masses for the dead; and were therfore persecuted by Zachary the Pope: which is the reason why in some histories they are so hardly censured.

o Synod. c. 138. Zon. tom. 3. pag. 84.

p Illyric. catal. test. tom. 1. pag. 633.

750. 24 After 750. to 800, I name[q] the Councell of Constantinople vnder Constantinus Copronymus, and[r] of Francfort vnder Charles the great, against images: and the booke yet extant that he caused to be made against the second Nicene Councell; with another set forth by Ludouicus his sonne, to the same effect: both which are to be seene at this day.

q Zon. tom. 3. pag. 88. Synod. c. 141.

r Rhegino. chro. l. 2.

800. 25 After 800. to 850, I name Ioannes Scotus, a great learned man,[s] who resisting the reall presence, which in that time some priuate men began to set on foote, was therefore murdered. The same time Bertram also writ against it, whose booke is extant. Trithemius[t] saith of him, that he was *a man very skilfull in the Scriptures, exceedingly learned, and of a holy life.*[u] Claudius the Bishop of Towers in France, resisted Images, worship of Saints, and pilgrimage.[x] Lotharius the Emperour reduced the Pope to the obedience of the Empire, for which cause he sent three Archbishops, two nile Bishops, and diuers noble men to Rome, who disputed against him and confuted him.

s Danz. resp. de Ruchar. l. 1. c. 1.

t Catal. script.

u Ionas Aurel. de cult. imag.

x Anast. vir. Pont. in Seg. 2.

26 After

26 After 850. to 900, I name Volusianus a Bishop, that wrote to Nicolas the first, in the defence of Priests mariage. 850.

y Michael the Emperour, and Photius the Patriarke of Constantinople, resisting the Popes supremacie: z as also did the Bishop of Rauenna.

y Ep. Nicol ad Michael.

z Anast. in Nicol 1.

27 After 900. to 950, and so forward, such abuses were noted in the Church of Rome, that a an ancient historie mentioning the same, complaineth, *Alas, alas, Lord God, how is gold obscured, and the colour changed! What offences do we reade to haue happened about these times, euen in the holy Apostolicke seate, which hitherto with such zeale thou preseruedst! What contentions, emulations, sects, enuies, ambitions, intrusions, persecutions! O the worst time that euer was, wherein the holy failed, and truths are diminished from the sonnes of men.* To the same effect b writeth Baronius: *What was then the face of the holy Romane Church? how filthy was it when potent and withall base whores bare all the sway at Rome? at whose lust seas were changed, Bishops were bestowed, and that which is horrible to heare, and not to be vttered, their louers were thrust into Saint Peters chaire.* In such times as these were, the Reader may easily thinke there was matter enough in the Romane Church that deserued resistance. As c certaine of the English Clergie maintained the Sacrament to be onely a figure of the bodie and bloud of Christ, against the reall presence then increasing. 900.

a Fascic. temp. pag. 68.

b An. 912. nu. 8.

c Osbern. vit. S. Odonis, quem refert Fox in Martyrol. pag. 1039.

28 After 950. to 1000, we haue d Otho the great, that deposed Iohn the Pope, and assumed into his hands the nominating and making of Popes hereafter; which was a manifest resistance made against the growth of the Primacie. e Aelfricus the Archbishop of Canterbury, that preached and published his homilies against the reall presence coming in. And I name f Arnulphus, who in a Synode holden at Rhemes, noted the Pope to be Antichrist: *O Rome* (saith he) *to be lamented, which to our ancestors yeeldedst shining lights of Fathers, in our time sendest monstrous darknes, which in the age to come shall be infamous. What, o ye reuerend fathers, what (I say) thinke ye him to be, which sitteth thus in a loftie throne, in purple robes and glittering gold? Certainly if he be voide of charitie, lifted and puffed vp onely with* 950.

d Sigon. Reg. Ital. l. 7. an. 963.

e Homil. Saxon. Aelfr.

f Refert Baron. an. 991. nu. 21.

knowledge, he is a Antichrist sitting in the temple of God, and shewing himselfe as if he were God: but if he want both charitie and knowledge, then is he an idol, and to seeke to him for answer, is to enquire of the marble stones.

1000. 29 After 1000. to 1050, I name Rodulfus Ardeus, preaching against [g] merits, and [h] abilitie to keepe the law. [i] Glaber Rodulphus, that wrote how the Bishop of Rome should haue nothing to do in another mans Dioceſſe; the which he also saith was the opinion of all the Prelates in France, [k] Leuthericus an Archbishop in France, denying the reall presence.

g Homil. Dominic. in Sept. & 18. Dominic. post Trin. ho. 1. h 18. Dom Trin. hom. 2. i Hist. l. 2. c. 4. quę refert Baron. k Baron. an. 1004. nu. 5.

1050. 30 After 1050. to 1100, I name [l] Nicetas an Abbot, and [m] the Bishops of Italy, France and Germanie resisting Hildebrand, and deposing him, when he would restraine the Clergie from mariage. [n] Henry the third, the Emperour, with his Councell of Nobles and Bishops, holden at Wormes, withstood the Popes supremacy now vsurped, and iudged him to be deposed. And Sigebert a writer liuing at that time, [o] noted the Popes excommunicating of Princes, and absoluing their subiects from obedience, and calleth it *noueltie* and *heresie*. The same time [p] Berengarius, in France, resisted the reall presence; and though the tyrannie of the Pope oppressed him, [q] yet *many were still of his mind*, [r] *but they could not so easily be noted*, saith Waldensis. [s] This Berengarius was reputed a good man and holy, though his enemies the Popes creatures, haue railed vpon him.

l D. 31. omnino. Gl. m Apent. annal. Boio. l. 5. n Sigeb. chron. an. 1077. o Chron. an. 1088. p Naucler. vol. 2. gener. 36. Sigeb. an. 1051. q Refert Baron. an. 1079. nu. 3. r De Sacram. c. 19. pag. 17. s Hildeb. Cenó. epitaph. Beren. apud Malmesb. l. 3.

1100. 31 After 1100. to 1150, I name [t] Henry the fift, the Emperour, who against Paschalis then being Pope, maintained his right of making Bishops, and other priuiledges that belonged to his ancestors, which now the Pope vsurpeth. I name Bernard, who though he were superstitious in some points, yet freely noted diuers corruptions then coming in, whereby we know they arose not without resistance. He is cleare against [u] the feast of the Conception; whereby the conceit of the virgin Maries freedom from sin should be maintained: against [x] merits, [y] iustification by workes, [z] freewill, [a] keeping the law, [b] seuen sacraments, and [c] vncertaintie of our saluation, and [d] the Popes greatnesse in temporalties. The same time, saith [e] Platina, *Arnulfus a famous preacher was murdered at Rome by the Clergie there,*

t Naucle. vol. 2. gen. 39. pa. 807. Sigon. reg. Ital. an. 11 11. l. 10. u Ep. 174. ad Can. Lugd. x Ser. 1. de Annunt. y Cant. ser. 22. & ep. 190. z De grat. & lib. arb. a Cant. ser. 50. b Ser. 1. de cœna Dom. c Ep. 107. d L. 2. consid. ad Eugen. e In Honorio 2.

there, because he butterly inueyed against their lust and wantonnesse, and reproued their pompe, and raking together of riches: hence it was that their hatred and anger was stirred vp, to the destruction of him that meant well.[f] The same time one preached in Antwerpe against the reall presence. And Honorius noted the bringing in of *wafers* into the Sacrament, *the which thing* (saith Cassander) *the author of the exposition of the Romane order took most grieuously, saying that the loaues of bread offered in certaine Churches for the vse of the sacrifice, after the custome of the ancient Church, should thus be brought from the forme of true bread to so slight and slender a form, after the likenesse of plates or peeces of mony: and* (saith he) *in contempt he calleth them* [*] *scraps of offered plate, and ascribeth to them a lightnesse like an image or shadow, and thinketh them for their slendernesse vnworthy the name of bread:* thus prosecuting them with more bitter words then these.

[f] Chr. Masse. chro. l. 16. ann. 1124.

[g] Cassand. Liturgic. c. 27. pag. 66. 68.

[*] Minutias numularium oblatarum.

32 After 1150. to 1200, I name [h] the Emperour Frederick Barbarossa, forbidding appeales to Rome, and the coming of Legats from Rome into Germanie, and other trickes of the Popes pride. I name Lincolniensis, that noted the noueltie and heresie of Friers. [i] He said, the definition of a Frier was, *a dead carkasse risen out of his graue, wrapped in a winding sheet, and carried among men by the deuell.* I name the Waldenses, dispersed ouer al this part of the world, who in the most substantial points resisted the Papacy to the shedding of their bloud. [k] Their opinions were these, among some errors [l] that are falsly imposed vpon them: that *the Pope is no greater then another Bishop: that there is no Purgatory: that it is in vaine to pray for the dead: that Masses for the dead were the invention of coueteous Priests: that Images should be abolished, and the hallowing of water and other creatures: that the word of God should be freely preached to al men: that Friers shrift, and the vse of oile in Baptisme, were the inuentions of men. They contemned the Masse, and all that belongeth to it, and prayer to Saints, and Canonicall houres, and thought a man might worke any day except the Lords. They misliked fasting dayes and distinction of meates, and the single life of votaries. They defended the reading of the Scripture by the Laitie, and received it as the iudge of controuersies, and thought there were but two sacraments,*

1150.

[h] Naucler. vol. 2 pag. 834. gen. 39

[i] Refert Wickl. in Trialog. l. 4. c. 26. 143.

[k] Naucler. vol. 2 gen. 47. p. 1033. Hosiand. Cent. 12. c. 52.

[l] Io. Marian. Hisp. de reb. Hisp. l. 22. c. 2.

as we do: and that the Communion should be ministred in both kinds to the people: and that Rome was Babylon, and the Pope had no right to the supremacie.

1200. 33 After 1200. to 1250, I name Almaricus a Doctor of Paris, [m] that was burned for withstanding altars, images, inuocation of Saints, and Transubstantiation. [n] Robert the Bishop of Lincolne, that withstood the Popes proceedings in England. Ioachim Abbas [o] said, Antichrist was borne in Rome, and should sit in the Apostolicke sea. [p] Frederick the second, as his ancestors had done before him, resisted the Popes vsurped supremacie. [q] Arnoldus Villanouanus spake against the Friers, and the sacrifice of the Masse, and Papall decrees. Euerardus an Archbishop in Germanie, in an assembly of Bishops at Regenspurge, [r] spake thus of the Pope: *Hildebrand, vnder colour of religion, layed the foundations of the kingdome of Antichrist. He was the first that began this mischieuous warre, which his successors haue continued to this day. These Priests of Babylon will raigne alone, they can beare no equall, they will neuer rest till they haue trampled all things vnder their feete, and sit in the temple of God, and be exalted aboue euery thing that is worshipped. He which is the seruant of seruants, coueteth to be the Lord of Lords, as if he were God: his brethrens counsell, yea the counsell of his master he despiseth. He speaketh great things as if he were God. In his brest he casteth new deuices, whereby to raise a kingdome to himself. He changeth lawes, and confirmeth his owne: he defileth, plucketh downe, spoileth, deceiueth, murdereth: thus doth that child of perdition (whom they vse to call Antichrist) in whose forehead is written the name of blasphemie, I am God, I cannot erre; he sitteth in the temple of God, and beareth rule farre and neare.*

m Cario. chron. an. 1202.
n Math. Paris.
o Rog. Houed. an. 1190.
p Auent. annal. Boi. l. 7. pa. 535.
q Magd. Cent. 13. c. 5. Hosiand Cent. 13. c. 10. lib. 1.
r Auent. l. 7. pag. 546.

1250. 34 After 1250. to 1300, I name [f] Gulielmus de S. Amore, withstanding the Friers and their abuses. [t] The Preachers in Sweden that publickly taught, the Pope and his Bishops to be heretickes. [u] Dantes the Florentine wrote in a booke, that the Empire descended not from the Pope; for the which cause, after his death they condemned him of heresie. About the same time also liued Gulielmus Altisiodorensis an auncient schoolman, in whose Summes are found many things confuted, that then

f Magd. Cent. 13. c. 5.
t Crantz. Metrop. l. 8. c. 16. Refert Illyr. Catal.
u Panor. de Iudicijs. c. Nouit ille. Naucler. vol. 2. gen. 45.

then were coming in, and maintained by others; the which because I haue partly obserued throughout this my answer, by alledging him against the Iesuite, I will not now stand to produce.

35 After 1300. to 1350, I name Marsilius Patauinus, that writ against the Popes supremacie: [x] in which booke is to be seene the confutation of all such reasons as were made to proue him the head of the Church. I name Occham the schoole-man, [y] who exceeding vehemently writ against the Popes authoritie ouer Kings (a great article of the Romane faith this day in England) and Councels: [z] *he told the Emperour, that if he would defend him with the sword, he again would defend him with the word.* And as he resisted the Primacie, so did he confute many errors now holden by the Church of Rome, and confirmeth that which is our faith in not a few points, as may be seene in his booke vpon the Sentences. I name Gregorius Ariminensis, who in his booke vpon the Sentences hath diligently confuted that which is now holden by the church of Rome touching *Predestination, Originall sinne, Freewill, the merit of workes*, and other matters. [a] The same time the Vniuersitie of Paris condemned the Popes pardons.

1300.

x Defensor pacis.

y Beside his owne workes see Sleid. comment. l. 2. Auent annal. l. 7. p. 638 Naucl. vol. 2. gen. 45. p. 1003.

z Trithem. de Scriptor.

a Illyr. catal. tom. 2. pag. 797.

36 After 1350. to 1400, I name Aluarus Pelagius, who wrote a booke [b] of the lamentation of the Church, wherein he reproueth diuers abuses of his time. [c] And Mountziger, who in the Vniuersitie of Vlms, openly disputed against Transubstantiation, and adoration of the Sacrament. I name Michael Cesenas, [d] who said, the Pope was Antichrist, and Rome Babylon, and held there were two Churches; one of the wicked, wherein the Pope raigned, which was a florishing Church; the other of the godly, an afflicted Church: and he complained that the truth was almost extinguished. The same time also liued Iohn Wickliffe, and infinite more with him in England, whom in that time they called *Lolards*, resisting Papistry to the shedding of their bloud.

1350.

b De Planctu ecclesiæ.

c Fox acts and mon. pag. 386.

d Illyr. catal. tom. 2.

37 After 1400. to 1450, I name againe the Lolards in England, as Purucy, Badby, Thorp, Browne, Beuerly, and the rest that were persecuted at that time. I name Chaucer, who ex-

1400.

e Plowmans tale.

presly[e] writ, the Pope and his Clergie to be Antichrist. The same time Nilus wrote his booke against Purgatory and the Popes supremacie: and Iohn Hus, Ierome of Prage, and the Churches in Bohemia notoriously resisted the Papacie.[f] Their doctrine was the same with that of the Waldenses.

f Naucler.vol.2 gen.47.p.1033.

1450. g Bucholch. chronol. Naucler.vol.2.gen. 51. Illyr.catal. tom.2.p.890.

38 After 1450. to 1500, I name Sauonarola the Florentine, [g] who preached that the time was come wherein God would renew his Church, that the Church needed reformation; he affirmed that the Pope taught not the doctrine of Christ, he maintained the communion vnder both kinds, and held against traditions, iustification by workes, and the Popes supremacie. The same time Wesselus Groningensis, and Ioannes de Vesalia were famous for holding against merits, freewill, traditions, pardons, shrift, fasting dayes, pilgrimages, extreme vnction, confirmation, and the primacie. In England also and Bohemia liued those which followed the doctrine of Wickliffe and Hus, continuing the same till Luther.

1500.

39 And when 1500. yeares were expired, arose Luther, Zuinglius, Tindall, and diuers others, whom God raised vp to call his people out of Babylon, who you see were not the first that misliked the Papacie, many in all ages grudging at it before them: and the reformation which they brought in, was wished for and desired long before.

Note.

40 And touching the catalogue that I haue set downe, I warne the Reader of two things: first, that I haue not set downe all, either that liued or are recorded in the seuerall ages nominated; but onely some few for example, to answer the Iesuites demaund: by which few you may easily gather there were many more, when so learned men neuer vse to want partakers, howsoeuer the tyrannie and oppression of their aduerse part may keepe them vnder. Next, my meaning is not to iustifie enery one that I haue named to haue bene free from error, and a ful Protestant in euery point, (though many were so in euery point fundamentall) but onely to shew that the Papacie in all ages was resisted as it came forward, which the Iesuite denieth. If it be replied, that these persons were hereticks condemned by the Church; I answer, first the Iesuite biddeth vs name, *who*

resisted

resisted Rome, *were all asleepe, none to obserue the change?* &c. and I name these; whereunto it is no sufficient answer to say, they were heretickes, because it vpholdeth not the question; and one hereticke may be able to detect another; and the Iesuite should not make his chalenge so broade as to say, *No mention is made in any story* of such an alteration. Next, it cannot be proued that these were heretickes. For one part of them is the Greeke Church, another part is some ancient Diuines of their owne Church, a third part is such as the Romane Church persecuted. The first are sound and lawfull witnesses, being the true Church of God to this day, though polluted with some errors. The second, though Papists in many points, yet shew against al exception, those points wherein they were no Papists, to haue bene no part of the Catholicke faith, so called, in their time; for then they would not haue resisted them, but embrace them as they do all the rest. The third part I grant the Church of Rome then persecuted, and now calleth heretickes, but that is the question, whether they or their persecutors were the essentiall parts of the Church: & this must be decided by the Scriptures onely. For our aduersaries say, they are the true Church, and proue it by their antiquitie without resistance: both which we deny, shewing the contrary in the precedent catologue, which catologue when they will disproue againe, by replying, the men contained therein were condemned for heretickes by the Romane Church; who seeth not this to be a retiring backe againe to the question, when that is brought to maintaine the question which is the question it selfe?

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§. 52. Neither do I see what answer can with probabilitie be forged against this reason. For to say, that the errors of the Church of Rome crept in by little and litle, and so were not espied for the littlenesse of the thing, or for the negligence of the Pastors that liued in those dayes, is refuted alreadie. For first those matters, which the Protestants call errors in the Romane Church, be not so little matters, but that lesse in the like kind are ordinarily recorded in stories. Nay some of them, in their conceits, (and consequently if men of old time had bene Protestants, they would haue bene so also in their conceits) as grosse superstition as was in paganisme it selfe: namely to adore Christ as present

presens in the Eucharist, which Protestants hold Really to be but a bare peece of bread: also their vse of Images, which they account to be idolatrie, and say, verie ignorantly and maliciously, that we adore stockes and stones as the paimims did; the which things could not haue crept in so by little and little, but they must needs be espied. Neither could the Pastors of anie time be so simple or ignorant, so sleepie or negligent, but they must needs haue seene, and seeing must needs, in some sort, haue resisted, as before I said. For, to imagine all the Pastors of anie one age at once to haue bene in such a deepe Lethargicall sleepe, that they could not onely not perceiue when the enemie did ouersow the cockle secretly in the hearts of some, but also when it grew to outward action and publike practise, and so could not be but most apparent, (as the cockle secretly sowen, when it grew and brought forth fruite, did appeare and was well knowne and perceiued, Math. 13.) I say, to imagine all the Pastors to be so simple and sleepie not to marke it then, or not to resist it, is rather a dreame of a proud man in his sleepe, who is apt to thinke all fooles besides himselfe, then a iudiciall conceit of a waking man of anie vnderstanding, who ought to thinke of things passed either according to the verity recorded in stories; or when this faileth, by consideration of the likelihood of that which he thinketh was done by men of that time, with that which most men would now do in the like case. Finally, if this were so that the Church did vniuersally erre, *Neglexerit officium Spiritus sanctus* (as Tertullian speaketh *lib. de præscript.* refuting the same cauill of hereticks) the holy Ghost should haue neglected his office, which is, as we haue out of Scripture, not to permit the vniuersall Church to fall into anie errour, but to suggest all things that Christ said vnto it, and to teach it all truth.

The Answer.

1 The Iesuite hath said, that if *religion had altered in Rome since the Apostles time, it would haue bene recorded in some story, that such an alteration was: But there is no mention in any story of any such alteration. Therefore it is sure no such was at all.* In which argument I haue shewed both Propositions to be false, in my answer to it in the whole former section. But the Iesuite supposeth onely two things can be obiected against it: either that the errors as they grew were small, coming in by litle and litle, and so were not espied for their smalnesse; or else that the Pastors, which should haue espied them, were all asleep, which he saith could not be. Whereunto I answer.

2 And first to his last exception. For I grant the Pastors, nor

nor people neither, were not all asleepe, but waking, and saw the corruptions, at least when they came to *publicke practise*, as I haue shewed by induction of al ages, in the former section. Onely we say, the number both of Pastors and people decaied daily through the Popes tyranny, that, after eight hundred yeares were expired, increased exceedingly, and oppressed the true seruants of Christ. Which oppression vsed against the Saints, ioyned with his strong delusions, and the multitude seduced thereby, caused that the warning they gaue could not be heard, and what was heard could not be credited, and what was heard and credited, could not, the one halfe, come to our eares that liue now so long after them. It is one thing therfore to say: the Pastors were asleepe and saw it not, when the enemy first meditated and deuised the point of Papistry that was sowen; and another to thinke they were all asleepe when it grew vp and shewed it selfe. The former we grant: the later we vtterly deny. Againe, it is one thing to say, the *world was asleepe* when the Pastors gaue warning, and another thing to hold the *Pastors were all asleep* that should giue warning. This later is but the Iesuites conceit, for we neuer said it: the former is the truth, and he cannot disproue it. Whence it followeth, that *still the holy Ghost performed his office*, and euermore led the Catholicke Church into all truth, and gaue it warning of error, and suggested the words of Christ vnto it: but the Papacy was not that Church, whose children had no eares to heare and receiue the warning.

2 Next, to the first exception: I answer, the Iesuite hath falsified our saying; for we do not say, the corruptions were not espied for the littlenesse of the things, as if they had bene so small that they could not be seene; for by that reason, as himselfe well obserueth, the worship of the sacrament and images should be no small matter: but we affirme that these great corruptions, and all the rest whatsoeuer, came in first one after another, not all at once. And secondly were broached not in their full perfection at the first, but by degrees, as corne at the first sight beareth no eare, and plants in the first spring shew neither fruite nor blossome, in which sence we may say the

corne

corne and fruite came in by little and little. For who dreamt images should haue bene worshipped, when they were first brought in for memory? or who suspected the sacrament should haue bene adored, when they first vsed kneeling at the communion? Therefore when we say, the errors of the Romane Church came in by litle and litle, this is our meaning, and thus our words must be expounded. Which is a sufficient reason why some things, thus coming in, were, at the first, the lesse excepted against, when no great danger was misdoubted by their entrance.

4 But if it were granted that some lesser alteration, consisting in ceremonies and Church-canons, came in vncontrolled, or some points of doctrine hauing at the first no shew of euill, yet were it not proued thereby, that the godly then liuing & allowing them were of another mind then we. For if our selues had then liued and seene no more danger ensuing vpon them then they did, we would possible haue said as little against them as they did. Prayer for the dead, the signe of the crosse, & the opinion of freewill, at the first coming in, were so farre from being applyed to those vile purposes whereto the Church of Rome now bendeth them, that they might endure them, and we refuse them, and yet be both of one religion.

5 But why doth the Iesuite assume adoration, and images, for examples of that which came in without controllement? was he disposed thus to prostitute his owne cause? was there no example he could make choise of but these, when the world neuer knew any innouation more famously and visibly noted then these? Did not [a] the Elibertine Councell, and [b] Epiphanius sufficiently point at the coming in of Images? And when the Nicen Councell had allowed them to be worshipped, did not Charles the great, in a generall Councell of three hundred Bishops holden at Frankford, abrogate the decrees of Nice againe, and writ a booke against them? And did not, [c] by Baronius his owne confession, the most learned men and famous of that age speake against the Nicen Councell, Walafridus Strabo, Ionas the Archbishop of Orleance, Hincmarus the Archbishop of Rhemes, yea another whole Synode vnder Lewis

a Can. 36.
b Epist. ad Ioan.
c An. 794. nu. 39

Lewis the first? I know he excuseth it, and [d] others with him, by this that the Councels of Frankford and Paris, and these learned men *did mistake the definition of the Nicen Councell*: but this is a bankrupt shift confuted by [e] as learned of their owne side, as themselues. And therefore the Protestants condemning the worship of images; follow the ancient Church that resisted it.

[d] Geneb. chronol. an 744. Bellar. imag c. 14.
[e] Suar. tom. 3. d. 54. sect. 3. Vasqu. adorat. l. 2. cu. 228.

6 And whē we say, the vse of images in the Church of Rome is idolatry, and that *the Papists worship stockes and stones* as the Painims did; this is neither ignorantly nor maliciously spoken. Not maliciously, though merily; for [f] Tertullian saith, touching such like absurdities of the Valentinian hereticks, *the matter it self sometime requireth that we laugh at it. Many things deserue to be contemned, that with our graue doing therof we seeme not to reuerence them: Vanitie and mirth are neare sib. Let the truth laugh, because she is ioyfull, and iest with her aduersaries, because she is secure*: that when we say merrily, the Papists worship stockes and stones, our words be not taken as vttered in malice. And we speake not ignorantly, but know what we say, and can giue a reason for it. For [g] to erect and worship images of the inuisible God, is idolatrie: or if that be denied, yet vnlawfull by [h] the confession of learned Papists themselues, though [i] the Church of Rome now vse it.

[f] Aduers. valen. c. 6
[g] Exod. 20. 4. Deut. 4. 15. Rom. 1. 23.
[h] Duran. 3. d. 9. q. 2. ad. 4. Perez. de tradit. part. 3 pag. 222.
[i] Bell. imag. c. 8.

7 Againe, I thinke no Papist will deny, but his crosse and crucifixe, for example, is *a stocke, or a stone*, or such a like mettall; and yet the Iesuites say, [k] that *all the honour that is due to the samplar, is giuen to the image*; [l] *and it is so giuen that the image staieth and limiteth it in it selfe, as it is an image, and not onely as it representeth the samplar*: [m] *themselues, after their maner, being properly* [n] *the compasse of the worship, though not of themselues, but in respect of the samplar: and thus the images of Christ must be adored with diuine honour per aliud.* The which is now the current doctrine of the Church of Rome, saue that [n] some wiser then other some, and possible their conscience checking them, thinke it no wholesome forme of words for the pulpit. Againe in the Masse-book is a praier to the crosse: *All haile ô crosse, our onely hope, &c.* Wherein some things being spoken which can

[k] Coster. Ench. l. Bell. imag. c. 22
[m] Greg. Val. tom. 4. 145.
[n] Terminus.
[n] Bell. imag. c. 22. Suar. tom. 3. d. 54. sect. 4.

be

be meant of nothing but the very wood it selfe: as this, *Thou onely wert worthy to beare the ransome of the world, ô faithfull crosse, only thou art the noble tree among all:* it is plaine that euen a *blocke* and a *stocke* is adored with Gods honor, as was vsed among the Painims. For euen they, in much of their idolatrie, did no more, in that many of their idols were the image of the true God, and so reputed and worshipped by them, respectiuely, and with relation to God. For [p] the altar at Athens, was dedicated to [p] the same God whom Paul preached: and it is the profession of [q] the learned Gentiles, that *their images were dedicated to the true God the author of life, and giuer of all good things, the common Father and Sauiour of mankind*: whom in those images they worshipped, reputing the images themselues but stockes and stones. Seneca [r] saith, *By Iupiter standing in the Capitoll with lightning in his hand, they vnderstand the Preserver and Gouernor of all things; the Soule and Spirit, the Master and Maker of all the world, to whom euery name agreeth: Few or none among them*, [r] saith Peresius, *thought the matter of their idols so grauen, to be Gods. They had many idols whereby they represented the true God.* Yea [t] saith Andradius, *many among them vehemently abhorred the multitude of gods, and in their mind and thought religiously worshipped that one God, whom, with daily meditation, and all the power of their mind they sought, in him they put all their hope, him they alwaies studied to please.* With this conceit the Painims worshipped their images, [u] and yet are condēned of idolatrie. Now I assume. But the Papists do the very same in the worship of their images; acknowledging them indeed to be but images of God and his Saints, but yet worshipping thē as much as the Gentiles did theirs. The Papists therefore in the vse of their images commit idolatry, and worship *stocks* and *stones*, as the Gentiles did.

o Act. 17. 23.
p Baro. an. 58. nu. 9. Peresius tradit. part. 3. pag. 325.
q Dion Chrys. ser. 12. Olymp. Sozo. l. 7. c. 15. Athenag. Leg. pag. 20.
r Qu. natural. l. 2. c. 45.
r Vbi supra.
t Ortho. expl. l. 3. pag. 289.
u Rom. 1. 23.

8 But the Iesuite needeth not take this vnkindly. For his [x] Iesuites write, that not an image onely, or a holy thing, may be worshipped with the same adoration that is giuen to God; but euen *any other thing in the world, whether liuing or without life.* As for example, *an Angell, a man, the Sunne, Moone, and Starres, the earth,* yea [*] *a stocke, a stone,* or *a little straw*: that the

x Vasqu. adom. l. 3. disp. 1. c. 2. & 3.
* Ipso ligno, Lapides, de modulo straminis.

the Ieſuite no longer ſcorne the imputation of worſhipping ſtockes and ſtones. Yea Cornelius Agrippa hath left [y] written, that certaine (I dare ſcarce report it, my aduerſaries are ſo impatient in hearing ſuch things, but yet I will ſay it againe) Cornelius Agrippa, a great learned Papiſt hath left it written, that certain of the Schoolmen, naming Thomas of Aquin, and Aureolus, defended, that *the very ſtarres in the firmament might be worſhipped and called vpon to helpe vs, but onely for doubt of giuing occaſion to idolatrie:* not that it were idolatry (in their conceit) ſo to do, but it might giue occaſion of idolatrie, poſſible as cutting of throates giueth occaſion of murther.

y De occult. Philoſoph. l. 3. c. 15.

9 Touching *adoration of the ſacrament*, (which is the Ieſuites other example of things reputed by the Proteſtants for no ſmall errors in the Church of Rome) we count it groſſe ſuperſtition indeed, and ſhew the time when it came in. For it is a late inuention following vpon the conceit of the reall preſence, and preſcribed 1220. yeares after Chriſt, by [z] Honorius the third, and ſo was reſiſted by all thoſe that withſtood the reall preſence. And if we cal it *heathenish ſuperſtition*, thus to adore bread and wine, we are to be borne with. For if the oblation of bread and wine, [a] vſed by the Gentiles, in their ſacrifices to Mithra, were idolatrie: what is the worſhipping, euen with diuine honour, of that which is no other, for ſubſtance, then that which the Gentiles offered? Beſides, the lawfulneſſe of adoration dependeth vpon the truth of reall preſence, which being ouerthrowne, the adoration cannot be excuſed. And that which is more, ſuppoſing there were ſuch a preſence in the ſacrament, yet, according to the doctrine of the Church of Rome, no man can be certaine when it is, that he might adore without error. For [b] they teach, that *the Prieſts intention is it that worketh. For if he ſhould ſay the words of conſecration, without intention to conſecrate the bread and wine, he ſhould effect nothing: or if he intend to conſecrate, but one bread, and there chance to be two, or more, there nothing is conſecrated at all.* In which caſes, and the like, there muſt needs be idolatrie, at leaſt ſometimes in the adoration, becauſe though there be no doubt but Chriſt is really preſent vnder the formes rightly conſecrated, yet it may be doubted whether

z C. Sane. de celebrat. miſſarum.

a Iul. Firmic. de errore profa. relig. Iuſtin. Mart. apol. 2.

b Sam. Roſell. verbo Euchar. 3. qu. 47.

c Fr. Ouand. 4. d. 13. pro 6.

ther they be consecrated effectually or no; for if they be not, the nothing is worshipped but the bare bread. For remedy wherof [d] they teach this poore shift, to *adore vpon condition, if the due forme in consecrating be obserued.* [e] And they giue the Priest an Item, that if *he be called in the night season to houzell the sicke, and there spend all his hoasts, then, as he cometh homeward, he must put out the candle and go darklong, lest the people adore the emptie tabernacle.* Againe, it is [f] confessed that the supposed formes of bread and wine, are adored with *the same honor that is giuen to Christ;* yea [g] some thinke, *without referring that honour to Christ contained vnder them, but staying it in the formes.* The which being so, then the adoration of the sacrament is culpable of the same idolatry euery way, that the worship of images is, which I haue proued to be heathenish.

d Halens. 3. q. 30. memb 3. art 1. §. 3. Bonaue. 3. d. 24. art. 1. q. 1

e Panorm. c. Sane. de celebr missarum.

f Omnes enim eodem modo de speciebus sacramenti, sicut de imaginibus philosophari debent. Vasq. adorat. l. 2. nu. 357.

g Vasqu. ib. nu. 359. Refert.

10 That which the Iesuite toucheth by the way, how the Protestants hold the Eucharist really to be but *a bare peece of bread*, is a lie, because they hold the Eucharist to consist of two parts: the outward elements, and the inward matter thereby conferred to vs. This last we call neither bare bread, nor bread at all, but the flesh of Christ that was giuen for vs, and it is infallibly conioyned with the bread, by a sacramentall relation; being as truly present therewith, to the worthy receiuer, as the bread it selfe, though not in the same manner. For when land is conueied by writing and seale, though it be not really contained in the wax and parchment, but lieth peraduenture an hundred miles off: yet is it truely present, and thereby infallibly giuen to him with whom the couenant is made. And he that should account such a conueyance executed, but bare parchment, would be refuted by euery tenant in the countrey, who esteeme their leases to haue the ground so vnited to them, by vertue of the bargaine passed betweene their Lord and them, that thereby they can occupy it safely, and maintaine their right against all intruders that would molest them. So is it in the sacrament: whose outward element, if we call bread, so did our Sauiour, and his Apostles, and the ancient Church before vs. For Saint Paul saith, [h] the *bread* that we breake, is the communion of the body of Christ: and, [i] so often as ye eate

h 1. Cor. 10. 16.

i 11. Cor. 11.

this

this bread. And Iustin Martyr [i] saith, the Ministers deliuer to all that are present, of the *sanctified bread.* But bare bread we call it not, saue onely in respect of the naturall substance, which it retaineth euen after consecration; and when it is ministred to persons vnworthy. For if a conueyance made to Peter, lying vpon the table, be giuen to Richard; or if Richard fraudulently take it away, he receiueth nothing but bare waxe and parchment, by reason the couenant was not made with him, but Peter. He is not the partie that hath the right; though to Peter it be a further matter then bare parchment.

[i] Apol. 2. pag. 76.

11 But if the Iesuite would needs haue bene censuring such as speake vndecently of the Eucharist, he might haue looked nearer home, in his owne Church, [k] where it is holden, that those very apparitions of flesh and bloud in the Sacrament (which they say are sometime seene, and are vsed as an argument to proue the reall presence) may be done *by the power of the diuell.* And [l] where they teach, that a man hauing receiued his maker, may vomit him vp againe: and [m] where it goeth for currant, that *a brute beast, as a dog, may eate the bodie of Christ.* These speeches are foule, and deserue more reproofe then that which saith, the externall element in the Eucharist, for naturall substance, is but bare bread, as the water in baptisme, for naturall substance, is but bare water, though by diuine institution they be eleuated to be the sacred misteries of the flesh of Christ

[k] Verum esse huiusmodi apparitiones posse sepe fieri virtute dæmonis. Suar. tom. 3. l. 55. sect. 1.

[l] Cautelæ Missæ.

[m] Tho. 3. q. 80. art. 3. ad 3. Suar. tom. 3. d. 62. s. 2.

§. 52. Fourthly the Protestants Church is not Apostolike, because they cannot deriue their pedegree lineally without interruption from the Apostles, as the Romane Church can from S. Peter, but are enforced to acknowledge some other, as Luther or Caluin, or some such, from whom mediatly or immediatly they haue receiued, by succession, the Preachers of their faith: Luther and Caluin themselues being not sent of anie to teach this new faith, not succeeding lawfully to anie Apostolike Bishop, or Pastor; but being, as Optatus Mileuitanus said, *lib. 2. contra Parmen.* Victor the Donatist, an hereticke, was, *Filij sine patre, & discipuli sine magistro. Children without a father, scholers without a maister.* Or as S. Cyprian *lib. 1. Epist.* writeth of Nouatus: *Nemini succedentes à seipsis Episcopi ordinati sunt. Succeeding to none, were ordained Bishops of themselues.*

The Anſwer.

1 Our anſwer is, that the ſucceſſion required to make a Church Apoſtolicke, muſt be defined by the doctrine, and not by the place or perſons: that is to ſay, they muſt be reputed the Apoſtles ſucceſſors which beleeue the Apoſtles doctrine, although they haue not this outward ſucceſſion of Paſtors, viſibly following one another in one place, throughout all ages, as the Ieſuite ſaith, it is in the Romane Church. For Saint Paul
a Epheſ. 2. 20. [a] telleth the Epheſians, they are *built vpon the foundation of the Apoſtles and Prophets*, in reſpect of their calling to the knowledge of the Goſpel; and yet they had not lineally (as the Ieſuite meaneth it) deſcended from the Prophets. And Nazianzene
b Laud. Athan. ſaith, [b] *Succeſſion in godlineſſe, is properly to be accounted ſucceſſion. For he that holdeth the ſame doctrine, is alſo partaker of the ſame ſucceſſion; as he that is againſt the doctrine, muſt be reputed to be alſo out of the ſucceſſion.* Which being granted, the Ieſuites diſcourſe about ſucceſſion is ſoone anſwered. To the ſame effect
c D. 4. Non eſt facile. ſpeaketh his owne [c] Canon, *They are not the children of the Saints that ſit in their places, but which do their workes.* Yea the Ieſuites
d Not. verbi Dei. pag. 328. ad interrog. 11. confeſſe this. For Poſſeuine [d] writeth, that the *true Church is called Apoſtolicke, not onely for the ſucceſſion of Biſhops from the Apoſtles, but alſo for the conſanguinitie of doctrine.* And Gregory of
e Tom. 3. pag. 141. proprietas 4. Valenza, [e] telling why the Church is called Apoſtolicke in the Nicene Creed, giueth onely three reaſons: *Firſt, becauſe it began in the Apoſtles: next, becauſe by them it was ſpred all ouer the world: thirdly, becauſe it ſtill followeth their faith and authoritie.*
f Tom. 1. doctrinal. l. 2. art. 2. cap. 18. Waldenſis [f] ſaith, *The Apoſtles filled the whole Church with wholſome doctrine: and in that reſpect the whole Catholicke Church is alſo called Apoſtolicke.* By all which it is plaine, that for the being of an Apoſtolicke Church, it is ſufficient if it hold the Apoſtles faith, though it want the Ieſuites ſucceſſion mentioned.

2 Whence it followeth, that although it were granted, the Romane Church could ſhew a perpetual ſucceſſion of Prelates, without interruption from S. Peter (which the Ieſuit ſaith
g See digreſſ. may be ſhewed, but I deny) yet were it not thereby proued

Apoſto-

Apostolike, vnlesse these Prelates had also retained S. Peters doctrine: that the reader may see, all other marks of the Church must be tried by the doctrine; and that the Iesuits succession, and vnitie, and vniuersality, proue nothing vnlesse the true faith concurre therewith.

3 Whence it followeth again, that it is no disaduantage to the Protestant Churches, if holding the Apostles doctrine, they want externall succession of place & persons, such as the Iesuite boasteth of: because the Apostolickneſse of the Church is not to be defined by it, but whereſoeuer the true faith contained in the Scriptures is professed and embraced, there is the whole and full nature of an Apostolicke Church.

4 And so I answer the Iesuites discourse in particular, that we can deriue our faith from the Apostles, and that without interruption, in that to this day it was neuer interrupted, though such as succeeded visibly in bishops thrones did not alway professe it; it is sufficient that their malice could neuer extinguish it, and the professors and teachers thereof liued in the Romane Church it selfe; which, beside all other testimonies, we know by this, that it is the faith of the Scriptures, which cannot be extinguished, but groweth in the middest of all her enemies.

5 And touching Luther and Caluin, I answer, that whatsoeuer is said against them, dependeth vpon another point, which is, the faith that they taught. For if that were the truth, the no doubt they were sent of God to teach it, & we hearing them, receiued it of them no otherwise then Gods faithful people are bound to receiue the Gospell of their Pastors. And whereas he saith, they succeeded no Apostolick Bishop, neither had any calling to preach that new faith; I answer, that for the externall succession, whereof I haue spoken, we care not; it is sufficient that in doctrine they succeeded the Apostles and Primitiue Churches, and those faithfull witnesses which in all ages since embraced the same in persecution, though they succeeded not in that open manner that was vsed afore heresie and persecution grew. And albeit the Romane Church would not heare them, yet had they a lawfull calling. First inwardly from God, who stirred them vp, gaue them gifts, directed them by

Touching the calling of Luther.

his ſpirit, and bleſſed their labor: then outwardly in the Church of Rome it ſelfe, where they were created Doctors of Diuinity, and Paſtors to teach the people, as they were baptized: by vertue whereof they might lawfully preach afterward that which by the Scriptures they found to be the truth, and did lineally ſucceed the true Paſtors of the Church that liued before them. If it be obiected, that hauing their calling in the Church of Rome, it will follow thereupon, that only the Church of Rome is the true Church; this is eaſily anſwered, by denying the conſequence. For the Church of God and the Papacie were mingled together, and were both called by one name, the church of Rome, by reaſon that in diuers things that were good and indifferent, they communicated. So that euen in the Papacie many of the things of Gods Church remained, as the Scripture, Baptiſme, and theſe callings; which the Pope and his Clergie occupying, did as pirates that occupie another mans ſhip, and his goods therein: and therefore conferring baptiſme and callings to diuers perſons that afterwards forſooke the Pope, the ſaid perſons notwithſtanding rightly inherited them as the true Churches goods which the Papacie vſurped. And whereas the Ieſuite ſaith, they were not ſent to preach this new faith; I anſwer him, that this new faith, as he ſtyleth it, is the true faith: & therfore euen that ſending which they had, bound them to preach it, though at the firſt it reuealed it not to them, but God did it by meanes of the Scriptures, and faithfull profeſſors, that lay ſecretly hidden in the middeſt of the Papacie; and when they ſaw the truth, they needed no other outward allowance to preach, then that which they had to preach the Goſpell: as the Ieſuite will thinke, that himſelfe being baptized in the Church of England, after the order thereof, with intent that he ſhould alſo profeſſe that faith, yet afterward falling to Papiſtry, needeth no other baptiſme, but by vertue of it may vſe the libertie of other Chriſtians. The very ſame we ſay of Luther and Caluins callings; whereby they are freed from the imputations that Cyprian and Optatus lay vpon the Donatiſts. For ſuch as haue no lawfull admiſſion, are *children* indeed *without a father*, and *ſcholers without a maiſter*, and *Biſhops without ſucceſſion*, or what the

the Ieſuite will: but theſe men had a calling, elſe let vs ſee what will be ſaid to that I haue anſwered.

§. 53. This ſucceſſion of Prieſts and Biſhops continually from the Apoſtles, which we haue and the Proteſtants want, the ancient Fathers did much eſteeme, and vſe as an argument, partly to confound the heretickes of thoſe dayes, partly to confirme themſelues to continue in the Catholicke Church, prouing by the ſucceſſion of Paſtors, ſucceſſion of Apoſtolicall doctrine ſtill to haue continued in the Church. Hereupon S. Irenæus lib. 3. ca. 3 ſaith, *Traditionem ab Apoſtolis & annuntiatam hominibus fidem, per ſucceſſionem Epiſcoporum peruenientem vſque ad nos, indicantes confundimus omnes eos qui quoquo modo, vel per ſui placentiam malam, vel vanam gloriam, vel per cæcitatem colligunt praterquam oportet. Shewing the tradition from the Apoſtles and the faith preached vnto men, coming vnto vs by ſucceſſion of Biſhops, we confound all them, who any way either through euill complacence of themſelues, or through vaine glorie, or through blindneſſe, and euill opinion, do collect and conclude otherwiſe then they ought.* Hereupon alſo ſaith Tertullian, writing againſt heretickes: *Edant origines ſuarum Eccleſiarum, euoluant ordinem Epiſcoporũ, iſta per ſucceſſionem ab initio decurrentes, vt primus ille Epiſcopus aliquem ex Apoſtolis, vel Apoſtolicis viris, qui tamen cum Apoſtolis perſeuerauerit, authorem habuerit vel anteceſſorem. Lib. de præſcript. Let them ſet forth the beginning of their Church, let them vnfold or declare the order of Biſhops, ſo running from the beginning by ſucceſſion, that the firſt Biſhop of their ſect had ſume of the Apoſtles or Apoſtolicke men, who perſeuered with the Apoſtles, for his author or predeceſſor.* Alſo S. Auſtine contra Epiſt. Fundam. c. 4. ſaith, *Tenet me in Eccleſia Catholica ab ipſa ſede Petri Apoſtoli, cui paſcendas oues ſuas Dominus commendauit, vſque ad præſentem Epiſcopum ſucceſſio Sacerdotum. The ſucceſſion of Prieſts from the ſeate of S. Peter the Apoſtle, to whom our Lord commended his ſheepe to be fed, vntill this preſent Biſhop, doth hold me in the Catholicke Church.* The ſame S. Auſtin Epiſt. 105. doth diſpute in the ſame maner. In which Epiſtle he reckoneth vp all the Biſhops of Rome vntill Anaſtaſius, who was in his time Biſhop in S. Peters ſeate. Cypr. lib. 1. Epiſt. 6. Optat. lib. 2. cont. Parmen. The which argument thoſe Fathers would neuer ſo much haue vrged if they had not thought that this ſucceſſion was a ſure marke of the true Church, and that with this outward ſucceſſion of Doctors and Paſtors was alway infallibly conioyned the true doctrine of the Catholicke faith.

The Anſwer.

1 How much ſoeuer the within named Fathers, or any other, ſtood vpõ the outward ſucceſſion of Biſhops in their days,

yet that will do the Romane Church no good at this day. The reaſon is, becauſe then none had ſucceeded but ſuch as kept the Apoſtles faith: which now is otherwiſe. For many Popes ſince that time haue ſucceeded which haue bene hereticks, as I haue ſhewed, Digreſſ. 28. This difference betweene their times and ours, muſt be diligently obſerued, that the fathers ſpeeches, concerning ſucceſſion, may be rightly vnderſtood, and the Papiſts arguments grounded on them, may directly be anſwered. For Irenæus in the place quoted, ſaith, the *Apoſtolicke tradition or doctrine, and faith*, which they preached to men, was come to them by ſucceſſion of Biſhops. Whereby it appeareth, they had not yet diſcouered that apoſtaſie in Biſhops thrones which afterward enſued; but the true faith remained ſtill, which now in the Church of Rome it doth not. Let our aduerſaries therfore bring thoſe times back againe, and reſtore vs the Biſhops that then ſucceeded, and we will allow them the ſame argument of ſucceſſion that the fathers made, or elſe not. For Hegeſippus ſpeaking of that time, [a] ſaith, that *as the law and the Prophets, and the Lord himſelfe had taught, ſo was it in euery ſucceſſion, and euery citie.* Now it is contrary: as the Friers and Ieſuites, and the Pope himſelfe haue deuiſed, ſo is it in euery ſucceſſion, and euery citie of the Church of Rome. Which is a manifeſt reaſon why the Fathers argument, drawne fom ſucceſſion, cannot benefite the externall ſucceſſion of Popes in that Church at this day.

a Euſeb. hiſt. l. 4. c. 22.

2 Againe, they vſed ſucceſſion as an argument to proue their Church, but not in that manner that our aduerſaries vſe it to proue theirs. For firſt the Ieſuit would make vs beleeue, that *by the ſucceſſion of Paſtors, the ſucceſſion of Apoſtolicall doctrine is proued* to continue; yea, he ſaith, that *with outward ſucceſſion of doctors and Paſtors was alway infallibly conioyned the true doctrine.* This the Fathers neuer ſaid, as ſhall appeare in my ſpeciall anſwer to their words. Neither would the Ieſuite haue ſaid it himſelf, if he had remembred the Greek Churches, which haue as lineall ſucceſſion from Saint Mark and Saint Andrew, as Rome hath from Saint Peter, and yet [b] they are counted heretical. Yea Bellarmine [c] ſaith, *It is not neceſſarily gathered that the Church is alway there where there is ſucceſſion*; which ſheweth the Ieſuits raſh-

b Can. loc. l. 4. c. vlt. pag. 243.
c Not. eccl. c. 8.

raſhnes in his aſſertion. For if the true faith were infallibly conioyned with the outward ſucceſſion, then it would neceſſarily follow, that the true Church is alway there where ſucceſſion is, which Bellarmine denieth.

3 But with ſucceſſion of perſons, the Fathers alway ioyned ſucceſſion of doctrine, and by them both together confuted ſchiſmaticks. Thus doth Irenæus in the very words alledged, and[d] in another place more fully: *We muſt* (ſaith he) *obey thoſe elders which haue ſucceſſion from the Apoſtles, which with the ſucceſſion of their Biſhopricks, haue receiued the certaine gift of truth: as for the reſt which want this principall ſucceſſion, we muſt ſuſpect them.* Marke how he directeth you to embrace that ſucceſſion which holdeth the doctrine alſo, and refuſe that which hath it not: which had bin idle, if the doctrine had bin ſo vnited to ſucceſſion, that it could not haue bin without it. Now our aduerſaries ſay otherwiſe. [d] L. 4. c. 43.

4 Secondly, the Fathers inſiſted on the ſucceſſion of other Churches as well as the Church of Rome; which proueth manifeſtly that the ſucceſſion which they aſſumed, proueth not the Church of Rome to be the Church of God, becauſe it proueth not other Churches ſo to be. Our aduerſaries haue[e] written, that *the ancient Fathers reckoned not vp the ſucceſſors of other Biſhops alike, as they did the ſucceſſors of the Romane chaire*: but this is an vntruth, proceeding of deſperation: for Irenæus in the chapter alledged, mentioneth the Churches of Smyrna, Epheſus, Aſia: and in[f] another place, the Churches of Germany, Spaine, France, Egypt, Lybia and others. And Tertullian[g] referreth vs to Corinth, Philippi, Theſſalonica, Epheſus & Rome. Whereby it is plaine, that if Rome be now the true Church, becauſe the Fathers mention the ſucceſſion thereof, then the Churches of Greece muſt be granted to be the true Church alſo, becauſe the Fathers mention their ſucceſſion alſo, which in Conſtantinople and Alexandria is preſerued to this day. But in that they reckon vp the ſucceſſion of other Churches as well as of Rome, it appeareth that they thought it was tied no more to Rome then to others. [e] Poſſeuin. not. verbi Dei. pag. 329. [f] L. 1. c. 3. [g] Præſcript.

5 Out of all this that I haue ſaid, I anſwer to the places alledged.

ledged. And firſt to Irenæus, that he ſaith not ſimply he conuinced heretiks by ſhewing ſucceſſion, but by ſhewing *the faith which ſucceſſiuely had continued* to his time: and we are contented the Ieſuite conuince vs ſo too, if he can. Tertullian biddeth hereticks, if they can, deduce the ſucceſſion of their Churches and ſectmaſters: which he might wel do, although it would not follow thereupon, that whereſoeuer outward ſucceſſion were, there ſhould be alſo true doctrine. And he had reaſon to make them this challenge, for though euery company be not the true Church that hath outward ſucceſſion, yet they pretend themſelues ſo to be; therefore he prouoketh them to put the ſucceſſion in triall, and ſhew if they can, that the firſt author of their ſect was an Apoſtles ſucceſſor. This was a good trial then, but now it is not, when not onely new ſeas are erected, but the ſucceſſors in ancient thrones are corrupted. Auſtine ſaith, the ſucceſſion of Biſhops retained him in the Church of Rome. And good reaſon, when they ſucceeded in faith as well as in ſea. If he were now aliue, he would ſay otherwiſe, when the ſucceſſion, ſuch as it is, remaineth without the faith: it was not the ſucceſſion alone that retained him, but other motiues ioyned with it, and mentioned in the ſame place, which now are wanting. So likewiſe [h] in his epiſtle to Generoſus, he reckoneth vp the Biſhops of Rome that had bin till his time; not vſing their ſucceſſion as an argument to proue it the true Church, but naming thoſe that had ſucceeded therein, and perſeuered in the truth: which he then well might do, but the Ieſuit now cannot, in as much as the Popes following declined from the faith of their anceſtors. Optatus mentioneth the Romane ſucceſſion as Auſtin doth, reckoning vp a catalogue of the Biſhops that had bin in that ſea till Siritius time, to ſhew the Donatiſts that the Church was in other places as well as in Affrick; and to admoniſh them that their Churches wanted ſucceſſion alſo, and not the true faith onely. This is no aduantage to the Ieſuites cauſe. For as ſome hereticks want ſucceſſion, ſo all that haue it are not proued thereby to be true Catholicks, for any thing that Auſtin or Optatus ſay. That which Cyprian ſaith, receiueth the ſame anſwer that I haue giuen to the reſt.

h Ep. 165.

§. 54. The

§. 54. The which to be conioyned may euidently be proued out of S. Paul himſelfe, Epheſ. 4. who ſaith that our Sauiour *Dedit paſtores & doctores ad conſummationem ſanctorum, in opus miniſterij, in edificationem corporis Chriſti, donec occurramus omnes in vnitatem fidei & agnitionis filij Dei, in virum perfectum, in menſuram ætatis plenitudinis Chriſti, &c.* Signifying that Chriſt appointed theſe outward functions of Paſtors in the Church to continue for the edification and perfection thereof vntill the worlds end; eſpecially for this purpoſe, as is ſaid in the ſame place, *vt non ſimus paruuli fluctuantes, & non circumferamur omni vento doctrinæ:* that we may not be little ones, wauering and caried away with euery wind of doctrine. Therefore that this ordinance and intention of our Sauiour might haue the purpoſed effect, he muſt prouide ſo to aſſiſt and direct theſe Paſtours in teaching the true faith, that the people, their flocke, may alwayes, by hearing them, be preſerued from wauering in the ancient faith, and from error of new doctrine: the which cannot be, vnleſſe with ſucceſſion of the Paſtors lawfully ſucceeding be conioyned true doctrine, in ſuch ſort that all true Paſtors ſhall neuer vniuerſally erre, or faile to teach the ancient and Apoſtolicke doctrine. For if they ſhould thus vniuerſally erre, then all the people, who do, and ought like ſheepe, follow the voyce of their Paſtors, ſhould alſo generally wauer and erre from true faith, and be caried about with the wind of new doctrine, contrarie to this purpoſe of almightie God, expreſſed in this place by S. Paule. Yea the whole Church, which according to S. Gregorie Nazianzene, orat. de moderat. in diſput. habend. conſiſteth of *ſheepe and Paſtors*, ſhould vniuerſally erre, contrarie to diuerſe expreſſe promiſes of our Sauiour Chriſt, of which I haue ſpoken ſomewhat before. Since therefore theſe promiſes cannot be falſe, nor the purpoſe of almightie God faile, it followeth that the people hearing their Paſtors, may alſo infallibly alway learne and continue in the true Apoſtolike faith: conſequently that theſe ordinary Paſtors, appointed by almightie God of purpoſe to inſtruct and confirme the people in true faith, ſhall neuer, at leaſt vniuerſally, faile to teach the true faith. And therefore the ſucceſſion of this externall function of ordinarie Paſtors muſt needs be conioyned with the ſucceſſion of one, and the ſame, true, holy, Catholike, and Apoſtolike faith.

The Anſwer.

1 The Ieſuite hauing ſaid, immediatly before, that with the outward ſucceſſiō was alway infallibly conioyned the true faith, now proceedeth to proue it; wherin you may eaſily conceiue he taketh a hard taske in hand, becauſe his owne Bellarmine confeſſeth the contrary, a *It is not neceſſarily gathered that there is alway the Church where there is ſucceſſion*: and the Greeke

a Not. eccl. 5. h.

Greek Church at this day proueth it inuincibly againſt our aduerſaries. For they haue the ſucceſſion as entire as Rome it ſelfe, and yet [b] the Papiſts thinke them not the Church of God: becauſe, among diuerſe errors, they will not ſubmit themſelues to the Popes authoritie. The Ieſuit therefore hath vndertaken to proue that which the learnedſt of his owne ſide know and confeſſe to be falſe. But that is ordinary.

b Bell. lib. §. Dico ſecundo, argum. Can. loc. l. 4. c. vlt.

2 And as his aſſertion is inſolent, ſo he proueth it as weakly: though I muſt confeſſe he hath verbatim borrowed his diſcourſe from [c] as learned a Ieſuite as euer Ieſuited. But I anſwer two things. Firſt, that no man denieth but the ſucceſſion of true doctrine and communication which the true Church of God is vnſeparably annexed with the ſucceſſion of Paſtors *lawfully ſucceeding*. I ſay not the outward ſucceſſion of Paſtors, but the *true ſucceſſion of Paſtors lawfully ſucceeding*, the which are the Ieſuites owne words: whereto if our aduerſaries will hold them, and require no more, they ſhall be yeelded vnto; and I wil grant the ſame to be ſufficiently proued by the text of Eph. 4. But this neither confuteth vs, nor iuſtifieth the Church of Rome. It confuteth not vs, becauſe [d] I haue ſhewed the teachers of our faith do lawfully ſucceed, & ſo alway haue done, though not outwardly, and viſibly to the world. And it iuſtifieth not the Church of Rome, foraſmuch as the ordinarie Paſtors therein ſucceed not lawfully. They ſucceed, in a ſort, externally, ſitting in the ſeats where ſometime the Apoſtles and their ſucceſſors did: but they ſucceed not lawfully, as I will ſhew in the next ſection, or any other way then the Greecians now do, or then the Phariſes & high Prieſts did in our Sauiors time, when they refuſed him, denying him to be the Sonne of God, & requiring a murtherer to be giuen vnto thē: the which they could not haue done if the Ieſuites aſſertion were true, that the faith of Gods Church is infallibly conioyned with the outward ſucceſſion. For they had the outward ſucceſſion from Aaron, lineally without interruption; and yet if the people had obeyed them in all things, they had led them into an vniuerſall error, no leſſe then the reiecting of the Sonne of God. Now if onely *lawfull ſucceſſion* haue the truth abiding with it, and that

c Greg. Valent. tom. 3. d. 1. q. 1. punct. 7. §. 25.

d §. 52. per totam.

is

is lawfull which ſucceedeth principally in doctrine, retaining the ancient faith as well as the place and externall ſhew, which our aduerſaries dare not deny, and Tertullian affirmeth, [e] where he ſaith, the *Churches that conſpire with the Apoſtles in the ſame faith, are reputed no leſſe Apoſtolicall, for the conſanguinitie of the doctrine*: if, I ſay, this lawfull ſucceſſion onely haue the true faith going with it, let them ſay freely, and without colluſion, to what purpoſe ſhould they pleade their externall ſucceſſion to iuſtifie their faith, before they haue pleaded their faith to iuſtifie their ſucceſſion? which when they haue done (and they can do it no way but by the Scripture) the Proteſtants will neuer except againſt their ſucceſſion, but imbrace it. And what vanitie is it to obiect againſt vs that we want outward ſucceſſion, when that ſucceſſion which is to be ſtood vpon, conſiſteth not in the circumſtances of place, and ſhew, but in the retaining of the true faith? which may be done without interruption, when the outward ſhew of places and perſons is interrupted.

e Præſcrip. c 32

3 Secondly, I anſwer further to the text alledged, and to all his diſcourſe thereupon, granting, firſt, that the miniſterie of Paſtors is the ordinance of God. Secondly, to continue in his Church for euer. Thirdly, for the teaching of his people. Fourthly, in ſuch ſort that they ſhall neuer vniuerſally erre or faile to teach the ancient and Apoſtolicke doctrine. Fifthly, whereupon the people are bound to heare them. And hence it followeth, that ſixtly, where ſuch Paſtors ſucceede, the true faith is alway conioyned. This is granted. But then our aduerſaries ſhould conſider, that ſuch Paſtors, furniſhed with theſe promiſes, do not alway ſucceed openly, or in one place, without interruption of the externall ſucceſſion; but they may ariſe and ſucceſſiuely continue when the world ſeeth them not, or ſeeing them, driueth them from the Epiſcopall ſeas, that they ſhal be conſtrained to teach the Church in ſecret. S. Paul ſaith, Paſtors and Doctors ſhall ſucceed, and ſucceeding teach the true faith, but he ſaith not, *all that haue outward ſucceſſion* hold the true faith: neither is there any thing in his words that proueth this ſucceſſion to be of that nature which our aduerſaries re-

require. Now the queſtion betweene vs is, not whether there be a perpetuall ſucceſſion of Paſtors in the Church of Chriſt, that infallibly teach his truth; for we deny not that: but whether theſe Paſtors be onely they that continue in one place, one after another outwardly and viſibly, at all times, to all the world? & whether Paſtors ſucceeding in this maner be ſo priuiledged that they cannot erre? which we deny, and in al Saint Pauls diſcourſe there is not a word againſt vs: becauſe whatſoeuer he ſaith may be vpholden in that kind of ſucceſſion that I haue deſcribed. Againe, our Engliſh Biſhops this day ſucceed lineally, in their places, from the firſt Apoſtles of our land: will the Ieſuit therefore grant we are the true Church? he will not (though indeed we be) becauſe they haue changed that which the precedent Biſhops held for the true faith: the which being thus obiected ouerthroweth himſelf; for now you ſee that with *Paſtors ſucceeding*, the true faith is not alway ioyned; for one may ſucceed that will change the ancient doctrine, which the Ieſuite thinketh our Engliſh Biſhops haue done (though they haue not that which is moſt ancient) but we proue againſt all exception their Italian Popes haue, as I haue ſhewed, Digreſſ. 49. 51. 52.

§. 55. But as I haue ſaid before, and by many Catholicke writers hath bene proued at large, in the Romane Church onely is this lawfull vninterrupted ſucceſſion of ordinarie Paſtors found: therfore the Romane Church, and thoſe that communicate & agree with it, is the true Apoſtolike Church, and hath in it alway taught the true Apoſtolike faith.

The Anſwer.

1 *Lawfull ſucceſſion* is when the perſons ſucceed in doctrine as well as in place: which, in the Romane Church, at this day, they do not; inaſmuch as they are departed from the ancient faith to their owne hereſies. And this is the principall cauſe why we deny that which the Ieſuite ſaith here touching the Romane ſucceſſion.

2 We

2 We do not deny but they haue a ranke of Biſhops (whether interrupted or no I will ſhew in the Digreſſion following) externally ſitting in Rome one after another, but we deny *lawfull ſucceſſion* to ſtand in this. And we deny againe that this is found *onely* there and no where elſe; for it is found in the Greeke Church alſo at this day: as appeareth by [e] the letters which the Patriarke of Alexandria ſent to the Pope, about 15. yeares ſince, wherin he ſtiles himſelfe thus: *Gabriel, by the grace of God, the ſeruant of the ſeat of Saint Marke, in the citie of Alexandria in Ægypt, and all other places ioyning to him, and bordering on the South, or the ſea, and Æthiopia, the ninetie ſeuenth of the Patriarkes, the ſucceſſor of Saint Marke the Euangeliſt.* Wherein we ſee the outward ſucceſſion to remaine in that Church as entire as it doth in Rome, and yet the Ieſuite will not grant the ſame, and ſuch as communicate with it, to be the true Apoſtolike Church that hath the true faith.

e Legat. eccl. Alexand. apud Baron. annal. tom. 6. in fine.

3 And touching this outward ſucceſsion, becauſe it is ſo much ſtood vpon, I ſay, it is not ſo entire as is pretended, but certaine things may be obiected againſt it, which are ſufficient to take it way, and plainly proue it to haue bene interrupted. The which for the ſatisfaction of ſuch as are deſirous to looke into this matter, I will briefly ſet downe in the digreſſion enſuing.

Digreſſion. 53. *Obiecting ſeuen things againſt the ſucceſſion of Popes in the Sea of Rome; whereby the ſame is clearely demonſtrated to haue bene interrupted, and not to be any certaine or infallible ſucceſſion.*

4 Firſt, I haue ſhewed, Digreſſion 29. nu. 38. that our aduerſaries themſelues haue no diuine authoritie, but onely ſuch as reſteth vpon vncertaine proofs, to conuince that the Biſhop of Rome, rather then of Antioch, for example, is Saint Peters ſucceſſor. For allow them that Peter himſelfe was Biſhop of Rome, and appointed his ſucceſſor to be the head of his Church after his death, which he neuer did; yet is there no infallible certaintie, that this ſucceſſor is the Pope. Canus, [f] ſaith

f Loc. l. 6. c. 8.

it

it is proued but either by *hiſtory* or *tradition*: and another learned Papiſt cõcludeth, that *no man is bound to beleeue this or that Pope to be Saint Peters ſucceſſor*. The which vncertaintie ſheweth the ſucceſſion of the Preſent Pope, or any other before him, to be indemonſtrable.

5 Secondly, ſuppoſing Peter were Biſhop of Rome, yet there is no certaintie who ſucceeded him, and one another a good while after. [h] Some ſay, *Linus* ſucceeded Peter. [i] Some *Clemens*. [k] Some that neither, but *Cletus*. [l] Others ſay, *Linus* and *Cletus* were Biſhops vnder Peter in his life time, *but had no power of binding and looſing*. [m] Touching *Clemens*, all things are vncertaine. [n] Some lay the ſucceſſion thus: *Linus, Clemens, Cletus, Anacletus*. [o] Some thus: *Linus, Cletus, Clemens, Anacletus*. [p] Some thus, *Linus, Cletus, Anacletus, Clemens*. [q] Some thus, *Clemens, Cletus, Anacletus*, leauing out *Linus*. [r] Some thus, *Linus, Clemens, Anacletus, Euariſtus*, leauing out *Cletus*. Some thus, *Linus, Cletus, Clemens, Euariſtus*, leauing out *Anacletus*. Here we ſee all things are intricate, and no certaintie can be had. The like may be obſerued in the lower parts of the ſucceſſion following.

6 Thirdly, the Sea hath bene voide a good ſpace together without any Pope at all. [s] Ann. 253. vpon the death of *Fabian* it was voide one yeare, and ſome moneths. [t] Anno 638. when *Honorius* died, it was void one yeare, ſeuen moneths, and ſeuenteene daies. Ann. 682. [u] vpon the death of *Agatho*, it was void one yeare, ſeuen moneths, and fiue daies. Ann. 767. [x] vpon the death of *Paul*, it was void one yeare and a moneth. Baronius [y] ſaith, *It hath fallen out that it hath bene void abone* two yeares and fiue moneths, *the election hauing bene delaied through contention*. [z] And in Martinus Polonus it is noted in the margent, that *the Papacy ceaſſed ſeuen yeares, ſix moneths, and fifteene daies*. Theſe vacations cannot be denied, and therefore the ſucceſſion hath bene interrupted, becauſe at that time the ſuppoſed Head that ſhould ſucceed was wanting.

7 Fourthly, about the yeare, 850. a woman ſucceeded, that in the habit of a man continued Pope two yeares, and fiue moneths, vntill, being gotten with child ſhe died in trauell, in the open

g Alphonſ. hæreſ. l. 1. c. 9.

h Euſeb. chron. an. 70. Opt. l. 2.

i Hier. ſcript. eccl. in Clem. & c. 52. in Eſa. Marian. Scot. an. 71.

k Refert. Baro. an. 69.

l 8. q. 1. Si Petr. Maria Scot. an. 71. Luitprand. vit. Pont. in Clem.

m Diſputat hoc mundus quartus fuerint ſecundus. Gab. lect. 32.

n Fra. Agricol. de primat.

o Baro. ann. 69. n. 42.

p Tertull. carm. l. 3.

q Onuph. annot ad Clem.

r Optat. l. 2. Aug. ep. 165.

s Baro. an. 253. n. 28.

t Anaſtaſ. in Honor.

u Anaſtaſ. in Agatho.

x Anaſtaſ. in Paul.

y An. 853. n. 63.

z Suppur. ann. 296.

ſtreets as ſhe went on proceſſion. This is recorded by ſo many [a] Hiſtoriographers, and all Papiſts themſelues, ſome few excepted that receiued it frō them, that now it is too late for the Ieſuites to controll it. And I care not though Anaſtaſius, that liued in Rome the ſame time whē this was, and writ the Popes liues, mentioneth it not in his booke; [b] which is the beſt argument our aduerſaries haue against it. For Anaſtaſius his booke is of ſmall credit with themſelues. [c] He that put it foorth ſaith himſelfe, that *it is a queſtion among the learned, whether this Anaſtaſius be the true author of all the liues contained in the booke. For Platina, Trithemius, and Onuphrius, and others, thinke Damaſus writ their liues that were from S. Peter to himſelfe.* Which being true, then it is not certaine that Anaſtaſius, liuing in Rome when Ioan ſhould be Pope, wrote euery thing in that booke. He ſaith, that *by reaſon of the often contradictions contained in the booke, Baronius ſuſpecteth it was cōpiled by more writers then one, & by two at leaſt.* He ſaith, *many things are affirmed contrary to the truth, which can be proued by the teſtimony of no graue or ancient author; many ſlips in Chronography are therin, and many things repugnant, and not agreeing together: in many places other men haue added or detracted.* He ſaith, *it may not be denied that in the copy there are places ſo intricate, that there is no hope to get out.* And he confeſſeth, that *after the life of Hadrian the ſecond, the liues of three Popes are omitted that went betweene him and Stephen the ſixth*: as the life of Ioan is omitted, that ſhould haue gone betweene the liues of Leo the fourth, and Bennet the third. Yea [d] Baronius, in his owne fauour, can eſpy that *many things are feīd in others which Anaſtaſius hath omitted*: but we are whooped at for ſaying ſo: though we bring the teſtimony of [e] diuers authors that ſay, *ſhe was put not in the catalogue of Popes for the turpitude of the thing*: which might be the reaſon why Anaſtaſius, or others, mention not the ſtory. For what ſhould the Popes *Library keeper* do writing her life that muſt be razed out of the catalogue? yea Volateran ſaith, *the ſtory is, by many, omitted for the foulneſſe thereof.* And if it be obiected that Anaſtaſius ſaith, Leo continued Pope eight yeares, three moneths, and fiue daies, and Bennet two yeares, ſixe moneths and

a Marian Scot. an. 854. Martin. Polo. an. 855. Palmer. Floren. an. 854. Sigeb. an. 854. Laonic. Chalcocondyl. reb. Turc. l. 6 p. 411. Anton. hiſt part. 2. tit. 16 c. 1. §. 7. Cœl. Rhodigni. lect. antiqu. l. 8. c. 2.

b Onuph annot Ioan. 8. Bell. Ro. Pont. l. 3 c. vlt. Baron ann. 853. n. 64.

c Præfat. ad lect.

d an. 739. n. 6.

e Martin. Polo. Sigeb. Palmer. Florent. Faſcic. temp. Anton. Volateran.

and ten daies; that there could be no roome for Ioan to sit betweene them her 2. yeares and odde: this is easily answered by that which I haue obserued already, touching the corruption of the booke. An instance whereof I giue in Stephen the fift, of whom he saith, that he sate seuen yeares, & seuen moneths, when it was [f] but seuen moneths and three daies. These things the Papists themselues haue obiected against Anastasius, if any man thinke his silence in the matter of Pope Ioan so great an euidence, that thereupon he would condemne all others that haue written it: though it may also be inquired whether they haue giuen him a purgation or no. For [g] they write of their Cardinall Gropper, in praise of his continency, that he threw his bed out of his chamber window, because on a time, he found a woman making it. So when Ioan a woman had, contrary to the succession, made the Popes bed, and Anastasius written it; why might not he that set out out the booke, be moued with Groppers zeale, and throw the story out of the window? They that remẽber how much hath bin cast of late, since printing came in, out of all authors, by such purgation, may with good discretiõ enquire into this point. For the Church of Rome is so curious in auoiding suspitions, that if any seruant of hers, be it Caietan, or Ferus, or Thomas, or Anastasius himselfe, make a bed in a wrong chamber, by writing any thing that may iustifie the Protestants faith, out it shall go at the window, and the booke be purged.

f Carranz. in Steph. 5.

g Sur. comment rerum in orb. gest. p. 424.

8 Fiftly, diuers Popes haue bene heretickes against the faith, and, as Lyra [h] noteth, reuolted from it. This I haue shewed at large, Digression 28. Yea it is a iudgement reported by the skilfullest Diuines in the Popes Church: not onely that *he hath bene an hereticke*, but also, [i] that *he may do his best to obtrude his priuate heresie vpon others.* Yea [k] *he may define it solemnly, and auouch that Christians ought to hold it as Catholick:* which you may be sure they would not say, but that they haue seene the experience of it in former times. Now [l] *an hereticke ceasseth to be Pope, and falling from the faith, he falleth ipso facto from the chaire of Peter;* whence it followeth, that the succession of the Romane Church hath bene so often interrupted as there

h Exposit. in Mat. 16. §. Non prœualebunt.
i Greg. Valent. tom. 3. p. 240. 2.
k Turrecr. sum. eccl. l. 4 part. 2. c. 16 §. Decimus septimus modus.
l Tho. 22. q. 39. art. 3. Turrecr. sum. ec cl. l. 2. c. 112. ad 7. & l. 4. part. 2. c. 20. Caiet. de authorit. Pap. & Conc. c. 18.

there haue bin heretiks that haue succeeded; by our aduersaries owne doctrine. Yea Bellarmine [g] vseth this very reason to disproue the succession of the Greeke Churches: *Finally*, saith he, *all those patriarchall Churches haue had manifest hereticks to their Bishops for a long time, and therefore the succession of the ancient Pastors is interrupted*. Will our aduersaries now stand to that law which they haue giuen to others?

[g] Not. eccl. c. 8

9 Sixtly, [h] it is the Popes owne law, that *if any man be installed Pope, through mony or fauour of men, or by popular or militarie tumult, without the consent and canonicall election of the Cardinals and Clergie, let him not be accounted Pope or Apostolicall, but apostatical*. By vertue whereof the succession of the Roman Church is wholy ouerthrowne. For it must be granted, that so often as this law hath bin broken, so oft the succession was interrupted. But nothing hath bin more common then by Simony and violence to obtaine the Papacie. [i] Platina noteth it in Damasus the second: *The custome grew* (saith he) *that any ambitious fellow might inuade Saint Peters seate*. And [k] in Boniface the eight, [l] of whom the saying went, that *he entred like a fox, raigned like a lion, died like a dog*. [m] Thus of late yeares succeeded Iulius and Alexander. And Platina [n] speaking of the coming of Syluester the third to the Papacie, saith, *At that time it came to passe, that he which most preuailed, not in learning and holy life, but in bribery and ambition, euen he alone obtained the Papacie, good men being oppressed and reiected*: and he wisheth *that this custome were not retained in our times*. Cæsar Baronius intreating of the Popes that succeeded in the ninth [o] age, telleth how about the yeare 908, Theodora *a noble woman, but a notable strumpet, of great beautie and excellent wit, by keeping companie with Adelbert the Marquesse of Tuscia, by whom also she had certaine daughters, got the monarchy of the city into her hands, and prostituting her daughters to the Popes, inuaders of the Apostolicke sea, and to the Marquesses of Tuscia, thereby the commaund of those strumpets so increased, that at their pleasure they remoued the Popes that were lawfully created, and thrust violent and mischieuous men into their roomes*. [p] And he addeth a complaint touching *the miserable face of the Church* at that time: *How filthy* (saith he) *was the face of the Romane Church then, when most powerfull, and with all most*

[h] D. 79. si quis.
[i] Vit. Damasi 2.
[k] Vit. Bonif. 8.
[l] Ingreditur vulpes, regnat Leo, sed canis exit: Re tandē vera, si fic fuit, ecce Chimæra: Mat. Westm. pag. 443.
[m] Guicciard. hist. l. 1. & 6.
[n] Vit. Syluest. 3.
[o] An. 908. n. 6.
[p] An. 912. n. 1.

ſordide whores bare all the ſway at Rome? at whoſe luſt Seas were changed, Biſhops were giuen, and that which is horrible and not to be vttered, whoſe louers the falſe Popes were thruſt into the ſeate of Peter, which were not to be written in the catalogue of the Romane Biſhops but for the noting of ſuch times. For who may ſay they were lawfull Popes, which were thus without right thruſt in by ſuch ſtrumpets? Nowhere do we find any mention of Clergy chuſing or giuing conſent afterward: all Canons were put to ſilence, the Pontificall decrees were choaked, ancient traditions proſcribed, and the old cuſtoms, ſacred rite, and former vſe in chuſing the high Biſhop, vtterly extinguiſhed. Thus had luſt gotten euery thing into it owne hand, &c. Thus themſelues write of their owne ſucceſſion, which ſheweth what we are to thinke thereof, the rather, if we remember [q] that this abuſe continued *almoſt* 200. *yeares together*; that it might appeare that if diſcontinuance of time, or vnlawfulneſſe of entrance could interrupt a ſucceſſion, this of the Papacie, ſo inſolently bragged of, was groſly interrupted. Now take ſome ſpecial examples. [r] Bennet the ninth was a child about ten yeares old. [f] Iohn the twelft, *a mad lad, eighteen yeares old at the moſt.* [t] Sergius the third entred violently, caſting out his predeceſſor Chriſtopher, impriſoning him with bands, vntill he draue him to turne Frier, and ſo end his dayes. [u] Iohn the eleuenth was created Pope by Theodora, and violently intruded for his filthy loue. [x] Afterward her daughter Marozia by force of armes expelled him, and cauſed him to be impriſoned, where he was ſmothered to death. Leo the ſixt ſucceeded him, [y] and he alſo was impriſoned and died. The next but one was Iohn the twelft: [z] he was baſtard to Sergius by Madam Marozia, and being yet *but a ſtripling*, was violently put into the Popedome by his mother and her husband Wido, the Marqueſſe. [a] The next Pope but one was Stephen, choſen by the Romanes, without the Cardinals conſent. [b] Iohn the twelfth was made Pope by the faction of Albericus his father, *when for his age he was not yet capable of the order of a Deacon.* [c] In the end his Biſhops forſooke him, and one night as he was in bed with a mans wife, the diuel ſtrooke him, and he died. About ten yeares after, [d] Bennet the ſixt was impriſoned and murdered by

q Sigon. Reg. Ital. an. 1046. lib. 8.

r Puer fermè decénis. Baron. an. 1033. nu. 6. Glab. Rodulf.

ſ Baro. an. 955 nu 2. & 3.

t Plat. & Baro. an. 908. 1.

u Baro. an. 912. nu. 7.

x Baro. an. 928 nu. 2.

y Baro. an. 929 1.

z Baro. an. 931 nu. 1.

a Baro. an. 940 nu 1.

b Baro. an. 955. nu. 4.

c Luitpr. l. 6. c. 1 1.

d Baro. an. 974. nu. 1.

by Boniface that ſucceeded him, who got the Popedome by violence;[e] and was againe himſelfe as violently depoſed, and Iohn the 15. put in his roome:[f] but he returned againe, and apprehending Iohn, impriſoned and murdered him. This companion is one of the ſucceſſion, and yet Baronius ſaith of him, *he was a villaine and a theefe, the murderer of two Popes, the inuader of Peters chaire, who had not ſo much as one haire of a Romane Biſhop, whether ye conſider his entrance or going forward: but deſerueth to be reckoned among famous theeues and ranſackers of their countrey, ſuch as were Sylla and Catiline, all who might caſt their cap at this theefe*. Theſe are a few examples among many of ſuch as haue ſucceeded in the Church of Rome, taken out of our aduerſaries owne writings. May it pleaſe them to looke backe and make a ſtand a while, and when they haue viewed the maner of their coming in, and well beheld their order, to ſay what they thinke of the Romane ſucceſſion in their dayes, and where it was? And to remember that it is not the badneſſe of their liues that I now vrge againſt them, but the maner of their entrance, which by all lawes of God and men, maketh them apoſtaticall; and as Baronius confeſſeth, *not fit to be put into the catalogue*: and yet they were aboue fiftie Popes together that thus entred, and this order continued 200. yeares at that time, beſide all other times, wherein the ſucceſſion may be ſhewed to haue bin no better.

[e] An. 975. nu. 1
[f] An. 985. nu. 1

10 Laſtly,[g] there haue bin thirtie ſchiſmes, wherein there were two or three Popes at once. As for example, about the yeare 1044.[h] Bennet the ninth, Syluester the third, and Iohn, were all Popes at once, and made their abode in three ſeuerall places of the citie, diuiding among them the reuenues of the Patriarchies, vntil Gregory the ſixt, hiring them with mony to giue ouer, himſelfe was created the fourth Pope, and was preſently expelled againe, and Clement ordained. Againe,[i] about the yeare 1379. began the ſchiſme betweene Vrbane and Clement, which ended not till 70. yeares after. At the firſt there were two Popes together, the one in Italy, the other in France; [k] what time the moſt learned men aliue could not tell which was the true Pope, but it was doubted throughout the Chri-

[g] Onuphr. cro. Ro. pont. Bozi. ſign. eccll. 19. c. 1.
[h] Baro. an. 1044 nu. 1. 2. 5. Naucler. vol. 2. gen. 35. Onuph. in Grego. 6. ad Plat.
[i] Theod Niem. l. 1. c. 7.
[k] Naucler. vol. 2. gener. 46. Ioan. Marian. de reb. Hiſp. l. 18. c. 1.

ſtian world. [l] Hereupon ſome thirtie yeares after the ſchiſme began, the Cardinals meeting at the Councell of Piſa, elected a third Pope, and ſo there were three Popes: whereof Bellarmine[m] ſaith, *it could not eaſily be iudged which of them was the true and lawfull Pope*, euery one of them hauing moſt learned patrons.[n] Shortly after, the Councell of Conſtance depoſed them all three, and created Martin: which yet did not ſo extinguiſh the ſchiſme, but that in the Councel of Baſil it brake out again, where the Duke of Sauoy was made Pope againſt Eugenius, and was called Felix,[o] betwene whoſe reſignation, and the election of Clement againſt Vrban, was 70. yeares. Here let any man bethinke himſelfe what ſucceſſion this was, wherein ſo many Popes ſucceeded all at once, and no man can tell which was the true Pope. For if the Ieſuite will haue me to beleeue the Romane faith becauſe of the ſucceſſion of Popes in that Church, then it is needfull that he ſhew me who they were that thus ſucceeded, and proue their entrance lawfull: which he cannot do, forasmuch as euery one of them will maintaine his owne right, and as I haue noted, had *the moſt learned and conſcionable men in the world* on their ſide: that no man could tel who ſucceeded.

[l] Naucler. gen. 47.

[m] Rom. pont. l. 4. c. 14.

[n] Naucler. gen. 48.

[o] Clement elected, an. 1379. Felix reſigned, an. 1449.

§. 56. And this concluſion I may alſo confirme with the authoritie of the ancient Fathers, who in expreſſe words do affirme, the Romane Church, which was then gouerned by Popes as now it is, to be the lawfull and Apoſtolicke Church; Iren. l 3. c. 3. 5. Auguſt. contra Ep. fundam. c 4. and in diuerſe other places S. Ambroſ. ſerm. 47. de fide Petri. S. Hierome Epiſt. ad Damaſ. de verbo hypoſt. S. Cyprian l. 1. Ep. 1. ad Cornel. l. 4. Ep ad Papianum, and others. The which ſince they did affirme for no other reaſon but becauſe that companie of men which were Chriſtians in Rome, and which in their dayes communicated with the Romane Church, had a lineall ſucceſſion of people and prieſts, deriued, without interruption from the Primitiue Church, which was planted by the Apoſtles themſelues; with which ſucceſsion of Prieſts muſt needs be inſeparably ioyned ſucceſsion of doctrine: ſince, I ſay, for this reaſon, & no other, they did call the Romane, the Apoſtolike Church: this reaſon alway holding, as well ſince the dayes of theſe Fathers as before, we may ſay that in effect, they affirmed the Romane Church, at this day, to be the true Apoſtolike Church. See eſpecially Irenæus and S. Auſtin in the place alreadie cited, And Tertullian lib. de præſcript. And Optatus lib. 2. contra Parmen.

The Answer.

1 The ancient Fathers affirme not one word of all this. First they affirme not that the Romane Church was then gouerned *by Popes*, as now it is. For they saw not how it is gouerned now, and therefore could not affirme it. And that it was not, in their time, thus gouerned, I haue shewed, Digression. 27. and 49. num. 6. and 51. num. 9. The Bishops of Rome in their time, I graunt, were called Popes and Oecumenicall, as [a] other Bishops also were, but they had no such authoritie as now they vsurpe. Their owne [b] Cusanus may teach them, that *he is gotten beyond the ancient obseruations*, not hauing that power belonging to him which certaine flatterers giue him. And Duarenus, a Papist likewise, yet [c] confesseth as much as I say, that *Phocas made him the vniuersall Bishop, which authority his successors haue maruellously increased.*

a Ep. Arsen. apud Athan. apol. 2. Basil. ep. 52. Iustin. Nouell 3. & 5. in tit. Balsam. responsi. in iure Græcorū. Ioan. Aquipont. de Antichr. p. 107.
b Concord. l. 2. c. 12.
c De sacris eccles. benef. l. 1. c. 16.

2 Next, albeit they affirme the Church of Rome to be the lawfull and Apostolike Church, yet they affirmed not the *present* Romane Church, which they neuer saw, so to be. He that affirmed Lais to be a virgine when she was ten yeares old, did not say, she was so at twētie. Rome since their death hath plaied the whore, and lost that name and reputation which the fathers had of her. Which answereth all the places cited out of Irenæus, Austine, Ambrose, Hierome, and Cyprian. For, calling Rome the Apostolike Church, they spake of their owne time, and not of ours.

3 Thirdly, they do not affirme the Romane Church in their dayes to be lawfull and Apostolike, *for no other reason*, but because it had a lineall succession from the primitiue Church: but, as I haue answered [d] before, because it had withall the succession of doctrine, which the present Papacie hath not. Neither did they thinke that therefore it had succession of doctrine because it had succession of Priests, as if the former must needs be inseparably ioyned with the later. For their words expresse no such thing, as I haue shewed. They reuoke schismatickes to the succession indeed of the Romane Church, as they did likewise of others, and obiect it against them: but not it alone, nor

d Sect. 53. n. 2. & inde.

ſo as they would aſſume all ſucceſſion, for euer, to be ioyned with the true faith, though then, in the Churches named, it was. Neither did they beleeue the Prieſts whom they ſo called, to be ſacrificers, or Maſſing Prieſts. They vſed the name, but they gaue it not the definition which the Church of Rome now vſeth. Vpon all which it followeth, that the ancient fathers affirmed not the Romane Church at this day to be the true Apoſtolicke Church, though you ſee into the places cited an hundred times; the which are anſwered Sect. 52. principally for this cauſe, that the reaſons whereupon they ſo commended it then, hold not now in our dayes as they did in theirs. If our aduerſaries will take benefite by that which the fathers ſay in commendation of the Romane Church in their dayes, they muſt proue their ſucceſſion as inuiolated, and their doctrine as ſound as then it was: which they can neuer do.

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§. 52. Now to make an end, conſidering all this which I haue ſaid and proued, to wit, that there is but one infallible and entire faith, the which is neceſſarie to ſaluation to all ſorts of men, the which faith euerie one muſt learne by ſome knowne, infallible, and vniuerſall rule, accommodate to the capacitie of euerie one: the which rule can be no other but the doctrine and teaching of the true Church, which Church is alway to continue viſible to the worlds end, and is to be knowne by theſe foure markes aforeſaid, agreeing onely to the Romane Church; whereupon it followeth that it only is the true Church, of which euery one muſt learne that faith which is neceſſarie to ſaluation: conſidering, I ſay, all this, I would demaund of the Proteſtants who will not admit the authoritie or doctrine of the Church, how they can perſwade themſelues to haue that faith whereby they may be ſaued? or by what right they can chalenge vnto themſelues the title of the true Church? ſince, as I now haue proued, they haue neuer a one of theſe foure markes, which by the common conſent of all, are the true markes of Chriſts true Church. How can theirs be the true Church which neither is *one*, becauſe it hath no meanes to keepe it in vnitie; nor *holy*, becauſe neither was there euer man of it which by miracle, or by ſome other vndoubted teſtimonie, can be proued to be truly holy? Neither is their doctrine ſuch as thoſe that moſt purely obſerue it, do, without faile, become holy; nor *catholike*, becauſe it teacheth not all true things which haue bin held in former times, but denieth many of them. Neither is it ſpread ouer all the Chriſtian world, but euery particular ſect is contained in ſome few corners therof: neither hath it bene euer ſince Chriſt, but ſprong vp of late; the firſt founder being Martin Luther an apoſtata Frier, a man after his apoſtaſie knowne both by his writings, words, and deeds, and

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maner of his death, to haue bene a notable euill liuer; nor *Apoſtolike*, becauſe the preachers thereof cannot deriue their pedegree lineally without interruption from anie Apoſtle, but are forced to begin their line, if they will haue anie, from Luther or Caluin, or ſome later. How can they then bragge that they only haue the true, holy, Catholike and Apoſtolike faith? Since this is not found but only in the true, holy, Catholike, & Apoſtolike Church; and remaining alwayes, as S Auguſtine ſaid, *in ventre Eccleſiæ, in the bellie of the Church*. It is impoſsible that they which are not of this Church, ſhould haue the true faith, according to the ſaying of the ſame Auguſtin afore cited. *Quiſquis ab hoc ventre ſeparatus eſt, neceſſe eſt vt falſa loquatur: whoſoeuer is ſeparated from this bellie of the Church, he muſt needs ſpeake falſe*. For who can once haue true faith, vnleſſe he firſt heare it? becauſe *fides eſt ex auditu, Rom.* 10. *Faith cometh of hearing*. But *how can one heare it ſine prædicante*, without one to preach it truly vnto him?

The Anſwer.

1 That which the Ieſuite hath ſaid and proued, is granted him, to wit, that there is indeed but one true faith, which is neceſſarie to ſaluation to all ſorts of men; the which as it muſt, ſo it may be learned by that rule which God hath left, infallible, vniuerſall and accommodate to the capacitie of euery one: the which rule is the Scriptures, contained in the bookes of the old and new Teſtament, and not that which the Ieſuit meaneth by the doctrine and teaching of the Church: though no man deny but that is needfull for the ſhewing and teaching of the rule to all that ſhall be ſaued, expounding the ſaid teaching of the miniſterie wherby the faithfull are directed in the Church. But he hath not proued the Church to be alway viſible to the world, nor thoſe foure to be the Notes of the Church. He hath ſaid it, but not proued it, as appeareth by my anſwer.

2 All which being conſidered, his demands are ſoone and ſhortly anſwered, that the Proteſtants admit the authoritie and doctrine of the Church, though they thinke not the Papacie to be it, nor the authoritie thereof to be aboue the Scripture. And the grounds wherupon they perſwade themſelues to haue the ſauing faith, are ſo infallible, that all the Papiſts in the world cannot cõfute them. And our title to the true Church is ſound, when our aduerſaries haue ſmattered and wrangled againſt it

what they can: for the doctrine of the Scripture which in all points we profeſſe & beleeue, proue it. And albeit thoſe foure, *One, Holy, Catholicke*, and *Apoſtolicke*, be not the markes of the Church, but certaine qualities therein, yet we haue them, at leaſt for anie thing the Ieſuite hath ſaid to the contrarie: all whoſe diſcourſe againſt vs, pretending the want of theſe things among vs, I haue fully anſwered in their proper places, and retorted vpon himſelfe, whereby the iudicious reader may be ſatisfied. And therefore when we ſay, ours is the true faith, we brag not, but maintaine and auouch our lawfull title, *ſince*, as S. Auſtin ſaith, *the ſame is not to be found but in the bellie of the true Church*, which we are. Whereupon we aduiſe all Papiſts whatſoeuer to renounce the Papacie if they will hold the truth and be ſaued. *For, according to the ſaying of the ſame Auſtin afore cited, whoſoeuer is ſeparated from this bellie of the Church, muſt needs ſpeake falſe, becauſe out of the true Church there is neither true preaching, nor lawfull ſending ſuch as ſhould preach*: and I haue manifeſtly ſhewed that the Papacie is not the true Church, but a diſeaſe, that by the faction of ſome, grew vnto it.

3 Thus the whole diſcourſe of this Section is briefly anſwered. But where he ſaith, *our religion ſprang vp of late, the firſt founder being Martin Luther, an apoſtata Frier, a man knowne by his writings, words, deeds, and death, to haue bene a notable euill liuer*: this muſt be a little more ſtood vpon, becauſe it is the burden of euery ſong among the Papiſts. And firſt, it is to no purpoſe to ſay, our religion ſprang vp of late, in Luther, vnleſſe our euidence whereby we ſhew it to agree with the Scripture, and to haue bene taught, in the Church of Rome it ſelfe, many hundred yeares afore Luther was borne, can be diſproued. Next, we graunt Luther was *a Frier*, and obtaining the knowledge of the truth, renounced the profeſſion, which was no other *apoſtaſie*, or fault in him, then it was in S. Paule when he renounced the profeſſion of a Phariſee, and became an Apoſtle; both the profeſſions being hypocriſie, ſaue that of the Frier was of a deeper tincture, as I haue ſhewed, Digreſſ. 45. Then concerning *his writings* the Ieſuite is no competent iudge. For woe to him and all his Church, if Luthers writings be good.

And

And therefore let them be examined by the Scripture, the touchstone of all mens writings, & not by the witles preiudice of idle companions that neuer read them. And if they containe some particular things that deserue reproofe, yet what disgrace is that to the substance of his writings? What fathers writing is so pure but it containeth some error? Yea *I challenge the Iesuit, let him name, if he can, one writer of his owne side, old or new, Schoolema, or Iesuite, but some or other in the Church of Rome will except against some thing he writ?* Thomas, Caietan, Bellarmine, and Baronius are controlled; yea in the later editions, the Councell of Trent hath purged, in a manner, all writers; which maketh it cleare, that some errors in Luthers bookes disaduantage vs no more then the errors purged and espied in their owne books, disaduantage the Papists. And yet the things that are most excepted against, are no errors, but the ancient truth maintained against Popish inouation. And let the words of Erasmus, a man able to iudge, by [a] the Papists owne confession, determine this matter. [b] He saith, *It is obserued of a truth that these men* (the Papists) *condemne many things in Luthers bookes, as heretical, which in Austin and Bernard are read for godly and good Diuinity*; and he addeth, *That he seeth this, the best men are least offended at his writings.* The which is most true; it being their ordinary practise, for the hatred of our persons, to raile vpon that, which by their owne confession the ancient fathers held before vs. So [c] Andreas Masius, in the company of diuers, acknowledged there was more *Diuinitie in one page of Luther then sometimes in a whole booke of some father.* Let this writing therefore rest, and come to his life and death.

a Antididag. p. 58. Sur. comment p. 288. Staplet. discours. p. 159.

b Epist. ad Cardin. Mogunt.

c Hosiand hist. eccl. cent. 16. p. 837.

Digression. 4. *Containing a briefe narration touching the life and death of Martin Luther, with the incredible reports thereof made by his aduersaries. And shewing how sundry Popes in the Church of Rome, haue lined and died worse then he, supposing all reports were true.*

4 In speaking of this matter, that standeth altogether vp-

on

on witnesses, I must put the reader in mind of a speech of Bellarmines: [d] *That it is the part of a foole rather to beleeue Caluin and Illyricus touching ancient histories, whereat they were not present, then Bernard, Bonauenture, and Antonine, that were present.* Let this law be kept then, that Surius, Lindan, Pontacus, and other railing Papists, that were *not present* at Luthers life and death, be not credited against them that *liued* with him, & *saw* him die: and if any will beleeue them, let him be the Iesuites foole. Now touching his life, Melancthon that was his companion, and liued with him, hath written it, and commended it, to say no more. And Erasmus, that was familiar with him, [e] in a certain Epistle to Cardinall Wolsey, giueth testimony, that *his life was approued with great consent of all men. And this*, saith he, *is no small preiudice, that the integritie of his manners is so great, that his verie enemies can finde nothing which they may calumniate.* As indeed to this day nothing can be produced against him that is substantiall. They clamour of his doctrine, because it was against them, and produce some vehement speeches, which his aduersaries by their iniuries prouoked him vnto, as Saint Hierome often times vseth the like vehemency; but what is that to his conuersation? Let them shew his life to haue bene led otherwise then became a Preacher of the Gospell: what murthers, riots, whoredomes, periuries, scandalous courses did he liue in, as many Popes haue done, and the topgallant of the Romish clergy?

d Not. eccl. c. 14 §. Sed respondeamus

e L. 11. Ep. 1. ad Card. Ebonc.

5 They say, he married a Nun, after he and she had vowed to the contrary. But this is a silly accusation, for the Pope hath dispensed with many to do the like; and it is a ruled case in the Schooles, that *the solemne vow of continencie may be dispensed with.* And therefore in this point they offended no further but in marrying without the Popes licence, supposing the libertie of marriage depended on his permission: which licence if he had purchased, then the fault should haue bene none, although he had married his owne sister, by the dispensation of Martin the fift. And so all the rest of his faults, if they be inquired into, will proue to be nothing else but certaine trespasses against the Popes corrupt canons.

6 Tou-

6. Touching his death you see the Iesuite speaketh iuspiciously, and may reade prodigious tales in the bookes of our aduersaries, which I will set downe by and by: but they which saw him die, and accompanied him to his graue, thus report it, from whose mouths we haue it f written: *Being ill at ease, yet notwithstanding the last day of his life, he came out to dinner, and also to supper, what time he had much comfortable speech concerning the life to come; and this among other; that as Adam in Paradise, when the woman was brought vnto him, did not aske who she was, or whence she came, but presently knew her to be flesh of his flesh, and bone of his bone, by reason he was filled with the holy Ghost, and indued with the true knowledge of God: So we in the next life, being renued by Christ shall know our parents, wiues, and children, much more perfectly then Adam at that time knew his wife. After supper he prayed, as his custome was, priuately by himselfe: in which time the paine of his breast that had long troubled him, began to increase: but lying laid on his bed, and hauing taken some of an Vnicorns horne in wine, he slept soundly by the space of two houres: and being awaked, he was had into his owne chamber, saying, as he went, into thy hands, o God, do I commend my spirit: for thou o God of truth hast redeemed me. Soone after, he gaue himselfe to rest, but first saluted his friends that were present, saying also to them: Pray God that he will preserue vnto vs the doctrine of his Gospell, for the Pope and Trent Councell are in hand with grieuous things. And when he had said this he began to sleepe; but the force of his disease awakening him, somethings after midnight, he began to complaine of the stopping in his breast, and to feele death coming vpon him. Whereupon he fell to prayer, vsing these words: Heauenly Father, who art God and the Father of our Lord Iesus Christ, and the God of all comfort, I giue thee thanks for that thou hast reuealed thy Sonne Christ vnto me: in whom I haue beleeued, whom I haue professed, loued, and preached, and whom the Bishop of Rome, and the rest of the wicked, persecute and reproach: I beseech thee my Lord Iesus Christ receiue my poore soule. And heauenly Father, though I be taken out of this life, and shall lay downe this my body, yet I beleeue assuredly that I shall remaine for euer with thee, and that none shall be able to plucke me out of thy hands. Hauing ended this*

f Sleida. comment. l. 16. Lonicer. theat. hist pag. 244.

praier,

prayer, he repeated the 16. verse of the 3. chapter of Saint Iohn: So God loued the world, that he gaue his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life. And then the 20. verse of the 68. Psalme, Our God is the God that saueth vs, euen the Lord God that deliuereth from death. And not long after this, he commended his soule into the hands of God, two or three times ouer, with shew of much comfort: vntill, as a man falling asleepe, by little and little, he departed this life, the standers by perceiuing no paine to vexe him. This was the end of that good man, whose memory shall be precious in the Church for euer, and there kept greene and florishing as the rod of Aaron laid vp in the tabernacle: the same time being present by him the Earle of Mansfield, and other noble men, Iustus Ionas, Michael Cœlius, Ioannes Aurifaber, and many more, who haue testified these things to be true, and accompanied his body to Wittenberge; where by the appointment of the Prince Elector, he was honourably buried in the Tower Church, and with great lamentation of many; Bugenhagius making the funerall Sermon, and Melanchon the Oration.

7 This the Iesuite is bound to beleeue, because it is testified by *such as were present*, and not the malicious reports of his deadly enemies that made them on their fingers ends, wherein there is not so much as common likelihood to maintain them. For let it be tried whether the talesensuing be probable: That going to bed merry and drunke, he was found the next morning dead in his bed, his body being blacke, and his tong hanging forth as if he had bene strangled: which some thinke was done by the diuell, some by his wife. And that, as they bare him to the Church to bury him, his body so smelt, that they were faine to throw it in a ditch, and go their waies. For these things sauour of the mint. Thyrræus the Iesuite [h] telleth, how the same day Luther died, many that were possessed of diuels, in a towne of Brabant, were on a sodaine deliuered, and not long after possessed againe. And when it was demanded of the diuels, where they had bene? they answered, that by the appointment of their Prince, they were called forth to the funerall of Luther. And this was proued to be true, because a seruant of Luthers,

g Cocl. vit. Lutheri. Pontac. Burde, an. 1544. Lindan. fuga idol. p. 80. c. 8. Caluinoturcism. pag. 937. Defence of the Cens. p. 66. Bel. &c.

h De Daemoniac. part. 1. Thes. 99.

Luthers, that was in the chamber when he died, opening a caſement to take in the aire, ſaw neare vnto him a great number of blacke ſpirits hopping and dancing. The which is a mery tale, ſaue that it was made betweene the diuell and the exorciſt, and croſſeth the former: for if Luthers ſeruant was in the chamber by him when he died, then he was not ſtrangled ſuddenly by his wife in the night: and if the ſpirits departed out of the poſſeſſed to go to his buriall, then belike he was buried and not left in a ditch.

8 But the furie of his enemies was ſo great againſt him, that not able to conceale theſe tales made againſt him till he was dead, they publiſhed them in print in his life time, which notably conuinceth them of ſlander and malice. The copy of which newes I heare ſet downe, that ſuch as haue read the reports of railing Papiſts touching him, may be aduertiſed of the credit thereof, when this was ſet abroad long before his death.

[i] *A horrible miracle, & ſuch as was neuer heard of before, that God who for euer is to be praiſed, in the fowle death of Martin Luther, damned in body and ſoule, ſhewed for the glory of Chriſt, and the amendment and comfort of the godly. When Martin Luther fell into his diſeaſe, he deſired the body of our Lord Ieſus to be communicated to him; which hauing receiued, he died ſoone after. And when he ſaw his end approch, he deſired that his bodie might be layd on the altar, and worſhipped with diuine honors. But God willing at the length to make an end of horrible errors, by a huge miracle warned the people to deſiſt frō the impietie that Luther had brought in. For his body being layed in the graue, on the ſudden ſuch a tumult and terror aroſe, as if the foundation of the earth had bene ſhaken. Whereupon they that were preſent at the funerall grew amazed with feare, and lifting vp their eyes ſaw the holy hoaſt hanging in the aire. Wherefore with great deuotion they tooke it, and layed it in a holy place: which being done, this helliſh noiſe was heard no more. The next night after was heard a noiſe and cracking about Luthers tombe, much louder then before, which waked all that were in the citie out of their ſleepe, trembling and almoſt dead for feare. Wherefore in the morning opening the ſepulcher where Luthers deteſtable body was layed, they found neither body, nor bones, nor clothes*

[i] Lonicer. theatrum. p. 246.

clothes, but a ſtinke of brimſtone coming out of the graue, had welnigh killed all the ſtanders by. By the which miracle many being terrified, reformed their liues to the honour of the Chriſtian faith and the glory of Ieſus Chriſt. This merry conceit being ſpread ouer Italy, at length a copie came to Luthers hands, which hauing peruſed, he writ theſe words vnder: *I Martin Luther, by this my hand writing confeſſe & teſtifie, that vpon the 21. of March I receiued this fiction, concerning my death, as it was full of malice and madnes: and I read it with a glad mind, and a chearful countenance, but yet deteſted this blaſphemie, whereby a ſtinking lie is fathered on the diuine maieſtie of God. As concerning the reſt, I cannot but reioyce and laugh at the diuels malice, wherewith he and his rout, the Pope and his complices, purſue me. And God conuert them from this diuelliſh malice. But if this my prayer be for the ſinne that is vnto death, that it cannot be heard, then God graunt they may fill vp the meaſure of their ſinne, and with ſuch lying libels as this let them delight themſelues one with another, to the full.* Hitherto the libell, with Luthers anſwer; whereby it appeareth of how ſmall credit the Papiſts reports are touching Luther, and what the practiſe of the Romane Church is againſt the perſons of all that embrace not her errors: and the Ieſuite is admoniſhed hereby, that Luthers life and death, reported by his enemies, is no indifferent motiue why any man ſhould miſlike the Proteſtants religion the more for it. For this report is made the more incredible, becauſe it walked abroade afore he was dead: and the Reader may the eaſilier beleeue that I ſay, becauſe within our owne memory, the like was done by Caluin and Beza, in their life time.

9 But what needed the Ieſuite labour thus to diſcredit vs by Luthers manner of death and euill life? For ſuppoſing he were culpable in ſome things, yet he might be a Saint in compariſon of diuers Popes, who are of greater regard in the Romiſh Church then he could be in ours. For the world neuer bare ſuch monſters as the Popes haue bin; that were a man deſirous to repreſent the moſt cõplete villanie that could be imagined, his next way were to make the picture of a Pope: whoſe tranſcendent wickedneſſe is not our report, as Luthers life is

theirs

theirs, but the constant narration of his owne subiects, the Papists themselues. They write of Sylueſter the second, that [m] *being a Monk, he forſooke his monaſtery, and giuing himſelf to the diuell, followed him, and did homage to him, that all things might proſper according to his mind, which thing the diuell promiſed him. And ſo by bribery he obtained the Archbiſhopricks of Rhemes and Rauenna, and at laſt the Popedom alſo, by the help of the diuel: vpon this condition, that after his death he ſhould be his, body and ſoule. In the end, as he was ſaying Maſſe, by the noiſe of diuels about him, he vnderſtood he ſhould die; whereupon confeſſing his ſinne before the people, he deſired all the members of his body, wherewith he had ſerued the diuell, to be cut off, and the trunke of his bodie to be layd in a wagon, and buried where the horſe would draw it.* And Cæſar Baronius, that laboureth to excuſe him, [n] yet confeſſeth, that he *forſooke his monaſtery and became a courtier, and in talking, babling, ſlandering, detracting, flatterie, and doubleneſſe of mind, being made to deceiue, he outwent all men.* Touching Boniface the ſeuenth, [o] they write that he was a *very villaine, and a churchrobber, a ſauage theefe, the cruel murderer of two Popes, the inuader of Peters chaire, that had not ſo much as a haire of a Pope, but were to be reckoned among the ranſackers and ſpoilers of their countrey, ſuch as were Sylla and Catiline, which were not comparable to this theefe that murdered two Popes.* Haue you heard a man thus ſet forth, as the Pope is here by his owne Cardinall? yet he is no body to Iohn the twelfth, whom [p] the ſtories call *a monſter of a man: [q] one from his youth vp, defiled with all vice and turpitude; more giuen to hunting then praier, when he could tend it for lechery: [r] accuſed and detected before the Emperour, in a Synode of Biſhops, of murthers, adulteries, inceſts, periuries, and other vices of all ſorts. [s] His whores that he kept are named, Reynera a widow, Stephana his fathers concubine, and her ſiſter; Ioan, Anne, and diuers others. He turned the Pallace of Lateran into a ſtewes. He would forcibly raniſh wiues, widowes, maids, that came from other places to Rome on pilgrimage, the fame whereof made them afraid to come. He would giue them Saint Peters golden chalices and croſſes for a reward. He vſed hunting openly; and dicing and drinking. At dice he would call vpon the diuell to helpe him,*

drinke

m Martin. Polon an. 1007. Platin. in Silu 2. Faſci. temp. ann. 1004

n An. 991. nu. 7.

o Baron. ann. 985. n. 1.

p Platin. in Ioã. 13. Naucler. an. 956.

q Platin. in Ioan. 13.

r Sigon. reg. Ital. l. 7. an. 963.

s Onuph. annot. Plat. in Ioan 8. Luitprand. l. 6. c. 6. & 7. quem refert Baron. an. 963.

drinke healths to the diuell, ſet mens houſes on fire, reuell it vp and downe the citie in armour. He ordained a Deacon in his ſtable among his horſes; a Biſhop of ten yeares old, and made Biſhops for mony. He put out his godfathers eyes, cut off his Cardinals members, one mans tongue he cut out, and maimed two Cardinals more, cutting off ones noſe, and anothers hand: [t] in the end, as he was committing adultery with a mans wife, he was ſodainly ſlaine by the diuell, and died without repentance.

t Anton. chro. part. 2. tit. 16. c. 1. § 16. Faſcic. temp. an 944. Baron. ann. 964. n. 17.

10 I could giue the like exãples of many more, but Alexander the ſixt, that was Pope about one hundred yeares ago, ſhall ſerue the turne. Machiauel [u] writeth of him, that *he did nothing but play the deceiuer of mankinde: he gaue his mind to nothing but villany and fraud, whereby to deceiue men.* [x] *He got the Papacie by Simony, buying the conſent of the Cardinals, that after ſmarted for it. The king of Naples ſignified to the queene his wife with teares, when he heard of his election, that there was a Pope created who would be the bane of Italie, and of the whole commonweale of Italy:* [y] *the which was alſo the generall conceit of all men.* Guicciardin [z] ſaith, *He was a Serpent, that with his poyſoned infidelitie, and horrible examples of crueltie, luxury, and monſtrous couetouſneſſe, ſelling, without diſtinction, things holy and profane, had infected all the world.* [a] *His manners and cuſtomes were diſhoneſt, little ſincerities in his adminiſtrations, no ſhame in his face, ſmall truth in his words, little faith in his heart, and leſſe religion in his opinions. All his actions were defiled with vnſatiable couetouſneſſe, immoderate ambition, barbarous crueltie. He was not aſhamed contrary to the cuſtome of former Popes (who to caſt ſome colour ouer their infamy, were wont to call thē their nephews) to cal his ſons, his children, and for ſuch to expreſſe them to the world.* [b] *The bruite went, that in the loue of his owne daughter Lucretia, were concurrent not onely his two ſonnes, the Duke of Candy, and the Cardinall of Valence, but himſelfe alſo, that was her father: who as ſoone as he was choſen Pope tooke her from her husband, and maried her to the Lord of Peſere: but not able to ſuffer her husband to be his corriuall, he diſſolued that mariage alſo, and tooke her to himſelfe by vertue of S. Peters keyes.* [c] *It was, among other graces, his naturall cuſtome, to vſe poyſonings, not onely to be reuenged of his enimies, but alſo to deſpoile*

u De Principe. c. 18.

x Onuph. vit. Alex. vi. Guicci. hiſt. l. 1.

y Stultiſſime Pontificē creatum, exitio tandem cunctis futurum, non falſi vates denuntiarunt. Onuph.

z Lib. 6.

a Lib. 1.

b Lib. 3.

c Lib. 6. Onup.

despoile the wealthie Cardinals of their riches. And this he spared not to do against his deerest friends: till at the last, hauing a purpose, at a banket, to poison diuerse Cardinals, and for that end appointed his cup-bearer to giue attendance with the wine made readie for the nonce; who mistaking his bottle, gaue the poisoned cup to him; was thus himselfe dispatched, by the iust iudgement of God, that had purposed to murder his frends, that he might be their heire.

11 I am afraid I haue bene to bold in medling with these matters. For the Church of Rome hath a law within her selfe, [d] that it is *sacriledge to reason about the Popes doings, whose murders are excused like Sampsons, and thefts like the Hebrewes, and adulteries like Iacobs.* [e] And our aduersaries thinke *what soeuer their Popes be, yet such sacramentarie heretickes, as we are, be not worthie to reproue them:* and therefore the good and courteous reader shall be at liberty whether he will expound my narration as a reproofe of the Pope, which were dangerous: or as a bare report of the conceit which all men, euen his best friends, haue of his Popes, which I make for no other intent but to shew that Luther liued & died an honester man then anie Pope of Rome in his dayes. For Guicciardine [f] saith, the *goodnesse of the Pope is then commended, when it exceeds not the wickednesse of other men,* that we may know how rare a thing it is for the Bishop of Rome to be good. The which when our aduersaries see, they should desist from their veine of railing against vs, and by holding them close to the argument, they should maintaine their cause, or else, for euer, hold their peace.

d D. 40. Non nocs. glos. §. quis enim.

e Qualis qualis autem fuerit Sleidanus sacramentarius hæreticus dignus non fuit qui illum reprehenderet. Sur. comment. an. 1547. *saith thus of Sleidan, because he reported such like matter of Paul the third, as Guicciardin doth of Alexander.*

f Lib. 16.

§. 58. But how shall one preach truly, at least in all points, *nisi mittatur*, vnlesse he be sent of God? But how should we know that Luther, or Caluin, or anie other, that would needs leape out of the Church, and leaue that companie, wherein was vndoubted lawfull succession, and by succession lawful mission, or sending from God? How should we, I say, know that these men, teaching new and contrarie doctrine, were sent of God? Nay certainly, we may be most sure they were not sent of God. For since almightie God hath, by his Sonne, planted a Church on earth, which euer shall be vntill the worlds end, and hath put in his Church a visible succession of ordinarie Pastors, which he will alwayes, with the assistance of himselfe, and of his holy Spirit, as hath bene promised, so guide that they shall neuer vniuersally faile to teach the true

faith, and to preſerue the people from error; we are not now to expect anie ſent from God, to inſtruct the people, but ſuch onely as came, in this ordinarie maner, by lawfull ſucceſsion, order, and calling, as S. Paul ſaith, Heb. 5. *Nec ſibi ſumat honorem ſed qui vocatur à Deo tanquam Aaron:* to wit, viſibly, and with peculiar conſecration as his was, Leuit. 8. to which accordeth that which we reade 2. Paralip. 26. verſ. 18. whereas Azarias ſaid to Ozias the king, *Non eſt tui officij, Ozia, vt adoleas incenſum, ſed ſacerdotum, hoc eſt, filiorum Aaron qui conſecrati ſunt ad huiuſmodi miniſterium: Egredere de ſanctuario, &c.* Which bidding when Ozias contemned, and would not obey, he was preſently ſmitten with a leproſie: and then being terrified, feeling the puniſhment inflicted by our Lord, he haſtened away: as in the ſame place is ſaid. By which place doth plainly appeare, that it doth not belong to anie other to do prieſtly functions, as to offer incenſe, or ſacrifice to God, or to take vpon them authoritie to preach, inſtruct, and teach the people, but onely to Prieſts, called viſibly, & conſecrated for this peculiar purpoſe, as Aaron, and his children were. For though the prieſthood of the Paſtors of the new law, be not Aaronicall, yet it agreeth with the prieſthood of Aaron, according to S. Paule, in the foreſaid place, that thoſe that come to it, muſt not *take the honor to themſelues, but muſt be called vnto it as Aaron was*, to wit, viſibly and by peculiar conſecration, and muſt come to it in this ordinarie maner, which our Sauiour termed *to enter in by the doore, Ioh.* 10. to wit, by Chriſt, who viſibly ſent his Apoſtles, ſaying, *Euntes docete omnes gentes, baptizantes eos, &c. Matth. vlt.* and Ioh. 20. vſing a peculiar ceremonie, *Quiſufflauit in eos*, he breathed vpon them ſaying, *Accipite Spiritum ſanctum, quorum remiſeritis peccata, remittuntur eis, & quorum retinueritis, retenta ſunt*, and are not forgiuen them. By which words viſibly was giuen to the Apoſtles, both power to abſolue from ſinnes, and a verturall commandement to the people to make confeſſion to them of all their mortall ſinne: ſince without this confeſſion, they could not tell what to remit, and when to retaine ſinnes. The which Apoſtles, being thus viſibly by our Sauiour called, conſecrated, and ſent, did viſibly, by impoſition of hands, ordeine others their ſucceſſors, and theſe others, from time to time, without interruption, vntill this preſent, men, who now are Prieſts and Paſtors in the Catholicke Romane Church. Theſe therefore, I ſay, enter in by Chriſt the doore, and therefore are true Paſtors, and whoſoeuer entreth in anie other way, our Sauiour, in the ſame place, hath told vs how to account of them, where he ſaith, *Qui non intrat per oſtium in ouile ouium, ſed aſcendit aliunde, fur eſt & latro*, who cometh not to feed the ſheepe, but to ſteale, kil, and deſtroy them. So that we haue not to expect any to be ſent of God, to teach and inſtruct vs in faith, but ſuch as come in this ordinary maner, as it is certain Luther and Caluin did not come.

The Anſwer.

1 In this place the Ieſuite, to ſhew we haue not the Church,

Church, excepteth againſt our Paſtors, and particularly againſt Luther and Caluin, as if they had no lawfull calling to preach as they did. And indeed it is a certaine truth, that all true Paſtors in the Church of God, taking vpon them to inſtruct his people, muſt haue *a calling* thereunto, and be ſent of God, as the texts alledged do well proue. Heb. 5. 4. 2. Chron. 26. 18. Mat. 28. 19. Ioh. 10. 1. and 20. 22. And if anie man *leape out of the Church*, forſaking that company wherein lawful ſucceſſion vndoubtedly is, and with the ſucceſſion lawfull ſending frō God, he muſt be reputed a hireling that cometh to deſtroy. For this is the touchſtone whereby true teachers are diſcerned, and the contrarie diſcouered. And by this we know the Paſtors of our Church, againſt whom the Ieſuite excepteth, to be legitimate. For the God of heauen ſent them, and when they came, they leaped not out of the Church, otherwiſe then the wheate doth out of the chaffe when it is winnowed, neither did they teach anie thing that was new, or contrarie to the Church, but continued and reformed the ancient doctrine which the Papacie, in the Church, had corrupted. And let the reader remember, which I haue often anſwered in this booke, that the Popiſh religion, and abuſes of all ſorts; in proceſſe of time, grew, as a leproſie, vpon the Church, and, as I may ſay, incorporated themſelues therewith; by reaſon whereof things good & euill were mingled together, Gods word with mans traditions, the true Sacraments with mans errors, and the externall calling of Miniſters with foule corruptions: in which caſe Luther, and our teachers, renouncing the ſaid errors, traditions, and corruptions, and retaining the reſt, cannot be ſaid to haue gone out of the Church, but to remaine perfectly in it ſtill; becauſe that which they left, was not vniuocally of the church, but only in conceit was reputed ſo. In the Church of Rome, knowne by that name, and in no other, in theſe Weſterne parts, were the true Scriptures, Sacraments, Callings and Succeſſions, & euery part of true faith and neceſſarie doctrine: but theſe things were not the Papacie againſt which we go; the Papacie was, and is, that which ouer and beſides was, by degrees, added to them. And therefore our Paſtors leapt not out of the Church, which

alwayes goeth with the truth, but out of the Papacie; and preaching by vertue of that externall miſſion which they receiued in the Papacie, they had the vndoubted commiſſion of Chriſt whereto they had right. And euen as when a faire poole of water becometh in time corrupted, weedes grow, the mudde increaſeth, and frogs creepe into it, the owner thereof cutteth a channell, and leauing the corruption drawes the water to another place, and ſo occupieth it without danger; and the frogs remaining muſt not complaine the water is theirs, becauſe the pit, wherein they remaine, is it that firſt ingendred it: no more may the Papacy accuſe vs for going out of the church of Rome, as long as we left nothing behind vs but the frogs and weedes; and that which was the ancient water, before they came, we are; whoſe growing vpon vs was the cauſe that we ſeparated, although they ſucceeded in the Church as the weeds and frogs did in the poole.

2 The Ieſuite obiecteth, that *God hath planted a Church, to endure in all ages, wherein he will haue a viſible ſucceſſion of teachers*, preſerued from failing in the true faith; & therefore none are ſent of God but ſuch as come in this ordinarie maner, called, and ſucceeding, viſibly, and with peculiar conſecration, which Chriſt termeth entring in by the doore. The Antecedent whereof is falſe. For though Gods ordinance be that he haue a Church, and teachers therein, in all ages, ſucceeding one another, and ſtanding in the truth; yet he hath made no law that this ſucceſſion ſhall be *viſible*, or with *peculiar conſecration*, as the Ieſuite meaneth them. For by *viſible* he vnderſtandeth conſpicuous, at al times to all the world, which is a fooliſh aſſertiō, [a] confuted in it owne place where he diſputed it. It is ſufficient that the ſucceſſion of the Paſtors in the Church, be viſible to the children of the Church. And by peculiar *conſecration*, [b] he meaneth the Popiſh ceremonie of Orders, which is a priuate inuention of the later times, and the proper corruption that grew to the outward ordination and calling of Miniſters which God appointed. Let theſe falſe definitions be remoued, and the ſucceſſion, and calling, and conſecration, be expounded as God meant them, when he ſaid they ſhould *alway be in the Church*,

a § 17. *And ſo forward to the* 24.
b Dom. Bann.

Church, and our Paſtors haue them, as I haue anſwered [c] before. Yea our verie aduerſaries denie not, but a man may be a lawfull Miniſter though a Biſhop neuer conſecrated him; and whereas the common opinion in the Church of Rome is, that a Biſhop differeth not from a Prieſt in order, but in iuriſdiction onely, hence it followeth, vnauoidably, that *iure diuino* a ſimple prieſt, in ſome caſes, may ordaine, becauſe the power of ordaining belongeth not to iuriſdiction but to order, as they call it. The which point will ſerue to auoid all that the Ieſuite hath ſaid in this ſection, though we ſhould ſay no more.

[c] §. 52. n. 5. & §. 53. and ſo forward.

3 The Texts of Scripture obiected are eaſily anſwered. To that of Heb. 5, I ſay it requireth no more but that the partie be *called of God*, which Luther was, as we know by his labour and the fruite of it, though Luther had alſo a lawfull outward calling, as I haue ſhewed, Sect. 52. num. 5. For the Apoſtle ſpeaketh of Chriſt, who yet had none of the peculiar conſecration mentioned by the Ieſuite, but onely a calling from God otherwiſe teſtified. All the other places receiue the ſame anſwer. For they mention nothing but a lawfull entrance into the miniſterie, containing no one ſillable that bindeth to ſuch an externall kind of ſucceſſion as our aduerſaries call for. Whereupon I conclude that Luther and Caluin, and all our ordinarie Paſtours came in by *the doore*, and ſatisfied the whole ordinance of God touching a lawfull calling. For inwardly God enabled them, and opened their eyes to ſee the Romane corruptions; and outwardly they were created Paſtors, and teachers of Diuinity in the Churches where they liued, and where they preached, the magiſtrate authorized, & the people allowed them; which is ſufficient, vnleſſe the doctrine they taught could be diſproued. And if anie other outward ceremonie, or cuſtome, were wanting, which is vſed in the Church of Rome, or hath bene vſed in the pure Church, in former ages; we care not for that, but are readie to maintaine, that, all circumſtances conſidered, no ſuch cuſtome, or ceremonie, is ſimply, and by the law of God, or abſolutely neceſſarie.

Digreſſion. 55. *Shewing how vncertaine, and contrary, the Papiſts*

are among themſelues, touching the power of Prieſthood in remitting ſinnes; and concerning the firſt inſtitution of Shrift, where it began.

4 The Ieſuite alledging the words of Chriſt, mentioned Ioh. 20. 22. to ſhew the neceſſitie of coming in by a lawfull calling: by the way glozeth two things vpon them, that deſerue to be noted. Firſt, that thereby the power to abſolue from ſins, was giuen the Apoſtles, & ſo conſequently to all Prieſts. Which I will ſhew to be but a new opinion, and of no certaintie, that the reader may ſee the Church of Rome is not at one with her ſelfe touching the principalleſt points of her faith, and no man can be certaine of anie thing that the Ieſuite ſaith: for theſe be his words, *To the Apoſtles was giuen power to abſolue from ſinnes.* But Fra. Victoria [d] ſaith, *There be many Catholike authors, which to the power of Orders, do not ſimply attribute the remiſſion of ſins, or collation of grace, or any effect, truly ſpirituall, at all. For they ſay, mortall ſinnes can neuer be forgiuen but by contrition, and that by the power of the keyes ſinnes are neuer forgiuen, or the firſt grace conferred.* Wherein he hath truly reported of many great and ancient Schoolemen. For ſo thought [e] the Maiſter of Sentences. And Maior [f] ſaith, *The ſacrament of Penance doth no way blot out ſinne*, adding, that *the Doctors hold this commonly.* [g] Bononienſis demaunding whether a Prieſt can remit ſinne by the power of the keyes, anſwereth, that *the keyes are taken three wayes. Firſt for the principall authoritie ſimply; and ſo they belong to God onely. Next for authoritie, not ſimply principall, but precellent, and ſo they belong to Ieſus Chriſt onely. Thirdly for authoritie, neither principall, nor precellent, but miniſteriall onely: and thus the Pope, and his ſucceſſors haue the keyes, as Chriſt ſaid to Peter, I will giue thee the keyes.* By this miniſteriall power he meanes the ſame that Peter Lombard, who he alledgeth & followeth, doth, [h] who is now reiected for holding that the key worketh not any abſolution from the ſinne, but *onely declareth the partie to be abſolued.* But [i] moſt ancient Schoolemen follow him. Occham ſaith, *I anſwer according to the Maiſter, that Prieſts bind and looſe, becauſe they declare men to be bound and looſed.*

d Relect 1. de poteſt. eccleſ. ſect. 3.

e Lib. 4. d. 18.
f 4 d. 14. q. 2. concl. 3.
g Mich. Aygnā. Bonon. in Pl. 31

h Mag. lib. 4. d. 18. Quand. 4. d. 18. pro. 26.
i Altiſiod. part. 4. tract 6. cap. 8. q. 2. Alexand. part. 4. q. 80. m. 1 ad 3. Occh. 4. q. 8. lit. q. Gabr. 4. d. 14. q. 2. lit. d. & n.

5 The

5 The which expoſition, being the truth, as it ouerthroweth the preſent conceit holden touching the Prieſts abſolution, that it is a *iudiciall act, effecting grace, and iuſtifying a ſinner*, (whether contrite, or not contrite, that is not materiall to the Prieſts authoritie:) ſo it ineuitably deſtroyeth the Sacrament of Penance. For this ſuppoſed power to remit and retaine ſinne, is the foundation of that Sacrament. For therefore it is beleeued to be a Sacrament, becauſe the Scripture mentioneth the remitting of ſinnes by the power of the keyes; which power being no more but onely to declare them to be remitted by true contrition, without conferring anie grace to the partie, the Sacrament is deſtroyed for want of conferring grace properly: and ſo there is no argument in the Scripture that Penance is a Sacrament.

6 Againe, the Ieſuite ſaith, that the *Apoſtles had power to abſolue from ſin, and the people a commandement to confeſſe their ſinnes*, giuen in thoſe words of Iohn: thereby affirming his ſuppoſed Sacrament to be inſtituted by Chriſt, and in thoſe verie words: wherein he falleth againe into the former difficulties, and worſe. For in the 40. Section he ſaid, the Proteſtants denying Penance and Satisfaction to be needfull, go againſt that of Iohn Baptiſt, *Do workes worthy of penance*; *and that of our Sauiour*, *Mat.* 4. *Do penance*. Which cannot be ſo if Penance were not ordained before Chriſts reſurrection: for howſoeuer he will thinke the deniall of Penance is againſt the Scripture, yet if it were not ordained till Chriſt was riſen, he is debarred from ſaying we do againſt the words of Iohn Baptiſt, & Chriſt, Mat. 4. becauſe thoſe words command no Penance; or if they do, then it was not inſtituted in Iohn. 20. after Chriſts reſurrection. Let the Ieſuite chooſe which he will.

7 The truth is, our aduerſaries and the Church whereof they are, though they make much ado with this ſacrament, becauſe it is the net that taketh all their prouiſion, yet can they not tell either when or where it was inſtituted, or who commanded it. You heare what the Ieſuite ſaith, that *Chriſt did it in the* 20. *Chapter of S. Iohn*: which is, I grant, the currant opinion among the Ieſuites, ſince the Councell of Trent, but in

former times it was not ſo, afore theſe men, the Paracelſians of
k Ouand. 4. d. 16 pro. 15. the text, tooke it in hand: *Now* (k ſaith a late Frier) *out of the Tridentine Councell, proouing the neceſſity of confeſſion by diſcourſe out of the authoritie of Iohn 20, we haue this to be the germane ſence of that text.* He ſaith, *Now ſince the Tridentine Councell* this is the ſence, but before no ſuch matter was beleeued. Nay
l Verb. Confeſſio. 2. n. 1. contrary: for, l ſaith Angelus Clauaſinus, *a truer way* (*then by Iohn 20.*) *whereby it is proued that confeſſion is de iure diuino, is this, that it muſt not be thought the Church and the Apoſtles would haue layed ſo dangerous a burden vpon men, if Chriſt had not giuen this precept to them, as he did concerning the other ſacraments, baptiſme excepted, whereof it appeareth not when or how they were expreſly ordained.* Marke how he ſaith the 20. of Iohn, is *not the beſt way* to proue penance by, becauſe the ordination thereof is *no where expreſſed* in the Scripture: that the Ieſuites
m Bellar. de effe & ſacram. c. 25. haue good reaſon m to be contented with the teſtimonie of the Tridentine Councell, albeit they haue no other; and to feare leſt, *if the authoritie thereof be taken away, their whole Chriſtian faith be called in queſtion.* For I aſſure the Reader, that afore this Councell, which was but fiftie yeares ſince, the ſacrament of penance was neuer knowne where it was ordained, though as learned Papiſts had the matter in hammering as any were at Trent, as I will preciſely make demonſtration.

n Glo. de pœnit. d. 5. in pœnitentia. Panor. omnes vtriuſq; de pœnit. & remiſſ. o Alexan. 4. q. 8. m 2 art. 1. & q. 17. m. 3. art. 2. Bonauent. quę refert Fr. Ouād. 4. d. 16 pro. 2. p Roſell. verb. confeſſio 2. n 1. Orbell. 4. d. 17. q 1. q 4. d. 17. qu. 1. Idem Ianſen. concord. c. 147. r De tradit. part. 3. conſid. 3

8 For one ſort of them, n the Canoniſts eſpecially, thinke it was taken vp by *a cuſtome or tradition of the Church, and not by any authoritie of the Scripture.* And thoſe Schoole-men alſo incline to this opinion, o that haue written how *Chriſt ordained it not.* The ſecond opinion is, that it was ordained by God, and ſo is *de iure diuino*. But by what authoritie was it made knowne and propounded to vs? p Some ſay by *tradition*, without any Scripture. Scotus q writeth, that *either we muſt hold it to haue bene publiſhed by the Goſpell: or, if that be not ſufficient, it muſt be ſaid that it is a poſitiue law publiſhed by Chriſt to his Apoſtles, & by thē to the Church, without any Scripture, as the Church holdeth many other things reuealed vnto her by word of mouth without all Scripture.* And Pereſius r ſaith, *the naked and cleare manner of this ſacrament all inſtitution, touching the ſubſtance and circumſtances*

circumſtances thereof, ſtandeth onely vpon diuine tradition, which the holy martyr Clemens reuealed, from the minde of Saint Peter, whom he dayly heard. But others ſay, it is contained in the Scripture, written: but they are not agreed where; and therefore let it be enquired where it is written? Some ſay in the old and new Teſtament both. For Galatinus [f] ſaith, *the Iewes had confeſſion.* And Waldenſis [t] writeth, that *Chriſt commanded it not, but confirmed and ſupplied the ancient cuſtome thereof vſed in the old law.* Neuertheleſſe others denie this, and ſay, Chriſt appointed it in the new Teſtament. But in what place I maruell? The Ieſuite following [u] the Tridentine Councell, and [x] the Ieſuites, ſaith, In the 20. of Iohn. [y] Others ſay the 16. and 18. of Matthew, when Chriſt gaue the keyes. [z] Others ſay at his laſt ſupper when he ordained the Euchariſt. [a] Others, Luk. 6. and Mark. 3. when he created his Apoſtles. [b] Others thinke it was not ordained all at once, but by parts, and at ſeuerall times; the which opinion Victoria [c] thinketh the moſt probable: for he ſaith, *the Doctors agree not touching the time when Chriſt gaue the keys: there is no certaintie, but onely that they had them.* All this excludeth the 20. of Iohn.

f De Arcan. l. 10. c. 3
t Tom. 2. c. 140.
u Seſſ. 6. c. 14. & 14. c. 1.
x Bell. Suarez. Greg. Valent. Baron. *ſupplaces where they handle this queſtion.*
y Antididagm. Colon. p. 108.
z Dom. Soto. quem refert Ouand. 4. d. 16. pro. 15.
a Armachan. q. Armen. l. 11. c. 14
b Tho. 3. part. q. 84. part. 7. & Sent. 4. d. 22. q. 2 art. 3. ad. 3. §. Ad 3. quæſtion.
c Relect. 1. ſect. 5. n. 10.

9 By all which the Reader may ſee what an vncertaine deuice the ſacrament of Popiſh Penance is, whoſe inſtitution cannot be found: and he may iudge to what ſmall purpoſe the Ieſuite alledgeth Scripture, when his owne ſide is ſo variable and vncertaine touching the ſame, and can agree vpon no Scripture in the preſent controuerſie that ſhould infallibly decide it among themſelues.

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§. 59. Or if it ſhould pleaſe God to ſend any one in an extraordinary manner, it appertaineth to his prouidence to furniſh him with the gift of *miracles*, as he did our Sauiour Chriſt, or ſome ſuch euident token, that it may be plainly knowne he is aſſuredly ſent of God: otherwiſe the people ſhould not be bound to beleeue him, but might without ſinne reiect his doctrine and teaching, according as our Sauiour ſaid of himſelfe, Ioh. 10. *Si non facio opera Patris mei, nolite credere mihi.* And Ioh. 15. *Si non feciſſem opera in eis, quæ nemo alius fecit, peccatum non haberent.* *If I had not done workes among them, that no other hath done, they ſhould not haue ſinned*: to wit, in not beleeuing. Nay, vnleſſe there were ſome euident token of this extraordinary miſſion, (as there

is

is none such in these new men) the people should now, an ordinary course being set downe by our Sauiour, as I haue proued, sinne in beleeuing any that shall come and tell them that he is *extraordinarily* sent of God, if hee teach contrary to the doctrine that by ordinary Doctors and Pastors is vniuersally taught: though it should happen the liues of those Pastors should at any time not be so commendable, or be euidently bad: still remembring that saying of our Sauiour, *Super Cathedram Mosis sederunt Scribæ & Pharisæi; omnia ergo quæcunque dixerint vobis, seruate & facite, secundùm verò opera eorum nolite facere.* Mat. 23. 1. Considering that also of Saint Paul, Gal. 1. *Si quis vobis euangelizauerit præter id quod accepistis, anathema sit: Let him be accursed.* So that since the people hath receiued from their ordinary Pastors that doctrine which hath descended by tradition, from hand to hand, from Christ and his Apostles themselues (according to that of Saint Austin, lib. 2. contra Iulian: *Quod inuenerunt in Ecclesia tenuerunt, quod didicerunt docuerunt, quod à patribus acceperunt, hoc filijs tradiderunt: That which they found in the Church, they held, &c.*) whosoeuer he is that shall Euangelize any thing opposite to this, whether he seeme to be an Apostle or an Angell, and much more if he be another, to wit, one of these new men, who faile (to say no more) very much from Apostolike perfection, and Angelical puritie of life; according to Saint Paul, *anathema sit*: yea such a one as not onely bringeth not this Catholicke or generall receiued doctrine, but bringeth in a new and contrary doctrine, we should not according to Saint Iohn, Epist. 2. salute, or say once *Aue* to him: and much lesse should we giue credite to his words, or vse him as a rule of our faith, or preferre his teaching before the teaching of the Catholicke Church.

The Answer.

1 And is it true, that if God send any one in an *extraordinary* maner, it appertaineth to his prouidence to furnish him with miracles, or the people should not be bound to beleeue him? How is it then said of Iohn Baptist, [a] that was thus sent, that *he did no miracle, yet all things that he spake of Christ were true?* And what will the Iesuite say to his [b] masters, that so ridiculously haue put it in print, that *albeit in the Acts of the Apostles it be said that signes and wonders were done by the Apostles, yet there is no signe reported that was done by any but by Peter: the rest of the Apostles therefore either did none at all, or almost none, and very slender in comparison of those which Peter did. And as the fathers say, Iohn Baptist did no miracles, lest any thing should be diminished*

a Ioh. 10 41.

b Boz. sign. eccl. l. 18. c. 1. Baronan. 34. n. 274.

minished from Christs authoritie, so may it be said of Christs vicar Peter. A grosse and a greasie conceit, and swimming with blasphemie, yet the Iesuite must sup it off, because so skilfull clearks haue giuen it him: but when he hath done, good reason he recant his present assertion, and bind not the Protestants to that which the Apostles themselues wanted, in a manner, all but Peter. It is incredible how scurrilously the Papists behaue themselues in this point of miracles: [c] *Not one of these new Gospellers was euer able so much as to cure a lame colt, or a halting bitch:* and yet when they will flatter the Pope, they shame not to write, that all the Apostles did as little.

c Staph. apol. part. 1. Hosius. confess. Polon. c. 92.

2 But I will answer the Iesuite directly to the point: that ordinarily it appertaineth to Gods prouidence to furnish with miracles such as rise vp in an *extraordinarie* maner, whether it be to abrogate, or alter, the ancient doctrine of his Church, as our Sauiour, and his Apostles were furnished. And I grant that if Luthers calling were answered by vs to be *meerely extraordinarie*; or if he had preached against the *Catholicke* Church, or ancient doctrine continued in all ages; the Iesuite had made a good passage against vs: but he did none of these things. His calling was not *extraordinary* in that kind which reuealeth new doctrine not knowne before, as Christs and the Apostles was; onely the externall gouernment of the Church being corrupted and oppressed by the Papacie, declining from the ancient integritie that was in the beginning, he vsed that calling which he had, and *extraordinarily* bent it to the preaching of reformation. I say *extraordinarily*, first because it was not so visibly done in those ages. Next, the corruptions against which he dealt were ordinarily embraced in the outward practise of the world. Thirdly, he vsed his calling giuen him in the Papacie to another end then they meant that gaue it him. Lastly, considering those times, his eyes, in an extraordinarie measure and maner, were opened to discerne the truth, and God enabled him with extraordinarie gifts. In all other things, which are properly extraordinarie, he differed from the Apostles. For neither did he reueale new doctrine, nor want all vocation of men, nor was taught immediatly by reuelation. In which case he needed

ded no miracles, but it was sufficient for him to proue his doctrine by the Scriptures.

3 Whereupon the people were bound to credite him, as farre as he taught according to the Scriptures, for they are a token sufficient. And though our Sauiour required no man to beleeue him but vpon the euidence of his *workes*, yet that was because his place was *meerely extraordinarie*, which Luthers was not, whom our Pastors succeeding, they haue the same libertie to proue their calling by the doctrine they teach, and not by miracle. The ordinarie course set downe by Christ was not that which the Papacie practised, but the same, for substance wherein Luther came; the practise of the Papacie being a corruption that incroched vpon that course, against which if Luther preached, he taught nothing contrarie to the ordinary doctrine of the true Church, but contrarie to the Papacie that oppressed the Church. Which Papacie, if it could be proued to be the true Church, then according to S. Paule, Gal. 1, *Let him be accursed that speaketh against it*, and as S. Iohn speaketh, Epist. 2, *Let no man salute* such a preacher, or giue credit to him.

4 Let our aduersaries therefore take notice of their errors, in this point, and diligently marke where they lye. First, they assume their Papacie to be the *ancient* Church, and the doctrine thereof to be the faith holden, taught, and *alway* deliuered in the same, which is false & confuted. Then they assume againe, that all mē preaching against this their Papacie, preach against the *Church*, and so consequently are not to be credited, vnlesse they haue the gift of *miracles*. Thirdly, they inferre vpon this, that therefore all our Pastors are vnlawfull. The which conclusion standing vpon so weake grounds, can be of no more credit then the grounds are whereupon it standeth: all which I haue shewed to be false in their owne places where they were to be handled. Let them proue theirs to be the Church, and shew that what Luther taught against them he taught against the Church, and then it will be true that no man should preferre his teaching before them, and not before. Beside we make not our Pastors the rule of our faith, but ground our selues & them on the Scripture, which is the rule.

§. 60

§. 60. And ſurely me thinkes though there were none of theſe euident proofes which I haue brought out of Scripture; yet euen reaſon it ſelfe would teach that we ought to giue more credit to the vniuerſall company of Catholickes, which haue bene in all times, and are ſpread ouer the Chriſtian world in all places, then to any one priuate man, or ſome few his fellowes. It is a prouerbe common amongſt all men, *Vox populi eſt vox Dei, that which all men ſay muſt needes be true.* And contrariwiſe, to a particular man, or his priuate company that will oppoſe themſelues againſt this generall voice of all men, like Iſmael, of whom it is ſaid, *Manus eius contra omnes, & manus omnium contra eum.* Gen. 16. it may well be obiected, which Luther confeſſeth was obiected to himſelfe by his owne conſcience, or rather principally by the mercy and grace of God almighty, ſeeking to reclaime him (while there was any hope) from his errors: *Num tu ſolus ſapis? Art thou onely wiſe?*

The Anſwer.

1 The Proteſtants will readily yeeld that *we ought to giue more credit to the vniuerſall company of Catholickes that haue bin in all times, ſpread ouer the world in all places, then to one priuate man, or ſome few his fellowes*, as the Ieſuite requireth: but when they haue done, they will tell him again that he and his faction is not that company, nor Luther and themſelues thoſe *priuate men*. I grant the Papacy was ſpread ouer the world, as the frogs were ſpread ouer all Egypt, and the multitudes great that followed it: but *the Catholicke* company is not defined by that; as Luther and we are not proued to be priuate men, either becauſe we were but a few, or becauſe we ſtood oppoſed to the Church of Rome.

2 But the next point is falſe, *Vox populi eſt vox Dei*. It ſhould be *Vox populi Dei eſt vox Dei*: but then the Ieſuite will be troubled to aſſure vs that he and his people are this *populus Dei*. They are [a] *populus, & turbæ, gentes, & linguæ.* But that will do them no good, maruell if it condemne them not. But yet he hath engliſhed his *vox populi* falſe. For *all men* ſay it not, that Papiſtry is the truth, but as I haue ſhewed, in all ages many haue miſliked it, and at this day do, and moſt heauily complained vnder the burthen of it, and long wiſhed for the reformation that God wrought in Luthers time. Who oppoſed himſelfe

[a] Apoc. 17. 15.

selfe I grant against many, but not against *all*, in his time; and much lesse against *the generall voice* of ancient times, which saw not the Papacy. And the obiectiō mētioned by Luther to haue bene made vnto him in his minde, when he began against the Pope, was not any worke of Gods spirit to reclaime him from his error, which was none; but it was the temptation of the flesh, that set before his eyes what iudgement the world would giue of his doings, which alwaies pleadēth for the multitude, and stumbleth at the litle flocke of Christ. The which thought his heart apprehending, but not following, his case was all one with [b] Moses [c] and Ieremie, that were not a little troubled when God would send them, so few against so great multitudes. Luther wanted neither the diuel nor men to hinder him.

b Exod. 4. 1. 10.
c Ier. 1. 6.

§. 61. Luthers words be these: Præfat. de abroganda Missa priuata ad fratres August. ord. in Cœnob. Wittenberg. *Quoties mihi palpitauit tremulū cor, & reprehendens obiecit fortissimum illud argumentum: Tu solus sapis? Totne errant vniuersi? Tot secula ignorauerunt? Quid si tu erres, & tot tecum in errorem trahis damnandos æternaliter?* How often, said he, *did my trembling heart pant, and, reprehēding me, did obiect that most strong & forcible argument; Art thou alone wise? Haue there so many vniuersally erred? Haue so many ages bene blind, & liued in ignorance? What rather if thou thy selfe erre, and draweſt so many after thee into errors, who for this cause shall be damned eternally?* This did almightie God obiect to Luther; and this may well be obiected to anie priuate man, or anie few that, leauing the Kings streete, or beaten way of the Catholike Church, will seeke out a by-path, as being, in their conceit, a better, and easier, and more direct way to heauen: to them I say may be said; *Are you onely wise? Are all the rest in all former ages fooles?* Haue you onely after so many hundred yeares after Christ found out the true faith and the right way to heauen? Haue all the rest liued in blindnesse, darknesse, and errors? And consequently are you onely them that please God, and shall be saued? (*Sine fide impossibile est placere Deo: Without the right faith it is impossible to please God. Heb.* 11.) And were all the rest, so many millions of our forefathers and ancestors, manie of which were most innocent and vertuous liuers, and some of which shed their bloud for Christ his sake; were, I say, all those hated of God? And did all those perish? Were all those damned? Shall all these endure vnspeakeable torments in hell for euer? O impious, cruell, and incredible assertion!

The

1 Luthers words, alledged, were nothing else but a suggestion wherby Satan laboured to hold him still in ignorance, by putting feare into his heart, when he should consider the generality and antiquitie of the errors against which he was to deale; and the poore conceit that the world, ouergrowen with the said errors, would haue of him. [d] So said Ieremy, *O God thou haſt deceiued me, and I am deceiued. Thou art ſtronger then I, and haſt preuailed againſt me. I am in deriſion all day long, and the whole people mocketh me.* The which to be the sence of his words, appeareth by looking into the place. And if Luther had not apprehended the motion in this sence, it had bene small discretion for him to reueale it. Besides there is nothing in the words sufficient to induce any man, of reasonable vnderstanding, to Papistry; which is a certaine token that Gods spirit did not suggest thē to draw him thereunto. For if the Papacy were the truth, God would moue men therunto by such reasons as were effectuall. Here is the argument [e] that the Pagans vsed in defence of their Idolatrie, word for word: *If long continuance may bring authoritie to religions, our faith, made to ſo many ages, muſt be obſerued; and let vs follow our forefathers who ſo happily haue followed theirs*: but who seeth not the weakenesse of such kinde of reasoning?

d Ier. 20. 7.

e Symmach. relat. apud Prud. & Ambr.

2 Moreouer supposing that which the Iesuite saith might be obiected to *priuate men, leauing the beaten way of the Catholicke Church, to ſeeke out a by-path of their owne*: yet we deny the Papacy to haue bin that *beaten way*, or the religion of the Protestants any *by-path*. It was I grant much troden, & bare worn with trauell: but let all Papists take heed of that, and be well aduised who were the trauellers. [f] For *wide is the gate, and ſpacious is the way that leadeth to deſtruction, and many there be that go it*. Other high way then this we haue forsakē none. But whē the Church of Rome led men out of that way wherein Christ and his Apostles walked, & the whole Primitiue Church after them, into a new way of her owne, so craftily misleading them, that few, in comparison, saw the error; the rest, whom God directed,

f Mat. 7. 13.

rected, had good reaſon to call them backe againe into the true way of the Church; which though it were much growen vp and made difficult, for want of vſe, yet was it the old way ſtill, for all that, wherinto God himſelfe calleth men; g *Stand by the waies, behold and ſee, and aske for the old paths, which is the good way, and walke therein, and you ſhall find reſt to your ſoules.*

g Ier.6.16.

3 The which thing when Martin Luther and our fathers did, they found out no *new way* of their owne, but opened the old, which the Papacy had forſaken. Neither do we thinke *they onely* were wiſe, and *they onely* found the true faith: but acknowledge the ſame wiſedome and the ſame faith to haue bene in all ages before them, as I haue ſhewed. Onely as that company, how great or how ſmall ſoeuer, which embraced our religion, is diſtinguiſhed againſt the other which liued and died in the practiſe of Papiſtry: ſo we ſay confidently, it *onely* was wiſe and in the right way, and it *onely* had the true faith and pleaſed God: leauing the other ſide to his iudgement that beſt knew what they were.

4 And whereas the Ieſuite vrgeth the matter touching our forefathers ſo importunately; *Were ſo many millions of our anceſtors, many whereof were innocent and vertuous liuers, and ſome whereof ſhed their blood for Chriſts ſake, were all theſe hated of God? did all theſe periſh? were all theſe damned?* I anſwer, not one of them periſhed that was thus qualified, but they were vndoubtedly ſaued euery mothers ſonne of them that liued thus *vertuouſly*, and *innocently*, *ſhedding their blood* for Chriſts ſake. But is the Ieſuite, or any man ſo fantaſticall as to thinke theſe millions were Papiſts? what Tridentine and Ieſuited Papiſts? when the moderne Papacy, complete as it is, is not yet an hundred yeares old, but yonger then Martin Luther himſelfe? But whoſoeuer they were that ſo followed the corruptions of the Church of Rome, that they liued and died in the practiſe of all the points thereof, and hated and perſecuted the faith contrary thereunto; we ſay as Saint Paul doth, h They periſhed, *becauſe they receiued not the loue of the truth that they might be ſaued, and therefore God ſent them ſtrong deluſions, to beleeue lies, that they might all be damned which beleeued not the truth, but had*

h 2.Theſ.2.10.

had pleaſure in vnrighteouſneſſe: and forſomuch as the State of the Papacy, the Pope and his religion, is Antichriſt: we ſay, all that obeyed the ſame are eternally damned. For the Scripture teacheth, [i] *That if any man worſhip the Beaſt and his image, and receiue his marke in his forehead or in his hand: the ſame ſhall drinke of the wine of the wrath of God, and ſhall be tormented in fire and brimſtone.* And this aſſertiō is neither *impious, cruell*, nor *incredible*, becauſe God hath ſpoken it: whoſe iuſt iudgement regardeth not multitudes, if they liue in hereſie and idolatrie, refuſing and perſecuting the truth offered them, be they neuer ſo great and frequent: as it ſpared not the old world, or Sodom, or the Iewes in the wildernes, or the Gentiles that knew not God, whoſe number farre exceeded thoſe of the Romane Church. [i] Apoc. 14.9.

5 Againe, for a further anſwer to this queſtion, *Were all our forefathers, liuing vnder the Papacy, damned?* we muſt diſtinguiſh. For the errors of the Church of Rome are of two ſorts: Some capitall and ſubſtantiall, not onely contrary to the fundamentall articles of our faith needfull to ſaluation, but alſo hindring the meanes and way which God hath appointed, partly without, partly within our ſelues, for the bringing vs thereunto. Of which ſort are the giuing Gods honor to images, iuſtification by workes, merits, the aboliſhing of the Scriptures and preaching, and ſuch like. Some are not ſo principal, but conſiſt onely in the deniall of ſmaller truths, like the *hay and ſtubble*, which Saint Paul [k] mentioneth, that is built vpon *the foundation*; and of their owne nature, other circumſtances remoued, deſtroy no article of faith: as praier for the dead, pilgrimages, faſting daies, vowes, and all thoſe cuſtomes that ſtood onely in rites and ceremonies. Againe, it is one thing to hold an error wilfully and obſtinately, ioyning the profeſſion thereof with the hatred and perſecution of the truth: and another thing to erre ignorantly, being ſeduced by ſuch as teach him, with a mind notwithſtanding alway ready to embrace the truth, whenſoeuer he ſhall be further enlightened. Theſe diſtinctions being premiſed, I anſwer, that in all the time of the Papacy the moſt people erred in the later kind, the greater [k] 1. Cor. 3. 12.

errors being either not generally receiued, or not diſtinctly knowne by the people. As for example, in the daies of king Henry the fift, [f] Waldenſis noteth, that the merit of workes, was little knowne. And although, by reaſon they wanted teaching, they erred in many things, & followed the cuſtom of the times, yet again they ſaw & miſliked many things, & whē they died, becauſe they miſtruſted the preſent courſes, they wold renounce all confidence in Saints, croſſes, images, merits, & ſuch like, & confeſſe they looked to be ſaued by Chriſt alone; which is a ſigne that they held the foundation. Beſides, they ſaw into many things that were then done, and in their iudgment, condemned them, carrying a mind alway ready to be taught, though the ſtreame of time carried them away. [m] Thus Domitius Calderinus, a learned man, when he went to Maſſe, had an vſuall ſaying, *Let vs go to the common error:* and all ſtories are full of things ſhewing this to be true. They ſaw the Popes tyranny, noted the couetouſneſſe, pride, and ambition of the Clergy, they eſpyed the packing of their Prieſts and Friers, they groned vnder innumerable grieuances which they could not redreſſe, and very few among them all held Papiſtry in forme. Whereupon neither hath the Ieſuite any reaſon to ſay all were Papiſts, ſuch as himſelfe, neither are we bound to condemne them all: but as Saint Cyprian [n] ſaith in a certaine Epiſtle, *If any that went before vs, either of ignorance, or ſimplicitie, hath not obſerued that which the Lord commanded: his ſimplicity, through the Lords indulgence, may be pardoned. But we, whom the Lord hath taught & inſtructed, cannot be pardoned.* Out of which words we ſee what to iudge of ſuch multitudes as erred of ignorance, and went after the the Pope; [o] as Dauids ſubiects did after Abſolō in his rebellion, *in their ſimplicitie knowing nothing.* As for the reſt that both erred in the foundation, and hated the truth, as our aduerſaries in our countrey this day do; blaſpheming the way of God, hating inſtruction, ſtopping their eares againſt the word that we offer them, and carrying themſelues obſtinately and maliciouſly againſt vs, and ſo dying in the armes of the whore of Babylon: we ſay, without impiety, they are gone to eternall fire, according to that which God in his word hath reuealed.

f Sacramental. tit. 1. c. 7.

m Illyric. catal. tom. 2. p. 867.

n Epiſt. 3.

o 2. Sam. 15. 11.

§ 62. Nay ſurely I am rather to thinke that you are vnwiſe, who, pretending to trauell toward the happy kingdome of heauen, and to go to that glorious Citie, the heauenly Ieruſalem, will leaue the beaten ſtreet, in which all thoſe haue walked that euer heretofore went thither: who by miracles, as it were by letters ſent from thence, haue giuen teſtimony to vs, who remain behinde, that they are ſafely arriued there: you I ſay are vnwiſe that will leaue this way, to aduenture the liues, not of your bodies, but of your ſoules, in a path found out by your ſelues, neuer tracked before. In which whoſoeuer haue gone, yet God knoweth what is become of them, ſince we neuer had letter, or miracle, or euident token, or any word from them to aſſure vs that they paſſed ſafely that way: I may account you moſt vnwiſe men that will aduenture ſuch a pretious iewell as your ſoule is, to be tranſported by ſuch an vncertaine, and moſt dangerous way. I muſt needs think that ſince there is but one way, and that the way of the Catholike Church is a ſure and approued way, you are very vnwiſe that leaue it.

The Anſwer.

1 They are vnwiſe that leaue the way of the Catholicke Church, & they are no wiſer, but the very ſame, that follow the way of the Romane Church; the reaſon is, becauſe the Roman is not the Catholick Church. And therfore we that haue left it and the waies thereof, that we might trauell towards the heauenly Ieruſalem, reioyce in the goodneſſe of God that hath called vs to this mercy, and daily craue of his heauenly maieſtie that he will continue vs therein, to our liues end, though Papiſts cal vs to follow them. Whoſe *miracles*, as [a] I haue ſhewed, giue no teſtimony that any man, in the Popiſh religion, euer came to heauen. The miracles of Chriſt, and of his Apoſtles, and of the Primitiue Church belong not to them but vs, in that our faith is the ſame that theirs was that did them. The reſt contained in the Legends, and Indian Newes, which are all that Papiſts can properly challenge, are the deluſions of Satan, and forgeries of men. And ſo the diuell and the Frier playing the Carriers, loded their packe-horſe with ſuch ſtuffe: and becauſe the Pope paied them well for the deuice, they made ſilly Papiſts, ſuch as the Ieſuite is, beleeue they came from their friends in heauen. This therefore is no ſure way to finde the truth, vnleſſe it be certain that theſe miracles were ſent indeed,

[a] Digreſſ. 44.

and then as certaine that they which ſent them died in the preſent Popiſh religion.

2 As for our ſelues we are not ſo deſtitute of *letters* and tokens, as the Ieſuite pretendeth; ſent vs not from men that are departed; but from God that gaue them entertainment, whoſe certificate, to vs, is [b] more worth then all the miracles of the world, becauſe he ſent it vs by his owne Sonne, that beſt could tell who arriued in his fathers houſe. And theſe letters are the Scriptures. *God our King*, [c] ſaith Macarius, *hath ſent the diuine Scriptures, as it were letters, vnto vs.* And Saint Auſtin ſaith, [d] *Theſe are the letters, which are come to vs frō that Citie, whither, like Pilgrims, we are trauelling.* So that as long as by theſe Scriptures we can iuſtifie our faith, we haue *letters* from heauen ſufficient to aſſure vs, that all which embrace and obey the faith we profeſſe, are ſafely arriued in the kingdome of heauen. This is the reaſon why the Pope forbiddeth his people the reading of them, leſt thereby they ſhould know ſo much: and knowing it ſhould forſake him and his lying miracles.

b 2. Pet. 1. 19.

c Hom. 39.

d Enarr. Pſal. 90. conſ. 2.

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§. 63. I muſt thinke that ſince the Catholicke Church is, as I haue proued, the light of the world, and rule of faith, the pillar and ground of the truth; that you leauing it, leaue the light, and therefore walke in darkeneſſe; forſaking the true faith, and therefore are miſled in the miſt of incredulity into the wilderneſſe of misbeliefe. Finally, hauing loſt the ſure ground of truth, fall into ỹ ditch of many abſurdities, & muſt needs be drowned in the pit of innumerable errors. And erring thus from the way, the veritie, & the life, which is Chriſt reſiding, according to his promiſe, in the Catholicke Church, muſt needs, vnleſſe you will returne to the ſecure way of the ſame Catholicke Church, incurre your owne perdition, death, and endleſſe damnation of body and ſoule: from the which, ſweet Ieſus, deliuer vs all, to the honour and perpetuall praiſe of his name. Amen.

Laus Deo, & beatæ virgini Mariæ.

The Answer.

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1 The Church of Rome is not the Catholike Church, but the ſeate of Antichriſt: and therfore what danger ſoeuer there be

be in forsaking the Catholicke, yet there is none in refusing the Romane Church. Nay t all such as will be saued must forsake it. And they that will abide therein shall find by experience at the last, that all the inconueniences which the Iesuite saith belong to such as leaue the Catholicke Church, will fall vpon them. And therefore blessed be God the Father of lights who hath restored among vs the publicke ministery of the Gospel, for the calling of his people out of the damned errors of the Romane Sea, into his owne Church. And let the earth reioyce and euery child of God therein, and giue him thankes, who hath made the light of his Church to breake out, when the tyranny of the Church of Rome had thought to haue smothered it in eternall darkenesse, and with the innumerable errors that it bred, to haue seduced, misled, and drowned it for euer; wherby mankinde should haue incurred perdition, death, and endlesse damnation of body and soule. And let my deare countrimen know, among whom & vnto whom I write these things, and for whose sake I will expose my selfe to the vndiscreet fury of seducers, and many seduced; refusing no paines or dutie that may tend to the enlightning of their conscience and confirming of the vndoubted faith of Iesus Christ, wherof I am called to be the meanest preacher that liueth among them: LET THEM I SAY, AND ALL THE PEOPLE OF OVR LAND, WHOM THESE HAPPY DAIES HAVE RECLAIMED FROM THE CHVRCH OF ROME, COVNT THIS THEIR CHIEFEST HAPPINES, AND WEARE IT AS THEIR CROWNE, that God hath thus made them partakers of his Gospell: when the other side, euen vnder their eyes, lie plunged in ignorance of mind, error of faith, and vilenesse of conuersation, so horrible and prodigious, that it needeth teares to bewaile it rather then a pen to report it. In recompence wherof let them be CONSTANT AND FAITHFVLL to the end, and continue in the things that they haue learned; making no question but our faith which could bring so visible a reformation of manners into our countrey, so certaine knowledge, so vnspeakeable comfort into our minde; which could bring the light of Gods owne word, the maiesty of elder times, the reue-

t 2.Cor.6.17. Apoc.18.4.

rent countenance of the first antiquitie, and the perpetuall testimony of our aduersaries themselues, for her iustification, wil saue their soules, if they will obey it. For want of which obedience they may, and shall perish eternally, when the faith it selfe is in no fault. And let them LABOVR WITH LOVE AND LENITY TO REDVCE AGAINE THEIR SEDVCED NEIGHBOVRS, bearing with their frowardnesse, and praying instantly for their conuersion, if at any time it may please God to release them of their errors, and to giue them the knowledge of his truth, by deliuering them from the Romane Emissaries which haue made them their wards, that they might possesse them, and prey vpon them. And let them finally, with faithfulnesse and instance, pray God for the state wherein we liue, so pitifully vexed with the discontent and fury of those that call themselues Catholickes, who if they had any dram of religiō or conscience in them, would not thus practise to make their owne deare countrey, a theater of such tragedies as the world neuer saw before. But our sinnes are the cause of these things, and therefore let euery man eschuing his owne euill, seeke that way to confirme himselfe, and the Church wherein he liueth, in the fauour of God, that he may shew mercy and peace in our daies.

Amen.

FINIS.

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GOod Reader it may fall out, that in the margent of this booke eſpecially, ſome faults are eſcaped in the printing, by miſtaking or miſplacing the figures & other parts of the quotation. Which is no maruel in quotations of this nature, where many figures go together: and I my ſelfe, being aboue 100. miles from the preſſe, that I could not helpe it. Neuertheleſſe I will maintaine the quotation, for ſubſtance to be true, though the Printer may haue miſtaken it: and learned men that will take ſo much paines, may find that which I intend, I doubt not, by their owne knowledge of the place, if the numbers of the quotation deceiue them. I know not whether there be any ſuch defects yet or no: but this I admoniſh, becauſe the Papiſts, if they find an error in the printing of one of our bookes, vſe to exclame as if an article of our faith were razed out: neuer remembring the like caſualties of their own. It is one thing if I haue wilfully forged or falſified a place, and another thing if the Printer onely haue miſtaken the quotation. The latter may be, but the former is not: as I will be ready to ſatisfie any that will charge me with it.

FINIS.